

## Notes and Queries

### YORKSHIRE PURITANS

Since Yorkshire was one of the great seed-beds of Quakerism, the prior religious history of the county will interest the student of Quaker origins, especially as Ronald A. Marchant in *The Puritans and the Church Courts in the Diocese of York, 1560-1642* (Longmans, 1960) has not let his terminal date obscure the possibility of continuities in non-conformist history.

When ejected from York Minster in 1651, George Fox, looking towards Cleveland in Yorkshire, saw there "a people that had tasted of the power of God: and I saw that there was a Seed in that country, and that God had a humble people there." Records of the diocese show that the dales of Cleveland were hospitable to conventicles of separatists as early as the 1620's. Roger Brearley, who came to preach mystical ideas common in the assemblies of Seekers, was curate at Grindleton, in the Pennines, another area of "spiritual Puritan" conventicles in the 1620's and vigorous Quakerism in the 1650's.

It is suggestive that there were such marked traditions of conventicles and religious radicalism in Cleveland, Grindleton, and Woodkirk (home of James Nayler). Records of the church courts, though formidably difficult to work with, might well reveal similar antecedents in other areas where Friends found a ready hearing.

This book was noted in a special connection in a previous

issue of the *Journal*, xlix, 179 (1960).

### JOHN VAUGHAN, 3RD EARL OF CARBERY

"The Vaughans of Golden Grove. I—The Earls of Carbery," an article by Major Francis Jones, appears in the 1963 issue of *The Transactions of the Honourable Society of Cymmrodorion*, pp. 96-143. It includes an account of the career of John Vaughan (1639-1713), 3rd (and last) Earl of Carbery, who succeeded his father in 1686. A couple of paragraphs notice his interest in Friends (p. 130):

"In his younger days he gave support to the Quakers whose principles appealed to him so that in July 1644 [1664] he was arrested at a Quaker's [sic] meeting held in Mile End Green and thrown into Newgate gaol, but his plea of privilege as a member of parliament secured his speedy release. His experience did not deter him and he continued to be sympathetic towards Quaker matters . . .

"His Quaker sympathies may have had something to do with the attentions he paid to Gulielma Maria Springett . . . however, she preferred the suit of William Penn."

See also Norman Penney's edition of George Fox's *Short Journal*, p. 191; C. E. Whiting, *Studies in English puritanism* (1931), 151.

### WELCOME, 1682

"The Real *Welcome* Passengers" by Marion Balderston of Pasa-

dena, California, in *The Huntington Library Quarterly*, vol. 26, no. 1 (Nov. 1962), pp. 31-56, uses the evidence provided by Port Books in the Public Record Office to sift the evidence for the names of passengers accepted on the authority of Edward Armstrong since the last century. Armstrong's list numbered 99 persons; 53 or more of these are found to have travelled on other ships, and the author considers that she has evidence for 48 on the *Welcome* (a good number from London and Southeastern England) with a further 14 or 17 probables.

There is an unfortunately-placed comma which has intruded itself in the eleventh line of page 35.

#### JONATHAN SWIFT

"A Quaker Apothecary sent her a Phial corkt; it had a broad Brim, and a Label of Paper about its Neck. What is that, said she, my Apothecary's Son? The ridiculous Resemblance, and the Suddenness of the Question, set us all a Laughing."

The above, one of the *Bon Mots de Stella*, appears on p. 238, in vol. 5 of "The Prose Works of Jonathan Swift," ed. Herbert Davis. 1962.

On page 285 of the same work Swift's *Marginalia* includes notes to Gilbert Burnet's *History of his own times*, 1724-34, on Book 4, p. 693. Of Penn, Burnet had written:

"He was a talking vain man . . . He had such an opinion of his own faculty of persuading, that he thought none could stand before it: . . . he had a tedious luscious way, that was not apt to overcome a

man's reason, though it might tire his patience."

Swift responded:

"He spoke very agreably and with much spirit."

#### ROBERT FOSTER OF NEWCASTLE (1754-1827)

In the *Diaries and correspondence of James Losh* (Diary, vol. 1, 1811-23. Surtees Society. Publications. 171, 1962), under date 17th April, 1821 is an account of a visit to Robert Foster (son of Dodshon and Elizabeth Foster of Lancaster, born 24.iv.1754) an account of whose adventures at sea and subsequent success in more peaceful fields appears in John William Steel's "Historical sketch of the Society of Friends . . . in Newcastle and Gateshead" (1899), pp. 111-117, based on a manuscript biography furnished by his great-grandson, Robert Spence Watson. James Losh Records:

"I had a severe cold . . . Tea and evening with my old acquaintance R. Foster, the Quaker, a singular person, formerly a very active and gallant officer in the Navy, a good classical scholar and a considerable mathematician. But having been originally brought up a Quaker, he returned to the religion of his ancestors, when he was still a young man, lived upon his estate in the country (near Sedbergh) a useful and respectable life for many years and has finally settled in N. Castle where several of his children had settled" (pp. 128-9).

It may not perhaps be out of place to note here James Losh's note on Mary Leadbeater's "Cottage Dialogues among the Irish

Peasantry"—"Leadbetter's *Dialogues* . . . finished this very interesting and clever little book which abounds in good sense and useful information for the ignorant parts of society. It appears however to me to be over-rated by Miss Edgeworth, tho' no doubt better calculated for the Irish than the English peasantry" (p. 6).

THOMAS WILKINSON, 1751-1836

James Losh visited the Alston district of Cumberland in early May 1825, and from thence on the 13th to Penrith and to Brougham:

"and then proceeded to Pooley Bridge, calling however upon my old acquaintance, Thomas Wilkinson, the Quaker poet, whom I had not seen for 45 years. He knew my voice and said he should have known my face too, had he not missed the clusters of dark curls which used to hang about it. Thomas is now a venerable looking old man . . . certainly of considerable acuteness and information tho' not a great poet . . . I never saw the noble lake of Ulleswater to such great advantage . . ." (pp. 26-27 of *Surtees Society publications 174: The Diaries . . . of James Losh*, vol. 2, 1963).

The volume contains a good many references to the diarist's activities in the anti-slavery movement in which he was joined by Friends in the northern counties. In 1832 his letters to Brougham reveal him recommending and sending to him a pamphlet of Jonathan Dymond's presumably the "Enquiry into the accordancy of war with the principles of Christianity."

#### QUAKER WOMEN

*The American woman in colonial and revolutionary times, 1565-1800: a syllabus with bibliography*; by Eugenie Andruss Leonard, Sophie Hutchinson Drinker and Miriam Young Holden (University of Pennsylvania Press, 1962), includes a useful bibliography of Women among the Friends (Quakers), with references to books and articles in periodicals, which (although not exhaustive) runs to two pages of print. Sophie Hutchinson Drinker contributes a list and bibliography of 104 outstanding colonial women who contributed to the solution of the problems of their day.

#### WOTTON QUAKERS

*Wotton under Edge: men and affairs of a Cotswold wool town*, by E. S. Lindley (London, Museum Press, 1962), states that there was no meeting set up in Wotton, although there were Quakers in the town. Friends went to Nailsworth meeting. There was also a small meeting at Dursley in the seventeenth century. The author mentions the Circular Yearly Meeting held in the town in 1725, but not the one held there in 1760. A fuller statement of sources would have enhanced the value of this book.

#### ABRAHAM DARBY

*The coming of the age of steel*, by Theodore A. Wertime (Leiden, E. J. Brill, 1961) has some brief notice of the work of the Darbys and bases his conclusions largely on the works of Arthur Raistrick, and deals with the advances in the use of mineral fuel in iron manufacture with which the

Coalbrookdale works are associated.

PENNSYLVANIA POLITICS,  
1755-57

*The William and Mary Quarterly*, July 1963 (3rd series, vol. 20, no. 3), includes (pp. 416-39) an article by Ralph L. Ketcham

associate editor of the definitive edition of the Papers of Benjamin Franklin now in progress, on "Conscience, war, and politics in Pennsylvania, 1755-1757." The accent is on the politics during the period of the Quaker withdrawal from office in the commonwealth.

## Recent Publications

Friends House Library has recently acquired the two following books on American Quaker History:

*A People Among Peoples: Quaker Benevolence in Eighteenth-Century America.* Sydney V. James. Harvard University Press. 1963. pp. 405. \$3.75.

The book shows how the Society of Friends, after nearly forsaking social reform and settling down to managing its internal affairs in the first half of the 18th century, became willing to act as a spokesman for virtue in public affairs and to undertake and encourage projects for social service in the years between 1756 and 1815.

*Moses Brown: Reluctant Reformer.* Mack Thompson. Published for the Institute of Early American History and Culture at Williamsburg, Virginia, by the University of North Carolina Press. 1962. pp. 316. 60s. from Oxford University Press.

A new life of this prominent New England Friend of the period of the American Revolution.