

## Notes and Queries

### DANIEL AMES OF LAKENHAM

*The Ames correspondence*, volume 31 of the publications of the Norfolk Record Society (1962), contains letters written by members of the family of Daniel Ames of Lakenham, Norwich (1775-1852), mainly to Mary Ames his wife during the 1830's and 1840's. Daniel was a Quaker, the rest of the family were Methodists. Some of the family emigrated to New York. Joseph Ames, one of the sons, wrote from New York, 12th June, 1839:

"Our City is now quite busy the Quakers holding their 'Yearly Meetings and J. J. Gurney is high Stifler (sic) among them here, now wears quite the Old Fashion 'Penn Garment'. I heard him the other evening, he looks quite old and grey. Is much criticised among other Sects and the Public Prints ridicule him." (p. 50)

In 1840 Charles Fuller Ames, another son also emigrated. In comment on one of Charles's letters home, his sister wrote to her mother:

"He seems to stick to the *Quakers*. I do not altogether approve of this, on account of their (so often) silent meetings they may do very well for older and more reflecting minds—but dear Charles want oral instruction and that in a plain manner, among these, I fear, he will seldom enjoy this." (p. 68)

### DANIEL DEFOE

"Defoe acquisitions at the Huntington Library", by John Robert Moore (*Huntington Lib-*

*rary quarterly*, Nov. 1964, vol. 28, no. 1, pp. 45-57), includes notice of tracts which were purchased from the Barry Brown collection in Ireland in 1961. Among these is one *Proper Lessons Written by a Quaker, To Be Read throughout the Year* (Dublin, Re-printed by Thomas Hume, over-against the Bible on the lower-end of Cork Hill). The caption-title on p. 3 is "Proper Lessons for the Tories", under which title the work had appeared in London in 1716. The author provides reason to think that the Dublin issue is a "reprint of an earlier version of a London tract which was re-issued in London as *Proper Lessons for the Tories*."

### BENJAMIN FURLY

Peter Laslett, in an essay "John Locke and his books" prefixed to a catalogue of *The Library of John Locke*, by John Harrison and Peter Laslett (Oxford Bibliographical Society publications, N.S. 13, 1965) includes the following note on page 4: "From early in 1687 to early in 1689 Locke lived in the household of Benjamin Furdy, an English Quaker settled at Rotterdam, who left some 4,400 books (titles) when he died, see *Bibliotheca Furliana, sive Catalogus Librorum B. Furdy*, Rotterdam, 1714. The overlap with Locke's final library is interesting, and it seems that the drafts of the books which he brought out so soon afterwards were influenced by what he could read in Furdy's house—except, of course, the

draft on government." Locke had at least a dozen Quaker books, among which it is interesting to note John Anderdon's *Call to all bishops . . . to come to the way of the Quakers*, 1670, for he too had Somerset connections. One item which the compilers have not been able to identify is: "2419. Caution to Quackery not to be concerned in Government. P 13."

#### LUKE HOWARD AND THE BAROMETER

*The History of the Barometer*, by W. E. Knowles Middleton (Johns Hopkins Press, 1964) notes that: "In 1801 Luke Howard . . . constructed a linseed-oil barometer outside his house and compared it frequently with a mercury barometer."

The author also mentions that in 1814 Luke Howard purchased a barograph constructed by Alexander Cumming, and used it in London on his climatological investigations until 1828 "when it was moved to Ackworth, Yorks. This barograph is still in the Howard family, though only the clock was operating in 1962." (p. 289).

Also mentioned in the book is the work of John Dalton (1766-1844), and John Gough (1757-1825) of Kendal.

#### THOMAS WILKINSON OF YANWATH

*The Transactions of the Cumberland & Westmorland Antiquarian and Archaeological Society*, vol. 64 new series, 1964, prints (pp. 392-3) a copy of a letter from Thomas Wilkinson to Mary Leadbeater, dated Yanwath 2 of 11 Mo. 1806, concerning the

restoring of a leaning tower to its perpendicular at Yanwath Hall, contributed by W. Douglas Simpson.

In the same volume there is a brief obituary notice of Kenneth Richardson Pumphrey of Preston Patrick Hall, who died 8th February 1964. Also there appears a paper on "The Broad Oak deeds" by Professor G. P. Jones, which mentions the Burrough and Halhead families.

#### COLONIAL DOCUMENTS

*The Fulham Papers in the Lambeth Palace Library. American Colonial section—calendar and indexes*. Compiled by William Wilson Manross. (Oxford, Clarendon Press, 1965.) £6 6s. od.

This calendar of documents resulting from the relationship between the Bishop of London and the Church of England in the American colonies in the seventeenth and eighteenth centuries has a good many references to Quakers in nine of the mainland American colonies as well as in Antigua, Barbados, Jamaica and Tortola. Unfortunately, the indexes do not appear impeccable, but nonetheless it is most welcome to have a guide to this valuable collection.

#### WEST COUNTRY INDUSTRIES

In the first of a projected series of books on the industrial archaeology of the British Isles, Kenneth Hudson (*The industrial archaeology of southern England (Hampshire, Wiltshire, Dorset, Somerset, and Gloucestershire east of the Severn)*, Dawlish, David and Charles; London, Macdonald, 1965, 45s.) includes references to industries in which Friends have been active.

Among the industries reviewed are iron founding in Bristol and district (with Harfords, Lloyds, Goldneys and Pearsalls engaged in it); the brassworks, the glass-houses and potteries, the cocoa manufacture, and the dock work of William Champion in the same city. Further westward, mention is made of the Foxes at Wellington and the Pittard firm at Yeovil. There is an illustration of the shoe factory at Street from a painting of about 1845, showing Cyrus Clark's house, and this is matched by a modern photograph. A mile or so away is the fifteenth century fulling house of Glastonbury Abbey (now used as a caretaker's residence by Morlands).

#### ACKWORTH SCHOOL

A 40-page catalogue of Ackworth School archives, 1964, compiled by James S. Lidbetter and fully indexed makes known the collection of books and papers preserved in the School's collection. In addition to the School minutes, reports and accounts, and plans of the estate, there are relics of Dr. Fothergill, examples of scholars' work, and books and papers dating from the period of the Foundling Hospital. There is a copy in the Library at Friends House.

#### BEAVER HATS

Second among the "Humourous Reasons for Restoring Canada" to the French, written by Benjamin Franklin at a time when the victories of 1759 turned many thoughts towards the settlement to follow the Seven Years' War, is the following:

"2. We should restore it [*i.e.* return it to the French], lest,

thro' a greater plenty of beaver, broad-brimmed hats become cheaper to that unmannerly sect, the Quakers."

(Printed in *The Papers of Benjamin Franklin*, viii. 450, from *The London Chronicle*, Dec. 25-27, 1759.)

#### CHINA MISSIONS

*A Guide to the archives and records of Protestant Christian missions from the British Isles to China, 1796-1914*, by Leslie R. Marchant (University of Western Australia Press, 1966), provides a nearly alphabetical list of bodies working in China, together with addresses, lists of periodicals published, a brief summary of details of the life of the society, a resumé of the records preserved and the accessibility of the material in the repository. The Friends' Foreign Mission Association (founded 1866) occupies a page, and the Religious Society of Friends (founded 1652) (*alphabetized under R*) nearly two pages.

#### COFFEE HOUSES

*London Coffee Houses*, by Bryant Lillywhite (Allen and Unwin, 1963) is a list of references and notices of the London coffee houses of the seventeenth to nineteenth centuries. It is arranged in alphabetical order by title of the establishment, supported by good indexes and street lists. No. 204, Bull and Mouth Inn, St. Martin's-le-Grand, has (as expected) several references to Friends' occupancy up to 1740. No. 422, Four Swans Inn & Coffee House, Bishopsgate Street, gives a note of Friends' use of the place as lodgings (*c.* 1809-11)



"almost every street of that district, fairly swarms with Friends" (Timbs, *Curiosities of London*). No. 519, Half Moon Tavern & Coffee House, Cheapside; this house saw the first recorded meeting of the London (Quaker) Lead Company, 1692. No. 748, London Assurance Coffee House, Birchin Lane, was entered by William Gibson in 1727 when not in unity with London Friends. No. 772 & 773, Mackerell's Quaker Coffee House, Bartlett's Buildings, Holborn, c. 1702-35. No. 1517, The White Hart Without Bishopsgate, used by Friends for lodgings, 1680-90's.

#### FRIENDS AND MENNONITES

"Relationships of the Brethren with the Mennonites and Quakers, 1708-1865," by Donald F. Durnbaugh, Associate Professor of Church History, Bethany Theological Seminary, appears in *Church history*, vol. 35, no. 1 (March 1966), pp. 35-59. The author quotes the Latin verse:

Papa, Moses, Pennus,  
Calvinus, Menno, Lutherus  
Una in Creyfelda,  
varium cantant alleluja.

The relationship with Friends is largely illustrated from Pennsylvanian sources, for the Brethren mostly came to Germantown and from there spread out as the eighteenth century progressed. The author finds that the Brethren were content to follow Quaker political leadership in the early period, and he thinks that in the later period there was further Quaker influence, even to the point of the Brethren adopting the plain dress.

#### INSTRUMENT MAKERS

*The mathematical practitioners of Hanoverian England, 1714-1840*, by E. G. R. Taylor (Cambridge, University Press, for the Institute of Navigation, 1966. 84s.).

This work consists largely of biographical notices of the teachers of mathematics and navigation and makers of instruments for the physical sciences and nautical use during the period covered. The notices are brief and restricted to the interests covered by the work. A glance through reveals the following (among others): Richard Abbatt, William Allen, John Churchman, John Dalton, Jeremiah Dixon, Samuel Fuller, Robert Were Fox, Luke Howard, J. J. Lister, William Pengelly, Thomas Young.

#### MANUSCRIPTS IN EDINBURGH

"A testimony in uprightnes to all people of a part of the travel of my Soul within thy borders, O Scotland, these many days," by A. Robeson, a Quaker, Duns, 1662. MS. 2201, f.98. This work forms portion of the manuscript collection of the Society of Antiquaries of Scotland, deposited in 1934 in the National Library at Edinburgh.

Among the Raeburn papers, purchased by the National Library, in 1936, there is included a collection (MS. 2889) of "Correspondence, etc., 1660-1822. It includes religious writings of the seventeenth century, by George Fox, "the younger in the truth," George Keith, Walter Scott, the Quaker laird of Raeburn, and others . . .

In the collection of letters to Sir Walter Scott (MS.3191, f.25) There is one from John Barclay, dated 1831.

The above come from the National Library of Scotland: Catalogue of manuscripts acquired since 1925, vol. 2 (Edinburgh, H.M. Stationery Office, 1966).

#### THE MILITIA

*The English militia in the eighteenth century: the story of a political issue, 1660-1802*, by J. R. Western (Routledge, 1965, 70s.) includes some brief notices of the use of the militia under the Restoration to discourage dissident political movements venturing into armed insurrection. It also, in this connection, mentions some cases of disturbance of Quaker meetings. In the eighteenth century statutory allowance was made for Quakers to provide substitutes, or to have them hired for them, when they were required for militia service.

#### PHILANTHROPY

A chapter on George Cadbury, notices of such Quaker enterprises as the Retreat, the work of Joseph Lancaster, the Frys, and the Rowntree trusts, all grace the solid history *English Philanthropy, 1660-1960*, by Professor David Owen of Harvard (Oxford University Press, 70s.) published in 1965. With so large a field to cover the author has not been able to give much space to any one subject (Richard Reynolds, the most considerable philanthropist among Friends under the Georges, is dismissed in little over a page) but the historical material is well documented and the footnote leads to sources and further reading will make this an indispensable work to the student in these fields.

#### QUAKER DRESS, 1862

A Costume "that is more Honoured (now) in the Breach than in the Observance."—The Quaker costume.

(*Punch*, 27.ix.1862, p. 129.)

#### QUAKER GRAMMARIANS

Readers of Dr. R. C. Alston's review of *You und Thou* in our last issue (pp. 61-62) may be interested to see that the first portion of his *A bibliography of the English language from the invention of printing to the year 1800* has appeared. In addition to works by E. P. Bridel, James Gough, Lindley Murray and William Sewel, there appears the *Prittle prattle. Or, a familiar discourse on the persons I, Thou, He or She. We, Ye or You, and They. Designed for the use and benefit of the people called Quakers*, 1752. This is catalogued under J. J. on the strength of an inscription in the Woodbrooke copy of the pamphlet.

#### RAIN

*A History of the Theories of Rain and other forms of precipitation*, by W. E. Knowles Middleton (London, Oldbourne Book Co. Ltd., 1965) includes an extended chapter on "Water vapour in the nineteenth century," which deals among other things with the theory of John Dalton (1766-1844), and the climatological work of Luke Howard (1772-1864) including his classification of cloud forms.

#### REGISTERS

*An introduction to English historical demography from the sixteenth to the nineteenth century*, under the editorship of E. A. Wrigley

(Weidenfeld and Nicolson), 1966, contains papers by D. E. C. Eversley, Peter Laslett, the editor, and contributions by W. A. Armstrong and Lynda Ovenall. The volume covers the period roughly from the beginning of English parish registers in 1538 up to the registration of 1837. The writers show what new methods can do to assemble from parish registers and elsewhere a picture of the structure of society in the period. Friends' registers are mentioned, as also is the fact that the Digests at Friends House which were prepared before the surrender of the originals to the government last century, may not reproduce all the information in the originals. Mention is also made of the family reconstitution methods used by Irish Friends in their records at Eustace Street, Dublin.

#### REGISTRATION

"The Registration of Meeting Houses," an article by Edwin Welch in the *Journal of the Society of Archivists*, vol. 3, no. 3 (April 1966), pp. 116-20, includes a few brief notes on the registration of Friends' meeting houses after 1689. The author points out that:

"Registration was voluntary. . . . Of the older denominations the Baptists, Congregationalists and Presbyterians usually registered and the Quakers usually refrained. There are, however, a number of examples of Quaker licences."

A footnote records that in 1729 the Devon Quakers tried to get a licence from the archbishop of Canterbury (Devon Quarterly Meeting minutes, 10th May 1729).

This comprehensive account

brings the development in the registration service up to modern times and cites the most recent Act of 1953 on the subject.

#### THE RESTORATION, 1660

George R. Abernathy, Jr. in "The English Presbyterians and the Stuart Restoration, 1648-1663" (*Transactions of the American Philosophical Society*, vol. 55, pt. 2, 1965 New Series) mentions Quakers at four points. He notes that William Prynne, writing in the Spring of 1659, demanded that the laws against Catholics be executed and that no arms be put into the hands of Anabaptists or Quakers "lest London become another Munster, and England another Germanie." (Prynne, *A true and perfect Narrative*, pp. 58-9).

In the summer in London some Presbyterians, Independents and Anabaptists had held a meeting for reconciling their differences and co-operating against the Quakers (Sir Archibald Johnston, *Diary of Sir Archibald Johnston of Wariston, 1655-60*, ed. James D. Ogilvie (Edinburgh, 1940), pp. 134-5).

In January 1660 the London Presbyterian ministers in *A seasonable exhortation of sundry ministers in London to the people of their respective congregations* said that (whereas in 1640 the Romish church had hidden behind the skirts of the Anglican Church) Rome since 1640 had found refuge among the sectaries, especially the Quakers.

#### THE SPECTATOR

The new edition of *The Spectator*, edited by Donald F. Bond (Oxford University Press, 21 gns.) brings to notice again the



references to Friends in that periodical. Often in the situation of a coach journey, the Quaker is usually presented with sarcasm, sometimes amused. In the issue of 19th March 1711, there is the "Quaker . . . trimmed close and almost cut to the Quick." Ephraim the Quaker (1st August 1711) and Hezekiah Broadbrim (16th January 1712) also appear. The only note of sympathy comes in depicting the pretty young Quaker woman (also in a stage coach) (10th December 1714)—"The Plainness of her Dress was very well suited to the Simplicity of her Phrases."

#### BIRMINGHAM FRIENDS

Some indication of the cultural interests of Birmingham Friends, including the Lloyd and Sturge families, is revealed in Charles Parish's *History of the Birmingham Library* (The Library Association, 1966, 21s.). The book deals largely with the eighteenth-century history of the library, and more succinctly with the later developments. The proprietors included Samuel Galton, F.R.S., and quotations are given from Mary Anne Schimmelpenninck's autobiography, illustrating intellectual life in Birmingham at the end of the eighteenth-century. There is a list of the principal officers.

#### ESSEX SUFFERINGS MS.

In the *Bulletin of the Institute of Historical Research*, vol. 38, no. 97 (May 1965) list of Migrations of historical manuscripts, occurs the following: item, with reference given to a bookseller's catalogue: Essex: account of Friends Sufferings, 1786-93. (Stanley Crowe, no. 74, p. 21, no. 350.)

#### GLOUCESTERSHIRE FRIENDS

Volume 6 of the Gloucestershire series in the *Victoria History of the counties of England* (Oxford University Press, 1965, £7 7s.) covers parishes in the northern part of the county on the Cotswolds. The volume contains references to Friends in the district as follows: seventeenth-eighteenth centuries—Lower Swell; seventeenth century—Great Barrington; eighteenth century—Adlestrop, Broadwell, Oddington, Bourton on the Hill, Todenham; and Stow on the Wold (seventeenth-twentieth centuries, including a burial ground still existing).

#### KENT QUAKERS

*Seventeenth-century Kent, a social and economic history*, by C. W. Chalklin (Longmans, 1965), includes a brief notice of Friends in the county. George Fox's visits to the district in 1655 and 1656 resulted in the permanent formation of groups of Friends. At Dover there was "Luke Howard a shomaker, chiefe of ye Quakers." (Reference to *VCH*, Kent II, 100; Lambeth MS. 1,126 ff.6, 22.)

#### NEW YORK QUAKERS

*The Independent reflector, or weekly essays on sundry important subjects, more particularly adapted to the Province of New-York*, by William Livingston and others. Edited by Milton M. Klein. (John Harvard library) Cambridge, Mass., 1963.

This is the first complete edition since the periodical's original appearance in 1752-3. The issue of 26th April 1753 (p. 211) includes a paragraph addressed to the Quakers expressing the hope of their support for the

incorporation of New York College:

"You, my Friends, in Derision called Quakers, have always approv'd yourselves Lovers of civil and religious Liberty; and of universal Benevolence to Mankind. And tho' you have been misrepresented as averse to human Learning, I am confident, convinced as you are of the Advantages of useful Literature . . . you would generously contribute to the Support of a College founded on a free and catholic Bottom. But to give your Substance to the rearing of Bigotry, or the tutoring Youth in the *enticing Words of Man's Vanity*, I know to be repugnant to your candid, your rational, your manly Way of thinking."

#### NORWICH POLITICS

Among the letters from Rev. Robert Potter to Rev. John Conway Potter (National Library of Wales MSS. 12433D: Wigfair 33) is one giving news of the election of 1796. This is noted in the following terms in the *Handlist of manuscripts in the National Library of Wales*, part 26, page 205:

"the election of members of parliament for the city [of Norwich], the violent contest against Mr. [William] Wyndham [one of the two members returned] and the defeat of the 'Democratic Quakers' . . . (1796)."

#### PENNSYLVANIA LIBRARIES

"Benjamin Franklin and eighteenth-century American libraries" by Margaret Barton Korty (*Transactions of the American Philosophical Society*. N.S., vol.

55, pt. 9, 1965) includes chapters on the Library Company of Philadelphia (in which Franklin was a prime mover) and the Loganian Library (with a contemporary picture of the building, and a facsimile of a letter from Franklin in 1789 concerning the trusteeship). Academic and medical libraries also figure in the account as well as governmental libraries, including notices of some works which Franklin sent to Congress, although the Library of Congress itself was not formally established until 1800. There is a useful bibliography.

#### SHERINGTON, BUCKS.

*Sherington: fiefs and fields of a Buckinghamshire village*; by A. C. Chibnall (Cambridge University Press, 1965, 84s.) includes a chapter entitled "The emergence of non-conformity." In the course of this chapter the author notes the puritan leanings of many in the parish, and there seems to have been resistance to the payment of tithe, for "John Cunningham, farmer and butcher as well as a follower of George Fox, not only withheld his own payment for 1649 but was urging his fellows to do likewise, 'there is noe manner of tithe due to the rector or any other minister or religion or person whatsoever'." In tithe cases after the Restoration it would appear that about one-third of the parishioners were dissenters.

Richard Hunt, ploughwright in Water Lane, at whose house Friends met, suffered for tithe, as did likewise Richard Marks, smith. After the Toleration Act Richard Hunt's house was registered as the Friends' meeting



house, with the burial ground adjacent. In 1705 the rector estimated 17 Quakers to be in the village.

#### STRATFORD-ON-AVON

The Historical Manuscripts Commission Joint Publication no. 8 (1965), also volume 23 of the Dugdale Society's publications, is an edition of the *Correspondence of the Reverend Joseph Greene, parson, schoolmaster and antiquary, 1712-90* (London, H.M. Stationery Office, 40s.). It contains (on p. 157) the following passage in Joseph Greene's brief account of the town of Stratford-upon-Avon:

"About thirty years past, there was a monthly Sunday Meeting of the People call'd Quakers held in the Town, but they . . . have now wholly quitted it, and no Dissenters of any sort remain, unless a few illiterate Mechanick Methodists may deserve that appellation . . ."

#### WARWICKSHIRE MEETING HOUSES

*Warwickshire* by Nikolaus Pevsner and Alexandra Wedgwood (*The Buildings of England. B.E.31.* Penguin Books. 30s. 1966) includes notices of meeting houses in the county dating from the seventeenth century to the twentieth. Information will be found on pages 46, 73 (Armscote), 77 (Atherstone), 113 (Bull Street, Birmingham), 157 (Bournville), 189 King's Norton, 291 (Ettington), 342 (Long Compton), 395-6 (Shipston-on-Stour) and 452 (Warwick).

#### WILTSHIRE

Wiltshire VIII in the *Victoria*

*History of the Counties of England* (1965) includes histories of a score of villages in north-west Wiltshire. Among these places, Quakers are noted at Dinton (p. 33), North Bradley (p. 232), Norton Bavant (p. 57) and Steeple Ashton (p. 216), as well as in Warminster (pp. 125, 127) and Westbury (pp. 181, 183, 185.)

#### YORK M.H.

Nonconformist Chapels of York, 1693-1840, by Ronald Willis (York Georgian Society occasional paper no. 8) includes a section on (and photograph of) the Friends' Meeting House in Clifford Street. Although the present meeting house dates from 1816-18, seventeenth century brick is incorporated in the outer walls, and the site dates back to 1674 when Friends adapted some tenements belonging to Edward Nightingale. Reference is made to a souvenir pamphlet of the re-opening of the Meeting House, May 1919.

#### YORKSHIRE RECORDS

The National Register of Archives, West Riding (Northern section) committee has produced in 1965 inventories of the records of Settle Monthly Meeting (including Lothersdale, Settle and Skipton preparative meetings and Keighley adult school) and of Pontefract Monthly Meeting (including Ackworth, Burton and Barnsley, Pontefract and Wakefield preparative meetings, and Castleford adult school). These latter records date from the 1670's onwards and are housed at Ackworth School in the joint custody of the clerk to Pontefract M.M. and the bursar of Ackworth School.

## YORKSHIRE DOCTORS

Among the most valuable features of the second and final volume of S. T. Anning's history *The General Infirmary at Leeds* (E. & S. Livingstone, 1966) is a biographical appendix. Among the persons appearing there are Harold Collinson, C.B., C.M.G. (19.viii.1876-25.i.1945) son of a wool merchant at Halifax and educated at Ackworth and Bootham before attending the Leeds Medical School; Benjamin Hird, M.D. (30.xiii.1763-11.iii.1831); William, Hird, M.D. (28th December 1728/9[sic]-23.viii.1782) who took on Dr. John Fothergill's London practice after Fothergill's death; Robert Benson Jowitt, J.P. (1841-9.xi.1914), from 1882-1900 chairman and treasurer of the Infirmary; and Joshua Walker, M.D. (14th October 1746-12th February 1817) who married into the Arthington family, and was physician at the Infirmary from 1782 until 1806.

## YORKSHIRE FRIENDS, c.1850

*A Month in Yorkshire*, by Walter White (Chapman and Hall, 2nd edition, 1858), is an account of the author's summer walking tour in the eastern seaboard and in the northern half of the county. Visits to Scarborough and Whitby draw from the author accounts of George Fox in Scarborough Castle, and thoughts on the decay of Quakerism in Whitby, repeated later in other places. Ayton School, the Peases and their railways, Carperby in Wensleydale ("where dwells a Quaker who has the best grazing farm in the North Riding"), George Fox's well on the side of Pendle Hill, all find a mention.

At Bainbridge the author

found some worthy Quaker Friends of his who had journeyed from Oxfordshire to spend the holidays under the paternal roof-tree and a ready welcome for his sightseeing in the dale and work in the hayfield.

Walter White records that he hoped to be buried in a little Quaker burial-ground in Oxfordshire "on the brow of a hill looking far away into the west country . . . that is, if the sedate folk will admit among them even a dead Philistine." The author's thoughts on the causes of the decline of Quakerism, anent the recently advertised essay competition on the subject, are discerning.

## BRIEF BIOGRAPHY

*Who's Who in History*, vol. 3—England, 1603 to 1714; by C. P. Hill (Oxford, Basil Blackwell, 1965. 42.), includes brief biographies (and a note of one or two main sources) for Robert Barclay (1648-90), John Bellers (1654-1725), Colonel Thomas Blood (1618?-80), Sir Ambrose Crowley (1658-1713), Abraham Darby (1678-1717), Margaret Fell (1614-1702), George Fox (1624-90), Lodowick Muggleton (1609-98), James Nayler (c. 1618-60) and William Penn (1644-1718).

## HANNAH BARNARD'S COWS

The Yale edition of Horace Walpole's *Correspondence* proceeds on its magisterial way. Volumes 32-34 (1965) contain the correspondence with the Countess of Upper Ossory. On 6th September 1787, Walpole wrote to Lady Ossory:

"There lives at Kingston a Mrs. Barnard, a very wealthy

hen-Quaker: she has a passion for beautiful black and white cows, never parts with a pretty calf, and consequently has now a hecatomb as striped and spotted as leopards and tigers. The Queen happened to see this ermined drove, and being struck with the beauty of their robes, sent a page to desire to purchase one. Mrs. Barnard replied, she never sold cows, but would lend her Majesty her bull with all her heart. . . ."

(vol. 32, p. 568). The editor notes that "Mrs. Anna Barnard (d. 1792)" visited Strawberry Hill, 22nd September 1786.

In a letter of 27th October 1774, Walpole told the Countess a story of an unidentified Quaker who dined with the Comtes de Provence and d'Artois, brothers of Louis XVI. "He would not pull off his hat: they admitted him with it on; and then made him sit down to table with them. Charles II could not have been better humoured."

#### JOHN BRIGHT

*John Bright, Victorian Reformer*, by Herman Ausubel, professor of history at Columbia University (John Wiley, 1966) is a political biography in the best tradition. It has a slightly astringent flavour which adds piquancy to the author's judgments. This book does not supersede G. M. Trevelyan's classic work on Bright, but it has an importance and readability which should ensure a wide circulation. The author's learning sits lightly on him, but the references are there at the end of each chapter (including many letters at Friends House Library), and the political cartoons illustrating the work are a great pleasure.

#### JOHN BRIGHT

Letters to and from John Bright and other members of the Bright family, Henry Ashworth, the Peases, Joseph Sturge, and others of like interests are preserved among the Cobden papers, catalogued by Francis W. Steer of the West Sussex County archive office, County Hall, Chichester. The catalogue was published in 1964, and among the many other documents listed are the Memorandum by John Bright on the Irish land question, 1869 (no. 492), and the 1908 reprint of the account of the Penn-Mead trial (no. 815).

#### JOHN DALTON

*John Dalton, 1766-1844: a bibliography of works by and about him*, by A. L. Smyth. (Manchester University Press, 1966, 42s.) This includes printed works and manuscripts, separate monographs and periodical articles, press-cuttings and references and "Daltoniana." This is an essential work for the student of Dalton and his place in the history of science. The indexes are not so full as one would have wished. Only by reading the text does one come upon the *Annual monitor* notice (item 505). It is unfortunate that Friends House Library does not figure among the locations assigned to entries.

#### JONATHAN DENT

Lincolnshire Archives Committee: Archivists' report 17, 1st April 1965-31st March 1966, includes (pp. 14-15) a report on a collection of deeds and papers deposited by Major G. Dent of Ribston Hall, Wetherby, Yorkshire. The summary account recalls a paper by the late



Howard Brace on Jonathan Dent in the *Reports and Papers of the Lincolnshire Architectural and Archaeological Society*, vol. 5, part 2, [1954]. Jonathan Dent eventually was disowned by Friends. The papers deposited throw some light on his money lending activities.

#### THOMAS ELLWOOD

A reassessment of the influence of Thomas Ellwood upon John Milton, and also a consideration of Ellwood's own *Davideis*, is contained in "The influence of Thomas Ellwood upon Milton's epics," by J. Max Patrick of New York University in the Festschrift *Essays in history and Literature*, edited by Heinz Bluhm, and published by the Newberry Library, Chicago, in honour of Stanley Pargellis, Newberry Librarian, 1942-62.

#### DAVID EVANS, M.A.

A verse autobiography of David Evans (1681-1750), a native of Carmarthenshire, who emigrated to Pennsylvania, is edited and printed by Dr. Gareth Alban Davies in *The National Library of Wales Journal*, vol. 14, no. 1 (Summer 1965), pp. 74-96. There is a summary in English. Evans graduated M.A. at Yale in 1714 and became an independent minister. He held pastorates at Pencader, at Tredyffrin, and at Piles Grove, N.J. Dr. Davies has used works on Friends in Wales and Pennsylvania, including Evelyn Whiting's "The Yearly Meeting for Wales, 1682-1797" (*Jnl. F.H.S.*, xlvii, 57-70). There is a copy in the Library at Friends House.

#### HENRY TOBIT EVANS

The Annual report, 1964-5 of the National Library of Wales, Aberystwyth, includes among the purchases for the library a collection of letters to Henry Tobit Evans (1844-1908), schoolmaster, journalist and author. The collection includes "a certificate of the admission of Henry Tobit Evans to membership of the Herefordshire and Radnorshire Meeting of the Society of Friends, 1879" (p. 45 of the Annual report).

#### GRACE, DARBYSHIRE & TODD

The History of the Institute of Chartered Accountants in England and Wales, 1880-1965, and of its founder accountancy bodies, 1870-80 (Heinemann, 1966) includes a section devoted to brief sketches of founder firms. One such account (p. 235) is given of the firm of Grace, Darbyshire & Todd, Bristol, founded by John Moxham in 1818. In 1822 Moxham married into the Quaker community and the partnership brought in the Grace family. From 1857 to 1861 it was known as James Grace & Son, and from 1861 until the present name was assumed in 1920 as James & Henry Grace.

#### HANBURY FAMILY

*Archaeologia Cambrensis*, vol. 113 (1964) includes at pages 129-49 an article by D. Morgan Rees, entitled: "Industrial archaeology in Wales: an introduction." It includes a notice of an iron furnace in the Llanelly district which belonged to the Hanbury family and was in operation from 1690 until the 1860's.

## R. L. HINE

W. Branch Johnson writes on "Reginald Leslie Hine of Hitchin, Hertfordshire, 1883-1949" in *The Amateur Historian*, vol. 7, no. 1 (1966), pp. 28-32.

## JAMES NAYLER

"Naylor's case and the dilemma of the Protectorate," by Theodore A. Wilson and Frank J. Merli, is an article in the *University of Birmingham historical journal*, vol. 10, no. 1, 1965, pp. 44-59. The authors deal mainly with the constitutional difficulties and the differences between the wishes of the parliaments which Cromwell summoned during the Interregnum and his hopes for a settled constitutional framework within which Parliament and Protector could work. The conflict of aims was brought out in the consideration of the case of James Nayler and his entry into Bristol on horseback which occupied much of Parliament's time at the end of 1656.

## PENN FAMILY

"Pedigree of Penn of co. Wiltshire and of Bristol," by O. F. G. Hogg, appears on a folding leaf facing p. 130 of *The Wiltshire archaeological and natural history magazine*, vol. 60, 1965. It is unfortunate (and casts a shadow over the whole work) that the information on Hannah Callowhill Penn should be misleading. From the information given here it would be difficult to believe the usually accepted chronology, *i.e.* Hannah Callowhill b. 11th February 1671; m. William Penn, at Friars, Bristol, 5th March 1696; d. 20th December 1726.

HANNAH (CALLOWHILL) PENN  
1671-1726

The American Philosophical Society and Yale University are sponsoring a magisterial edition of *The Papers of Benjamin Franklin* edited by Leonard W. Labaree (Yale University Press). Volume 9, covering the years 1760 and 1761 was published in 1966. This will provide material for eighteenth-century historians for many decades to come, so it is unfortunate that Hannah Callowhill's date of birth is given as 1664 (p. 261) when the most probable and now accepted date is 1671.

## PENN IN HIDING

Two letters from William Penn to the Earl of Nottingham, 12th June and 21st November 1692, are quoted in the recent *Report on the Finch Manuscripts* (Historical Manuscripts Commission, 71), vol. 4 (*H.M. Stationery Office*, 1965). They show Penn asking no more than liberty to live in peace: "let not, pray, the vulgar opinion of my sentiments or obligations have any longer prevalency to intercept my deliverance . . . I am sure I shall never misuse the liberty I humbly crave." In November he reports that he is much broken in health, "and my wife so very ill these 9 weeks, and now dangerously relapst, so that she cant come to me and I must not goe to her."

## JAMES PENNINGTON, 1777-1862

Professor R. S. Sayers has edited, with an essay on the life and work of the author, a volume of *Economic Writings of James Pennington* in the series of *Reprints of scarce works on political economy* issued by the

London School of Economics, 1963. Born at Kendal in 1777, third child of William Pennington and Agnes Wilson, James Pennington migrated to London, made a career for himself in commercial life in the city, and then wrote and advised the government on monetary and currency problems. He appears to have left Friends before his marriage.

#### JOSEPH TREGELLES PRICE

"The insurrection at Merthyr Tydfil in 1831," the Cecil-Williams memorial lecture, 1965, is printed in the *Transactions of the Honourable Society of Cymmrodorion*, session 1965, pp. 222-43. It contains a mention of the efforts of Joseph Tregelles Price to secure the reprieve of Richard Lewis (known as Dic Penderyn) condemned to death. No record is known of his part in the riots, if any. He was condemned for wounding a Highlander outside the Castle Hotel, and executed at Cardiff, 13th August 1831.

#### JANE RAINE

"Jane Raine, a Quaker, baptized 7th January 1726." The above entry appears in the Rokeby, Yorks, parish register, printed for the Yorkshire Archaeological Society Parish Register Section, vol. 128, p. 29.

#### JOSEPH JOHN SEEKINGS

*The Newcomen Bulletin*, no. 75, March 1965, records a meeting of the Newcomen Society on 3rd February 1965, at which a paper was read by J. Edward Belliss on the "History of G. E. Belliss & Company and Belliss &

Morcom Ltd." In 1866 George Edward Bellis (1838-1909), together with Joseph John Seekings, took over the business founded by Bach Bros. of Broad Street, Islington, Birmingham, in 1852. The partnership developed steam engines for launches, and the work was taken up by the Royal Navy, "but Seekings as a Quaker had no wish to deal with the armed Services," and the partnership was dissolved.

#### RICHARD BRINSLEY SHERIDAN

*The Letters of Richard Brinsley Sheridan*. Edited by Cecil Price (3 vols. Oxford, Clarendon Press, 1966) include two unexplained notices of the word Quaker.

In a letter of January 1801, to William Adam, Sheridan says "I send also £100 (my Quaker's Legacy)," and in another of the same month, to Richard Peake, there is a postscript "Burgess has only the nest egg of my Quakers £100" (II. 145, 147).

The final volume includes a list of summaries of other letters. No. 145, p. 281, is an undated letter:

"Locking up a Quaker Farmer in Prison is a curious way of admitting a Dissenter into a place of Trust and Power."

#### JOSEPH STURGE

"Arthur O'Connor" by Frank McDermot, an article in *Irish Historical Studies*, vol. 15, no. 57 (March 1966), includes the following mention of the relations of the old United Irishman and Joseph Sturge. Arthur O'Connor lived the second half of his life in France.



“In the 1840’s he declared himself a pacifist and became a friend and correspondent of the well-known Quaker and right-wing chartist, Joseph Sturge, though pacifist views came oddly from one who attacked Louis Philippe for not giving military aid to the Poles.” (*I.H.S.* xv, p. 67.)