

Notes and Queries

STATE PAPERS

The 2nd volume of the *Calendar of State Papers . . . Domestic series, James II* (H.M. Stationery Office, 1964) covers the period from January 1686 to May 1687. The volume records various warrants, petitions and accounts concerning the imprisonment of Friends and orders for their release, the King "being pleased to extend his favour to those of that persuasion." Among the cases recorded is a petition from Mary, Lady Rodes, of Barborough Hall for the release of her Quaker steward, and the petition from John Osgood, William Ingram, George Whitehead and Gilbert Latye on behalf of over 100 Bristol Quaker prisoners (April 1686).

REGISTERS

"Nonconformist registers," by Edwin Welch, an article in the *Journal of the Society of Archivists*, vol. 2, no. 9 (April 1964), pp. 411-417, includes an historical account of the various registers compiled by bodies not in unity with the established church from the sixteenth to nineteenth centuries. References to Friends' registers are backed by the authority of William Charles Braithwaite's *Beginnings of Quakerism*.

SUNDAY TRAVEL

"The opposition to Sunday rail services in north-eastern England 1834-1914," an article by David Brooke in *The journal of transport history*, vol. 6, no. 2 (Nov. 1963), pp. 95-109, notes that

there was no single religious denomination behind Sabbatarianism in the area, but that Quakers were in the lead in south Durham.

THE APOTHECARIES' COMPANY

A history of the Worshipful Society of Apothecaries of London, vol. 1, 1617-1815. Abstracted and arranged from the manuscript notes of Cecil Wall by H. Charles Cameron. Revised, annotated, and edited by E. Ashworth Underwood (Oxford University Press, 1963, 55s.) contains some brief mention of Dr. Fothergill, of William Cookworthy of Plymouth who broke the company's monopoly and supplied drugs to the naval hospital ship *Rupert*, 1755, and William Curtis (1746-1799) founder of the *Botanical magazine* who for five years from 1772 served at the Physic Garden at Chelsea as Demonstrator of Plants.

BIRMINGHAM FRIENDS

The Victoria History continues its measured way. A recent volume, *Warwick*, vol. 7 deals with the City of Birmingham (1964), and contains (pp. 455-58) three pages of lists of Friends' meeting houses and adult schools, and historical notes concerning them. In the general sphere this volume has considerable wider interest for Friends as the sections on economic and social and political and administrative history take note of the contributions of the Cadbury and Sturge families to the development of the city.

CORNISH QUAKERS

Mary Coate's *Cornwall in the great civil war and interregnum, 1642-1660*, reprinted in 1963 (Truro, D. Bradford Barton Ltd.) after thirty years, includes a solid well-documented six-page account of the rise and persecution of Friends before the Stuart Restoration.

BRISTOL QUAKER MERCHANTS

A register of the members of the Bristol Society of Merchant Venturers appears in W. E. Minchinton's "Politics and the port of Bristol in the 18th century" (Bristol Record Society, vol. 23, 1963). It includes the names of members of the families of Harford (although Charles Harford was rejected as a member in 1711 "he being a professed Quaker"), Jones, Hort, Coysgarne, Lloyd, Rogers, Champion, Day, Graffin Prankard, William Reeve.

FENNY DRAYTON

"Early nonconformity in Leicestershire," an article by C. E. Welch in the *Transactions of the Leicestershire Archæological and Historical Society*, vol. 37, 1961-2, pp. 29-43, has notice of traces of nonconformity in the parish of Fenny Drayton which had a long tradition of puritanism. The rector during George Fox's early years was Robert Mason, one suspected of Presbyterian sympathies, and he was succeeded in 1638 by Nathaniel Stephens—the Priest Stephens of Fox's *Journal*.

FRENCHAY FRIENDS

Dorothy Vinter has produced a pamphlet history of *The Friends' Meeting House, Frenchay* (1963, paper covers, 16 pages) which

might well serve as a pattern for similar publications. Four illustrations from the National Buildings Record photographs show the exterior and interior of the present meeting house (built 1809, with additions in 1814). This building replaced an original one built in 1673, just short of twenty years after the first Friends came to the hamlet.

HANGLETON, SX.

Sussex archæological collections, vol. 101 (1963) includes the first part of a paper on "Excavations at the deserted medieval village of Hangleton." In the course of the historical introduction, which traces the development of the settlement and its growth until the beginning of the 14th century and decline thereafter, reference is made to Horsfield's *History and antiquities of Sussex*, 1835, to support the statement that "In 1724, five families are recorded as living in the parish of Hangleton, most of them Quakers."

HELMSLEY AND BILSDALE,
YORKS.

Ten pages in a locally produced local history are devoted to the rise and fall of the Quaker movement. The meetings concerned were those of Helmsley (in the valley of the Rye in the North Riding of Yorkshire) and Bilsdale (Laskill). The members of the Helmsley and Area Group of the Yorkshire Archæological Society have used the local documents (both Quaker and non-Quaker) and are to be congratulated on producing a fully documented local history of which the inhabitants can be proud. (York, Stonegate Press, 1963).

KENT FRIENDS

In the course of an article entitled "Dissenting churches in Kent before 1700," (*Journal of ecclesiastical history*, vol. 14, no. 2, Oct. 1963, 175-189) Dr. Geoffrey Nuttall uses evidence from Quaker sources to fill in his picture of the 17th century nonconformist bodies in the county. Records of the ministerial work of William Caton, John Stubbs, Ambrose Rigge and Luke Howard are mentioned, and at one point Dr. Nuttall notes that *First Publishers of Truth* provides a record of two Congregational churches not otherwise known.

QUAKERS IN NORWICH DIOCESE,
1669

C. B. Jewson's "Return of conventicles in Norwich Diocese, 1669—Lambeth MS. no. 639" (*Norfolk archæology*, vol. 33, pp. 6-34, 1962) is accounted to include notices of 21 Quaker meetings, a quarter of the total number returned. Norfolk and Suffolk did not necessarily include that number of weekly Friends' meetings however, since some are specifically noted as being held at longer intervals. The editor has used A. J. Eddington's *First 50 years of Quakerism in Norwich* to good effect in his notes.

RADNORSHIRE QUAKERS, 1829

The National Library of Wales Journal, vol. 13, no. 2 (Winter 1963), pp. 204-208, includes a note by G. Milwyn Griffiths, in which he recites the returns made in answer to a resolution of the House of Commons of 19 June 1829 to compile the number of

places of worship which did not belong to the Church of England in every parish, as recorded in letters from incumbents preserved in the Radnorshire Quarter Sessions records at the National Library of Wales.

The following items mention Quakers.

Cascob.

No meeting house. Two parishioners who were Quakers attended a place of worship in the parish of Llandegley.

Llandegley.

"One place of worship . . . which belongs to the Quakers; the number of that sect in our parish is eight persons . . ."

SHROPSHIRE REGISTERS

"Aspects of the demographic situation in seventeen parishes in Shropshire 1711-60. An exercise based on parish registers," by Sølvi Sogner, an article in *Population studies*, November 1963 (vol. 17, no. 2, pp. 126-146), is based on registers of Coalbrookdale (the parishes of Barrow, Benthall, Broseley, Buildwas, Dawley, Kemberton, Leighton, Lilleshall, Madeley, Shifnal, Stirchley, Sutton Maddock, Willey, Little Wenlock, Wellington, Wombridge, and Wrockwardine). It is unfortunate that the author found Quaker registers (PRO. Shropshire Monthly Meeting. No. 703, 705, 707) "so scanty, and the geographical location of the entries so dubious, that they have been excluded." The author assumes that 84 baptisms(!), 2 marriages and 39 burials are from the chosen district in 1711-60; the majority from Coalbrookdale—75 baptisms and 35 burials in Madeley.

YORK RETREAT

Three hundred years of psychiatry, 1535-1860—a history presented in selected English texts, by Richard Hunter and Ida MacAlpine (Oxford University Press, 1963), includes (as well as the predictable Samuel Tuke) passages by Francis Mercurius van Helmont on shock treatment by ducking, Benjamin Rush of Pennsylvania Hospital, accounts of various local asylums like Dr. Fox's at Bridlington, and the work of doctors like James Cowles Prichard. A seven-page account and extract from the *Description of the Retreat* (1813) sets the work there in its background, and gives reference for any who wish to go further.

THE LINEN INDUSTRY

The industrial archæology of County Down, by E. R. R. Green (Belfast, H. M. Stationery Office, 1963), deals with old linen sites, mills of other sorts, windmills, the Newry and the Lagan navigations, harbours and lighthouses and railway stations. In this handsome new departure into publication on a new subject, the author acknowledges the help he has received from pedigrees of Quaker linen families from Col. J. R. H. Greeves, and a brief glance at the contents of the book reveals a good many Quaker names in this field. Calling for particular mention are Joseph Nicholson's early spinning mill at Bessbrook; the Banville mills of the McClelland family, and the Clibborns (originally from Co. Westmeath); the Moyallon works (Richardsons, Christy, and Wakefield); the Kiltonga bleachworks in Milecross Townland (Bradshaw family).

CORK FRIENDS AND SOCIAL WELFARE

"Some chapters of Cork medical history," by N. Marshall Cummins (Cork University Press, 1957), includes some references to Friends. As early as 1836 the temperance movement in the city of Cork was headed by Quaker William Martin "an elderly and eccentric shopkeeper" but the work made little headway until Father Mathew took up the cause and founded the Cork Total Abstinence Society.

There is some horrifying evidence of conditions in and around Cork during the Famine, and in one quotation the death is mentioned of Abraham Beale on 12 August, 1847. He died of a fever. "He was Secretary to the Friends' Relief Committee in Cork and had travelled throughout the county distributing relief in money and food."

The name of Cooper Penrose (married Elizabeth Dennis at Cork, 1763) appears as a vice-president of the first committee of the Cork Fever Hospital, opened in 1802.

THE SCOTCH-IRISH

"A settlement of five families from the North of Ireland gives me more trouble than fifty of any other people" so wrote James Logan, Secretary of Pennsylvania, and the turbulence of the settlers who came out to the American colonies in the 18th century from an impoverished Ulster, has been recorded before. Professor James G. Leyburn of Washington and Lee University has produced a readable and satisfying social history covering the three aspects of the development of this body of immigrants

which made a large contribution in the development of the American frontier and rugged frontier philosophy—"The Scot in 1600," "The Scots in Ireland," and "The Scotch-Irish in America."

Professor Leyburn notes that James Logan actually invited the first group of his "brave" fellow-countrymen to settle in Pennsylvania because he apprehended trouble from the Northern Indians. Logan later changed his views but the contribution of the Scotch-Irish to American life is considerable, and as many as ten Presidents of the United States have been claimed as of Scotch-Irish ancestry. (James G. Leyburn, *The Scotch-Irish*, University of North Carolina Press, 1962.)

QUAKERS IN MASSACHUSETTS

A sidelight on the persecution of Friends is given in an article in "The William and Mary quarterly," 3rd series, vol. 20, October 1963, pp. 513-526, by George D. Langdon, jr., entitled "The franchise and political democracy in Plymouth Colony." The author notices that Plymouth never admitted Quakers to citizenship, and disfranchised persons who displayed any sympathy for Friends, but in the 1660s they seem to have gained tacit permission to live in the colony.

NEW ENGLAND FRIENDS

Carl Bridenbaugh's *Mitre and Sceptre: transatlantic faiths, ideas, personalities, and politics 1689-1775* (Oxford University Press, 1962) is largely concerned with the gradual extension of the influence of the Church of England in the American colonies. In passing, the author

mentions Quakers; as well as attending to developments in Pennsylvania he brings to notice New England Friends' appeal to London Meeting for Sufferings, and the latter's advances to the nonconformist leaders in the capital to bring influence on their brethren in Massachusetts to ease the legal restrictions on dissenters in the province in 1703.

QUAKER POETS

Harold S. JANTZ: *The first century of New England verse* (New York, Russell & Russell, 1962, copyright 1943) has the following notes:

George Joy, mariner. A Quaker, probably English. Innocency's Complaint against Tyrannical Court Faction in Newengland. 10 lines, broadside, MHS, signed George Joy, Mariner, 1677, protesting the persecution of the Quakers in New England. The MHS broadside was, to judge from paper and type, obviously printed in the late 18th or early 19th century, though Ford and other bibliographers fail to mention this fact. Apparently no contemporaneous copy is known, though one certainly existed, for John Whiting, in his *Truth and Innocency Defended* (London, 1702), quoted extensively from the poem "in a paper lately come to my hands," a common way at the time of referring to a broadside. (p. 225)

Edward Wharton (-1677), a Quaker Merchant of Salem, Mass.

1. "Although our Bodyes here in silent Earth do lie" couplet, in his *New England's Present Suffering under their*

Cruel Neighbouring Indians (London, 1675). Verses placed by him over the graves of the Quakers executed and buried in Boston.

2. "Beware, beware, and enter not!" verses affixed to the meeting house in Salem, 2 lines quoted in the *Magnalia*, vol. 2, p. 566; by "a noted Quaker there," not certainly but very possibly Wharton. (p. 274)

TENNYSON ON JOHN BRIGHT

T. G. Pinney's edition of the *Essays of George Eliot* (Routledge, 1963, 45s.) reproduces George Eliot's unfavourable review of Tennyson's *Maud, and other poems* which appeared in the *Westminster Review* for October 1855. In the course of the essay George Eliot accuses Tennyson of snobbishness, and continues:

"The gall presently overflows, as gall is apt to do, without any visible sequence of association, on Mr. Bright, who is denounced as:

This broad-brimm'd hawker
of holy things,
Whose ear is stuff with his
cotton, and rings
Even in dreams to the chink
of his pence.

In a second edition of 'Maud,' we hope these lines will no longer appear on Tennyson's page . . ."

A footnote recalls that Tennyson said later that he did not know at the time that Bright was a Quaker and that the words were written not "against Quakers but against peace-at-all-price men." However, the end of the Crimean War did not cause Tennyson to expunge the lines, as George

Eliot had hoped, but merely to substitute "cramm'd" for "stuff" in the accepted text which appeared at the end of the century in the Globe Edition of his complete works.

THE ELAM FAMILY

A Leeds doctoral dissertation (Ph.D., 1964) on "Leeds woollen merchants, 1700-1830," by Richard George Wilson includes some notices on Friends in the borough. The author notes that "The Quakers in Leeds were a small, but influential group after 1770. The Elams, Bensons, and after 1800, the Peases were all prominent merchant families. Pym Nevins was an early large-scale merchant-manufacturer." In a biographical appendix Dr. Wilson deals with the family of Gervase Elam (1679-1771) as follows:

Elam, Gervaise (1679-1771). A prominent Quaker clothier. Four sons, all of them eventually merchants in Leeds:

1. John Elam (d. 1789). Described as a tobacconist 1744. Through importing tobacco from America began to export cloth across the Atlantic. An early pioneer of the American cloth trade, where the Elam family made their fortune after 1760. Retired from business some years before his death.
2. Emmanuel Elam (d. 1796). Like his brother, concerned in the American trade. Retired from trade with upwards of £100,000. In 1795 purchased a 5,500 acre estate near Malton with his brother Samuel, and Isaac Leatham, a fellow-Quaker and model farmer. His will was fiercely contested for over 20 years after his death.

3. Samuel Elam (d. 1797). Described as "grocer" in 1750, but became a merchant by 1770. In 1772 married daughter of William Greenwood of Hatfield. She had a reputed fortune of £5,000.

Succeeded by his son Samuel (d. 1811) who joined his fellow-Quaker merchant, William Thompson, to form a bank in Leeds around 1800. Purchased half the Roundhay estate in 1800, but continued to live in Leeds. In dire financial difficulties in 1810; died the following year.

4. Joseph Elam. Merchant, declared bankrupt 1769.

This family concerned in exporting cloth, shipowning, land speculation and banking between 1780-1810; quickly fell from prominence after Samuel Elam's virtual bankruptcy in 1810.

WILLIAM ERBURY

"Two roads to the Puritan millennium: William Erbury and Vavasor Powell," by Alfred Cohen of Trenton State College, an article in *Church History*, vol. 32, no. 3 (Sept. 1963), concerns the development of William Erbury in the last years of his life advancing towards a position later identified with that taken up by Quakers. The author notes that Dorcas Erbury was with Nayler in 1656.

A comment by John F. Wilson draws the conclusion that before 1659 Friends did not dissociate themselves from the state and from politics.

WILLIAM GRIMSHAW OF HAWORTH

Frank Baker's biography of

William Grimshaw, 1708-1763, clergyman of Haworth in Yorkshire and precursor of the evangelical revival, has a short account of Grimshaw's relations with the Stanbury Quakers—a hamlet where Friends had all but died out but where in the middle of the 18th century an annual general meeting was held. William Grimshaw suggested that these meetings were occasions for riotous and unseemly behaviour by many who came out of curiosity, which might be avoided if they were held more frequently. The author quotes two letters from Grimshaw printed in the *Proceedings of the Wesley Historical Society*, vol. 10, pp. 206-207. (Epworth Press, 1963, 45s.)

J. J. GURNEY

James A. Rawley, professor of history in Sweet Briar College, contributes an article on "Joseph John Gurney's mission to America, 1837-1840" to *The Mississippi Valley Historical Review*, vol. 49, no. 4 (March 1963), p. 653-674. The article is based largely on the manuscript letters and journal (deposited at Friends House Library); it was written and accepted for publication before the appearance of David Swift's biography (reviewed in a 1962 number of the *Journal F.H.S.*, p. 82).

JOHN BARTON HACK

John Barton Hack's Diary, now in the South Australian Archives, provides some information concerning Sir John Jeffcott, the colonial judge, duellist and graduate of Trinity College, Dublin, who slept on the sofa during the voyage on the *Isabella*, the ship

which took the Hack family and its belongings on the way to settle in Van Diemen's Land in 1836. See page 60 of *Sir John Jeffcott*, by R. M. Hague (Melbourne University Press, 1963).

REUBEN HARVEY OF CORK

A footnote to p. 297 of *The William and Mary Quarterly*, 3rd series, vol. 21, no. 2 (April 1964), in an article by Ernest J. Moyne, entitled: "The Reverend William Hazlitt: a friend of liberty in Ireland during the American Revolution," mentions Reuben Harvey, a Quaker merchant in Cork, an acquaintance of Hazlitt. Reuben Harvey worked on behalf of the American prisoners in distress in Ireland. The author mentions that Washington wrote to Harvey, and the Congress passed a resolution thanking him for his services. Reference is given to the *Journal of the Cork Historical & Archæological Society*, 2nd series, vol. 2, pp. 89-90 (1896).

JOHN STUART MILL

The earlier letters of John Stuart Mill, 1812-1848, edited by Francis E. Mineka (volumes 12 & 13 of the *Collected Works* of John Stuart Mill, Routledge, 1964, 126s. the set) includes letters written to Robert Barclay Fox and Robert Were Fox, together with notes from Caroline Fox's Diary.

In a letter from Kensington, 23rd December 1840, to Robert Were Fox, Mill comments on the *Testimony to the authority of Christ in his Church, and to the spirituality of the Gospel Dispensation; also, against some of the corruptions of professing Christendom*, signed by George Stacey, clerk to London Yearly Meeting,

1840. Mill wrote: (vol. 14, p. 453)

"The Testimony of the Yearly Meeting I have read with great interest & though I had read several similar documents before I do not remember any in which the peculiarities of the Society in reference to the questions of Church Government &c. which agitate the present day, are so pointedly stated & so vigorously enforced."

In a later letter to the same recipient, dated from the India House, 6th May 1841 (vol. 14, p. 474), Mill answered a question about capital punishment, and said:

"I do hold that society has or rather that Man has a right to take away life when without doing so he cannot protect rights of his own as sacred as the 'divine right to live.' But I would confine the right of inflicting death to cases in which it was certain that no other punishment or means of prevention would have the effect of protecting the innocent against atrocious crimes, & I very much doubt whether any such cases exist."

At this time it seems Robert Barclay Fox was writing an essay on the subject, but there is no record of its publication.

JOSEPH PRIESTLEY

"With respect to miscellaneous reading, I was pretty well supplied by means of a library belonging to Mr. S Alexander, a Quaker, to which I had the freest access. Here it was that I was first acquainted with any person of that persuasion; and I must acknowledge my obligation to many of

them in every future stage of my life. I have met with the noblest instances of liberality of sentiment, and the truest generosity, among them."

The above extract from Joseph Priestley's *Memoirs*, appears in Ira V. Brown's edition of *Selections* from the writings of Joseph Priestley (Penna. State University Press, 1962). It refers to the period of Priestley's first pastorate at Needham Market in Suffolk in the years 1755 to 1758.

CAPTAIN STEPHEN RICH

Documents relating to the Civil War, 1642-1648, edited by J. R. Powell and E. K. Timings (Navy Records Society, vol. 105, 1963), include papers which record the service of Stephen Rich in command of the merchant ship *Rebecca*, on the summer and winter guards during the years 1644 to 1645 on the Irish squadron (1646 summer, stationed at Chester).

"SIMON STUKELEY, QUAKER"

"In Quest of a Quaker: a Note on Henry Savery's *Nom de Plume*," by Cecil Hadgraft, appears in *Australian Literary Studies*, vol. 1, no. 1, June 1963, pp. 57-58. It attempts to trace the original source of the pen-name adopted by Henry Savery, the convict-author, 1791-1842, who wrote a series of thirty essays under the name of "Simon Stukeley" during the time of his imprisonment, 1829.

The author has found the following entry in West's *History of Tasmania*, 1852:

"The original Simon Stukeley was a quaker, who went to Turkey with an intention of converting the Grand Turk: he narrowly escaped decapitation, by the interposition of the English ambassador. He was afterwards confined in an asylum, in answer to inquiries how he came there, he replied — 'I said the world was mad, and the world said I was mad; and they out-voted me.'"

The tentative suggestion is made that Stukeley is a corruption of Buckley, one of the party who set out to visit the Grand Turk in 1658 (see Braithwaite, *Beginnings of Quakerism*).

VOLTAIRE

Voltaire and the Gentleman's Magazine, 1731-1868. An index compiled by J. A. R. Séguin (New York, Ross Paxton, 1962), lists the following references to Quakers in the *Gentleman's Magazine*: August 1733, pp. 424-425, 443-444; Feb. 1741, p. 112; December 1768, pp. 556-558. In the 1733 issue is an announcement of the publication of Voltaire's *Letters concerning the English nation* (on Quakers and others). The February 1741 issue carried an announcement of publication of Josiah Martin's *Letter* concerning the foregoing work by Voltaire.

Interest in this subject continued, for the December 1768 issue had a new English translation of one of the letters, entitled "Voltaire's account of the religion of the Quakers."