

## Notes and Queries

### AMERICA

*English colonization of North America*. Edited by Louis B. Wright and Elaine W. Fowler. (Documents of modern history.) (London, Edward Arnold, 1968.)

This volume of reprinted documents has the following items in a section on "Religion and education":

PERSECUTION OF QUAKERS JUSTIFIED, 1659—the Massachusetts General Court statement against William Robinson and Marmaduke Stevenson;

QUAKERS OPPOSE SLAVERY, 1688—the Germantown declaration, reprinted from *Pennsylvania Magazine of History and Biography*, iv (1880), pp. 28–30;

WILLIAM PENN ON EDUCATION, 1693—from *Some Fruits of Solitude*;

DIVERSITY OF RELIGIONS IN PENNSYLVANIA, 1750–1754—from the account written by Gottlieb Mittelberger in his *Journey to Pennsylvania*. The extract ends with a quotation: "There is a saying in that country: Pennsylvania is the heaven of the farmers, the paradise of the mechanics, and the hell of the officials and preachers."

The section on "Plans for Union" includes William Penn's proposal for colonial unity, 1697.

### BAINBRIDGE

"The Manor of Bainbridge", by D. S. Hall, a paper in the *Annual Report, 1968*, of the North Riding Record Office, is written from a study of the archives of the lords trustees of the manor. The documents begin

with a fragment of paper listing the purchase money collected from each hamlet by Richard Robinson of Countersett and the expenses in negotiating the purchase of the manor from the crown, completed in London in 1663.

The original trustees included Anthony Fothergill, and it was another Fothergill — Alexander — who was appointed steward and treasurer over a century later in 1767. It is from the time of his stewardship and later that most of the documents survive. The author says that Alexander Fothergill "left many lively accounts of his deeds. By birth he was a farmer but an extrovert personality drove him far beyond the confines of the yeomanry. He lived at and farmed Carr End and was employed as surveyor, solicitor and land agent, clerk to Busk church, the Society of Friends and anyone else requiring a skilful pen."

### BANBURY

Supplement no. 4 to the *English Historical Review* (Longmans, 1969) consists of *Drink and sobriety in an early Victorian country town: Banbury, 1830–1860*, by Brian Harrison and Barrie Trinder. Friends appear.

Publicans and brewers were influential among Liberals and nonconformists in the 1830s, even Quakers were only in the process of shaking off their connections with brewing—beer, before the rise of teetotalism, being considered the temperance drink. During the period the only

denominations not represented in the licensed trade were Quakers and Primitive Methodists.

Friends were prominent in the Banbury Temperance Society. Samuel Beesley the maker of Banbury cakes, Reformer (d. 1843), John Head (draper, toy-dealer and woolstapler), Jeremiah Cross (grocer) and James Cadbury (grocer) are among the Friends mentioned. Friends were also active in the Ladies' Association for the Suppression of Intemperance.

Friends noticed include Joseph, Charles and Jonathan Gillett, the bankers, Henry Stone, bookseller, and John Harlock, draper and treasurer of the Peace Society's Banbury branch.

Brian Harrison, fellow and tutor of Corpus Christi College, Oxford (the senior author referred to above) is engaged on a wider study of the nineteenth-century temperance movement.

#### BEDFORDSHIRE

Joyce Godber's *History of Bedfordshire, 1066-1888* (Bedfordshire County Council, 1969) is a handsome one-volume competent work, worthy both of county and author. The book has scattered references to Friends, and to other persons (like Bunyan) with whom they were in controversy from the days of John Crook onwards. There is a mention of the visit to Beckerings Park by George Fox in 1655.

The interior of Leighton Buzzard meeting house is illustrated from a photograph.

#### BRISTOL

Abraham Darby, Fry's Chocolate, the Champion family,

Robert Charleton's pin factory, the pottery, are all mentioned in *The industrial archaeology of the Bristol region*, by R. A. Buchanan and Neil Cossons (David and Charles, 1969). This study brings to notice the surviving monuments of past Quaker industrial enterprise in the district.

#### CAERNARVONSHIRE

*A History of Caernarvonshire, 1284-1900*, by A. H. Dodd (Caernarvonshire Historical Society, 1968. 30s.) provides us with meagre references to Friends in the county. George Fox visited Caernarvon in 1657. A tract in English by Evan Jones of Llanengan was published in 1672. A group from the same parish emigrated to Pennsylvania in 1683, and one of these Friends — John Roberts — became a magistrate and member of the legislative assembly of the province. There is mention of a meeting at Penmachno in 1731.

#### CARLISLE

*Library history: Journal of the Library History Group of the Library Association*, Vol. 1, No. 5, Spring 1969, includes (p. 170) the following note on accessions to Carlisle Record Office:

Carlisle Quaker Meeting House: the original library, of the eighteenth-nineteenth centuries, consisting of about 300 volumes. The books, in poor condition, were gathered from the floor of an old meeting house at Moorhouse, Burgh-by-Sands, and it seems likely that books were present from both the Carlisle and the Moorhouse meeting houses. No assessment can yet be made of the contents of the libraries. The Carlisle Prepara-

tive Meeting minutes include a loan register of books, 1798–c. 1824.

#### COALBROOKDALE

In "The Coalbrookdale story: facts and fantasies" (*Transactions of the Shropshire Archaeological Society*, Vol. 58, pt. 2, 1966 [issued December, 1968], pp. 153–166), R. A. Mott examines critically the accounts which have been received up to the present.

The author's examination of the Coalbrookdale MSS. to check the information given by Abiah Darby, Hannah Rose, and Samuel Smiles, leads Dr. Mott to the conclusion that Smiles based his account of Abraham Darby I and II on that of Hannah Rose, and: "He made but a sorry use of his other material and it is preferable to reject his account as being completely misleading."

"The mineral wealth of Coalbrookdale," by Ivor John Brown, a pamphlet reprinted from the *Bulletin of the Peak District Mines Historical Society*, Vol. 2, pt. 5–6 (1965) includes some illustrations of workings and machinery, and gives facts about the life of the miner in the Shropshire coalfield as well within as without the Darby period.

#### HALIFAX

"Halifax attorneys", by C. D. Webster (*Transactions of the Halifax Antiquarian Society*, 1968, pp. 69–87) has mention of "Quaker conveyancers, Jonas Stansfield of Shore in Stansfield in the early eighteenth, and Caleb Howarth and John Ecroyd in the early nineteenth centuries" (p. 70). Howarth and Ecroyd, "who practised in Halifax from 1821–

1830, came from Marsden" (p. 73).

Rowland Bretton's article on "Heath Hall, Skircoat" (pp. 1–14, in the same volume) contains some notice of the Elams and Hodgsons, and the meeting house (sold 1920).

#### GLOUCESTERSHIRE

The Victoria County History, Gloucestershire, vol. 8 (1968), includes notices of Friends at the following places: Tewkesbury; Corse (17th–19th century); Ashchurch, Deerhurst, Kemer-ton (18th century); Grafton, Prestbury and Uckington (17th century).

#### HAMPSHIRE MEETINGS

*A Hampshire Miscellany*. III—Dissenters' meeting house certificates in the diocese of Winchester, 1702–1844, by Arthur J. Willis (1965) includes the following entries directly stated to be for Quaker meetings: Eling 11 Nov. 1710; Farnborough 30 April 1719; St. Peter, Cheesehill, Winton (Thos. Martin) 3 Aug. 1749.

Many entries lack any indication of the body of dissenters taking out the certificates.

#### HERTFORDSHIRE

"Politics and religion in Hertfordshire, 1660–1740", by L. M. Munby, a paper in *East Anglian Studies* (Cambridge, Heffer, 1968. 35s.), includes several references to Friends. The author has turned up some interesting material, like Quakers voting for a Jacobite in the county elections, 1727. Friends seem to have been influential in Hertford town and their names figure in the elections at the end of the seventeenth century. Henry

Stout at Hertford seems to have been active in the Whig Cowper (Hertford Castle) interest. There is a family tree for the Dimsdale family on the Tory side. A section deals with the trial of Spencer Cowper for the murder of Sarah Stout, 1699.

#### HULL

*The Victoria History of the County of York: East Riding*, Vol. 1 (Oxford University Press, 1969, £10.50) deals with the city of Kingston upon Hull.

Index entries under the words *FRIENDS, Society of (Quakers)* lead to various portions of the work. The section on Protestant nonconformity (pp. 311 ff.) begins with the early 1640s. Friends were not strong in the district. A visit by George Fox in 1666 is noted.

Hull meeting is estimated to have had about 20 members at the end of the seventeenth century. The names of John Holmes, William Garbutt and Edward Crowther, the Ellerkers (of Sutton), and John Lyth (in Marfleet) are noted. At a later period, Isaac Reckitt and Samuel Priestman are noticed as founders of two notable firms (p. 240). By the local Act of 1810, Friends were made eligible for election to the corporation (p. 199).

Meeting houses are listed (pp. 321-322). Average Sunday attendance at meeting was 150 (no Sunday school) in 1834, and 111 (morning) and 61 (afternoon) in the 1851 census.

The volume makes extensive use of a wide range of source material both national and local. Brief notices appear of the Sir James Reckitt charity (p. 339) and of Friends' adult schools (p. 355).

#### INDIA

*The Lords of Human Kind: European attitudes towards the outside world in the Imperial Age*, by V. G. Kiernan (Weidenfeld and Nicolson, 1969, 63s.), includes a note quoting *The Friend*, on the demands in England for vengeance in India after the Mutiny of 1857. In an editorial for January, 1858, *The Friend* called for wider promotion in India of both Christianity and commerce; the author comments—"Even the best of Victorians were over-ready to regard these two as parallel roads to human felicity" (p. 63).

The author refers here, and elsewhere, to J. H. Bell, *British Folks and British India Fifty Years Ago: Joseph Pease and his Contemporaries* (Manchester, 1891).

#### IRELAND

Isolated incidents in the 1798 rebellion involving Irish Friends are quoted by Thomas Pakenham in *The Year of Liberty* (Hodder and Stoughton, 1969, £3 15s.) mainly on the authority of Thomas Hancock's *Principles of peace exemplified in the conduct . . . of Friends in Ireland . . . 1798* (1825), and *The Leadbeater Papers* (1862) supplemented by the Leadbeater MSS. (for these papers, refer to Olive C. Goodbody's *Guide to Irish Quaker Records*, 1967).

*Encyclopaedia of Ireland* (Allen Figgis, Dublin, 1968, £6) includes an article by Olive Goodbody on the Society of Friends, giving succinctly the salient facts of the historical outline and present position of Quakerism in the country. There is an illustration of the Shackleton school at Ballitore. Two works appear in

the bibliography: Grubb, I: *Quakers in Ireland*. London, 1927, and Ruddy, J. and Wight, T.: *History of Quakers in Ireland*. Dublin, 1751.

## IRISH FRIENDS

## I

*Analecta Hibernica*, no. 15 (1944) is now in print again with a Dawson Reprint issue (1968). The volume contains reports by Edward McLysaght. Among the Ussher papers (wills) we note:

"13 Feb., 1815. Elizabeth Ussher (Quakeress). Codicil, unwitnessed, cancels all legacies to servants because of unfaithfulness of one."

Captain Stephen Rich is mentioned in the Commonwealth state accounts.

The Brown (of Clonboy) papers (report on pp. 81-91) include much of interest to Friends, and the editor notes that material from this collection concerning Friends in Limerick is now preserved at Eustace Street, Dublin.

## II

*Anglo-Irish Trade, 1660-1800*, by L. M. Cullen (Manchester University Press, 1968), includes some material from Friends' Historical Library, Eustace Street, Dublin, and from the Gurney Manuscripts, at Friends House Library, London. The author notes the close connections which Friends were able to maintain across the Irish Sea. The Gurney manuscripts in particular provide the author with information concerning the yarn trade between Munster and Leinster and Norwich.

## LANCASHIRE

Nikolaus Pevsner: *The Buildings*

*of England* has reached Lancashire (North, 30s., South, 35s. 2 vols. Penguin Books, 1969). In the Northern volume the meeting houses at Height in Cartmel, Swarthmoor, Colthouse, Yealand, Lancaster, Crawshawbooth and Brierfield (Nelson) are noticed. Also mentioned is John Wilkinson the ironmaster (see under Lindale); Robert Lawson and Sunderland Point (p. 153, under Lancaster); and the mill in Calder Vale built by Richard and Jonathan Jackson, 1835.

The volume on South Lancashire is perhaps not quite so rewarding, but such is the nature of the material. Meeting houses at Manchester, Penketh, Rochdale, St. Helens and Warrington appear, as also does Dalton Hall 1881-1882, by G. T. Redmayne). It is with a little jolt that one sees John Bright's name linked with Manchester's slums (p. 267).

## LEIGHTON LINSLADE

"Friends' Meeting House, North Street. Of 1789, with wooden cross-windows. Happily simple interior with the usual seating." This entry appears (p. 110) in N. Pevsner: *The buildings of England. Bedfordshire and the County of Huntingdon and Peterborough* (Penguin Books, 1968).

## LONDON COMPANIES

In Edward Mayer's *The Curriers and the city of London: a history of the Worshipful Company of Curriers*, 1968, there are two references to Friends. On page 121 the Court minutes for 1st October, 1720, give order that no liveryman be admitted into the hall on Lord Mayor's day without his gown "except such as are of people commonly

called Quakers". This rule seems to have held good in the 1760s when, except Quakers, no persons were admitted to walk without their gowns (p. 136).

#### LIVERPOOL

"William Roscoe, the Roscoe circle and radical politics in Liverpool, 1787-1807", by Ian Sellers (*Transactions of the Historic Society of Lancashire and Cheshire*, Vol. 120, 1969, pp. 45-62) includes a notice of the founding of the Liverpool branch of the Anti-Slavery Society in 1788. "It was an act of considerable moral courage on the part of the four Quakers, Dr. Binns, Nathaniel Daulby, the two William Rathbones and the three Unitarians, Roscoe, Wallace, and Yates who were the original members" (p. 49).

The author notes that in the 1790s the "theological liberalism" of the Rathbones "proved finally incompatible with the Quaker tradition" (p. 54).

#### MASSACHUSETTS

"On toleration in Massachusetts" by E. Brooks Holifield, Department of Religious Studies, Yale University (*Church History*, June, 1969, pp. 188-200) deals with the situation in the colony in the 1670s when Baptists and Quakers came at least to be tolerated tacitly by some sections of the community.

#### MIDDLESBROUGH

*The History of Middlesbrough*, by William Lillie (Middlesbrough Corporation, 1968) is a workmanlike official history of the town up to the time of its incorporation in the new Teesside County Borough. It includes a paragraph concerning

the Friends' meeting in the town. Before 1849 Friends went to Stockton; from 1849 to 1871 the meeting house and burial ground was in Wilson Street. That property was sold to the corporation, and in 1873 Friends built a meeting house to seat 400 together with other rooms and a caretaker's cottage. At the outbreak of war in 1939 this property was requisitioned, and Friends went to Cornfield Road. In 1961 Friends took a large house at the corner of Cambridge Road and Eton Road.

#### NIDDERDALE, YORKS.

The National Register of Archives, West Riding (Northern Section) committee, has produced an inventory in five volumes of the Ingilby records, owned by Major Sir Joslan Ingilby, Bart., of Ripley Castle, Harrogate, in September, 1966. The inventory is not indexed. The land records concern properties in various parts of Yorkshire, including estates in Nidderdale. The Dacre deeds include a settlement before the marriage of Elizabeth Buck and John Fothergill, of Carr End, Aysgarth, yeoman, 1726 (605), and in the following deed (lease and release, 1726, no. 606) the name Bosvile Middleton of Boroughbridge, yeoman, appears. 678-80 concern Ann Ellis, of Ingleton, later of Clapham, widow, 1813-17. John Jowitt, of Holbeck (1661) (2152) leased closes in Wortley, Leeds, from Sir John Ingilby, 1716 and 1732.

An informed reading of the inventory would doubtless reveal more Friends.

#### NORWICH

A footnote to an article on "Norwich bills of mortality, 1707-

1830", by J. K. Edwards, in the *Yorkshire Bulletin of Economic and Social Research*, Vol. 21, No. 2, November, 1969, p. 113, assigns certain numbers to the membership of dissenting sects in the city (of a probable total of 1,100 to 1,200, some 3 per cent to 3½ per cent of the entire population during the latter half of the eighteenth century). "Members of the Congregational sect probably numbered 100 by 1770, those of Baptists, 55 by 1790; of Methodists, 160, by 1770; of the Society of Friends, 300-400 throughout the period 1750-1800. The total was in the region of 750, to which perhaps 100 could be added for Jews and Catholics." The author adds 40 per cent for persons under 16 years to reach his total estimate of 1,200.

The author has used the Friends' records at Norwich Record Office.

#### OXFORD

In 1697 and 1769 Quakers were at 65 St. Giles, Oxford, according to the evidence gained from leases recorded (p. 214) in *Survey of Oxford*, by the late H. E. Salter. Edited by W. A. Pantin and W. T. Mitchell, vol. 2, 1969 (Oxford Historical Society. N.S. 20).

#### PENNSYLVANIA

*Politics of colonial policy: the Board of Trade in colonial administration, 1696-1720*, by I. K. Steele, professor of history in the University of Western Ontario (Clarendon Press, Oxford, 1968. 48s.) illustrates the value to Friends of having regular and frequent meetings in London where matters affect-

ing their welfare could be discussed and appropriate action concerted. When a bill against the colonial charters was introduced unexpectedly in the House of Lords in the spring of 1701, Meeting for Sufferings was immediately able to lobby support to delay the bill (which would have threatened to restrict the liberties of Friends in the American colonies) until more direct instructions could be received from William Penn who was in Pennsylvania. (See *J.F.H.S.*, vol. 51, p. 229.)

#### SCARBOROUGH

An item on p. 22 of *A descriptive catalogue of the records in the possession of the corporation of Scarborough*, by G. C. F. Forster (Jan., 1968), reads:

"J 11 Quaker Papers 1661-1821: Cupboard G, Box 38", together with the note that the item "includes lists of Quakers, proclamations and warrants against them, summonses and prosecutions".

#### SUSSEX

The Penguin *Buildings of England* series volume on Sussex, by Ian Nairn and Nikolaus Pevsner (Penguin Books, 30s., 1965) includes brief notices of meeting houses and property connected with Friends at Ifield (Crawley); the Blue Idol; Horsham; Brighton; Penn's Rocks, Lye Green, Groombridge; Lewes; Saddlescombe (see *A South Down Farm in the Sixties*, by Maude Robinson).

#### WENSLEY, YORKS.

The following entries appear in the parish register of Wensley, vol. 2 (1701-1837) of which was published by the Yorkshire

Archaeological Society Parish Register Section in 1967:

[p. 1]

March 5 1701/2 Anne Horner of Leyburn (a Quaker) bur there

[p. 23]

October 18 1721 Margareta Tennant Quaker de Leyburn bap

October 19 1721 Geo. Warriner & Marg. Tennant p<sup>r</sup>dict. Ambo de Leyburn (Bannis Matrim Secun morem a Dom. Johan Clayton publi. Matrim Con ab eodem)

[p. 28]

May 17 1725 Henry Ianson an adult Quaker Husbandman bap

[p. 85]

May 27 1781 Ann & Deborah I'anson Adult Quakers bap

#### WHITBY

Whitby inhabitants to the number of 28 certified for Mr. Christopher Stephenson, 4th August, 1679, that he was not a "nonconformist, a Consorter with quakers and phanaticks". Ever since he had arrived in the Whitby and Fylingdales district he had been a constant Church man, and was a fit man to have a licence to teach school in Whitby. The certificate is printed in facsimile (Document no. 9, from R.I.V.N 65, Borthwick Institute of Historical Research) in a sheaf of documents illustrating sixteenth and seventeenth century handwriting, edited by Ann Rycraft. Series 2, 2nd edition, 1969, to be purchased from the Borthwick Institute.

#### WILTSHIRE

*Catholic recusancy in Wiltshire, 1660-1791*, by J. Anthony

Williams (Catholic Record Society publications. Monograph series, vol. 1), 1968, includes a useful annotated alphabetical list of Wiltshire names in the Recusant rolls, 1664 to 1690 (P.R.O. E.377/82: 68-91). Included in this list of 624 persons are more than seventy who probably were Friends, like Arthur Eastmead (Ismeade), Israel Noyes and John Tibboll. Further search might identify others.

#### WORCESTERSHIRE

##### I

The 23rd report of the County Archivist, Worcestershire (Worcester 1967), contains the following paragraph:

"One of the most interesting accessions which this Office has had was made initially in 1951 and has continued at intervals until 1965. It comprises the archives of the Religious Society of Friends and covers most of the activities of that Society from the 17th century in the Worcestershire, Shropshire and Herefordshire areas. One of the interesting aspects of the Quaker movement is that it has acquired over the years a terminology of its own. For instance, the words 'concern', 'sufferings', 'queries' and 'inner light' have a special significance for Quakers, and the situations which led up to their use are to be discovered by a careful examination of the Society's archives. So also are the contemporary references to George Fox's visits to the County."

##### II

Nikolaus Pevsner: *The buildings of England—Worcestershire* (Penguin Books, 1968, 35s.) includes brief notices of the Friends'

meeting houses at Bewdley and Worcester (1701).

#### YORK RACES

An anecdote in *Memories of half a century* (1899, 2nd ed. 1903), by Richard W. Hiley, vicar of Wighill near Tadcaster, Yorks, an old Tory parson who kept a school at Thorp Arch Grange for thirty years in Victoria's reign, may bear repeating. Unfortunately one character is not known to us.

The story goes (p. 320) that the Archbishop of York from 1807-47, Edward Vernon Harcourt, used in his earlier years to go to see York races, but,

"As he advanced in years he was not seen on the course, but he got a glimpse from his own grounds, a particular spot affording a view of the horses as they turned one corner. On one occasion the spectator, observing two horses running neck and neck, became excited and exclaimed: 'Two to one on brown jacket,' 'Done! your grace,' exclaimed a voice from the ditch below, much to the archbishop's astonishment. The voice came from an old quaker who had desired to be also an unseen spectator of the race, but had also been unable to repress his excitement."

#### YORKSHIRE

The Borthwick Institute of Historical Research has issued a "Summary list of certificates of dissenters meeting houses" (1968) preserved in the York diocesan archives for the years 1767-99, 1833 and 1836-52.

Positive statements in the list makes it possible to identify two certificates as concerning Friends:

1772—Balby, House of Thomas Haigh (certificate 112);  
1794—Quakers' Meeting House, Clifford, parish of Bramham (certificate 730).

Doubtless others could be identified by a searcher with knowledge of the names of local Friends of the period, for instance it would be tempting to identify.

1783—Wooldale, Town End, parish of Kirkburton, House of Jonathon Heap (certificate 364) with the Wooldale meeting house recorded (under 1784) in David Butler's list (*J.F.H.S.*, vol. 51, p. 210).

#### CLEANLINESS

"Be cleanly. In this let Methodists take pattern by the Quakers." Thus, John Wesley to Richard Steel, one of his preachers in Ireland, 24th April, 1769.

The above is quoted (p. 210) in *The Eighteenth-Century Pulpit: a study of the sermons of Butler, Berkeley, Secker, Sterne, Whitefield and Wesley*, by James Downey (Oxford University Press. 50s.). The author also notes accounts of Rhode Island Quakers flocking to hear George Berkeley preach when he visited the colony.

#### DIGGERS

"Another Digger broadside", by Keith Thomas of St. John's College, Oxford (*Past and Present* no. 42, February, 1969, pp. 57-68) prints *A Declaration of the grounds and Reasons, why we the poor Inhabitants of the Parrish of Iver in Buckinghamshire, have begun to digge and manure the common and wast Land*, 1650, from the only recorded copy in the Guildhall Library, London. The editor has used Beatrice

Saxon Snell's edition of the Upperside minute book (Buckinghamshire Archaeological Society, 1937) in his search to identify the ten signatories of the broadside.

#### LITERACY

An article on "Literacy and education in England, 1640-1900", by Lawrence Stone (*Past and Present*, no. 42, February, 1969, 69-139) notices the influence of the Puritan ideal in encouraging good education of children. The author states (as a measure of success) on p. 80, that "in post-1754 Quaker marriage registers, there is not a single mark to be seen, by either bridegroom or bride".

#### THE PLAGUE

Daniel Defoe's *A Journal of the Plague Year* has been republished by Oxford University Press (1969, 35s.) edited and with an introduction by Louis Landa. The account, which is attributed to one, H.F., a Londoner who witnessed the events of 1665, includes mention of Solomon Eccles and his prediction of the plague as a judgement on the city; and also mentions Friends' burial ground at Bunhill Fields:

"The Quakers had at that time also a burying Ground, set apart to their Use, and which they still make use of, and they had also a particular *dead Cart* to fetch their Dead from their Houses" (p. 234).

#### SLAVERY

*Racial Thought in America: I—From the Puritans to Abraham Lincoln*. Edited by Louis Ruchames (University of Massachusetts Press, 1969. \$8.00) includes the classic documents

issued by American Friends. The Germantown document of 1688; George Keith's *Exhortation and caution to Friends concerning buying or keeping of Negroes* (1693); and the works of John Hepburn, Elihu Coleman, Ralph Sandiford, Benjamin Lay, John Woolman and Anthony Benezet all figure in this useful compilation. The author is chairman of the Department of History at the University of Massachusetts, Boston, and has taught also at Smith College.

#### SPORT

*Sport and Society: Elizabeth to Anne*, by Dennis Brailsford (*Studies in Social History*, Routledge, 1969) includes a chapter on "Sport and the Puritans". The author notes that George Fox rejected the notion that "the outward body was the body of death and sin", and points to this as a "strain in Puritan thinking which generally kept the body free from deliberate mortification". He goes on to quote from Roger Crab, the ascetic hatter of Chesham (who gets the asterisk of a backslider in Smith's *Catalogue of Friends' Books*).

#### STEWED QUAKER

STEWED QUAKER, burned rum with a piece of butter. An American remedy for a cold. (Francis Grose, *A classical dictionary of the vulgar tongue*. London, 1785.)

#### TOLERATION, 1789

Charles, 3rd Earl Stanhope (1753-1816), made his mark as an inventor, man of science, and in politics. An advocate of parliamentary reform as early as 1781, he was from 1786 in the House of

Lords on the death of his father, the 2nd Earl. In the summer of 1789 he introduced two Bills into the Lords, one to repeal obsolete laws on ecclesiastical matters restricting personal liberties, the other to relieve Quakers from some of the more annoying and irksome features of recovery suits over tithes. Both Bills failed to pass the second reading. (See *The Stanhopes of Chevening: a family biography*, by Aubrey Newman, *Macmillan*, 1969, pp. 148-149.)

#### ELIZABETH BATHURST

The occasion when Elizabeth Bathurst interrupted the service at Dr. Annesley's meeting house in Spitalfields, 20th October, 1678, is recorded in *Susanna Wesley and the Puritan Tradition in Methodism* (Epworth Press, 1968), by John A. Newton (p. 26).

#### BELLERS FAMILY

*In an Eighteenth Century Kitchen: a receipt book of cookery, 1698*. Edited, with an introduction, notes and glossary by Dennis Rhodes; a preface by Beverley Nichols; and illustrated by Duncan Grant (Cecil and Amelia Wolf, 1968. 25s.), is a volume which reproduces a manuscript found by Beverley Nichols when he took over the Huntingdonshire house which he described in *A Thatched Roof* (1933).

The introduction assigns the book to the Bellers family, on the strength among other things of the initials F B on the title-page. The F.B. perhaps stands for Frances (Fettiplace) Bellers, 1666-1716, or for Fettiplace Bellers, born 1687, the wife and son respectively of John Bellers

the social reformer. Entries in the book were made at least up to 1760, and there are more than a score of names of the sources from whom the recipes came. These sources include Hanah Fream [of Winchmore Hill?] and "Esquire Sands of Miserdine".

#### PRIEST BOYES OF GOATHLAND

Joyce Dixon of Pickering meeting, and of the Goathland Local History Group, working on Goathland documents at the Borthwick Institute of Historical Research, York, has found the following reference (York District Probate Registry, Vol. 2, p. 22) to William Boyes at his induction in 1626 [amend the note in *J.F.H.S.*, xlix (1960), 179 accordingly], as "a man known for his good life, conversation & behaviour, & for winning people to the Zeale of God's Worde".

Before long, under his guidance, the villagers had asked and been given permission by the Dean of York to bury their dead at Goathland, instead of having to take them along the rough tracks over the moors to Pickering. (Archbishop Sharp's MSS.)

Joyce Dixon thinks it would be likely to be the little church at Goathland to which Fox refers in his Journal. It was quite literally in the moors, a little distance from the present building.

#### JOHN BRIGHT

*John Bright and the Empire*, by James L. Sturgis of Birkbeck College, London (Athlone Press, 1969), surveys the subject under the headings of India, the Colonies, and Ireland (in which section the author has made use of the letters of John Bright to

Jonathan Pim in the Friends' Historical Library, Eustace Street, Dublin).

JOHN DALTON, F.R.S.

The best brief biographical sketch of John Dalton, the Friend and Fellow of the Royal Society as Friend to appear recently is "Old Quaker Dalton", a lecture by John T. Marsh to the Manchester Literary and Philosophical Society (*Memoirs and proceedings*, Vol. III, 1969, pp. 27-47). There is no mention of the atomic theory. The author deals with the background, upbringing and life of the scientist under the following heads: The Quaker background; Cumberland; Young Quaker Dalton; The Quaker schoolmaster; Meteorology; Colour vision; Grammar; The Manchester scientist; Quaker simplicity; Smoking and drinking; Dalton Hall; Death and funeral.

An illustration shows the "General meeting of the British Association for the Advancement of Science", 1842, held in Manchester Friends' Meeting House.

LADY D'ARCY

Sir Cuthbert Sharp's *The Bishoprick Garland*, a collection of legends, songs, ballads, etc., belonging to the county of Durham, first published in 1834, has been reprinted (Frank Graham, Newcastle upon Tyne, 1969, 10s. 6d.). It contains the following:

"A GRACE

"Good Lord of thy mercy,  
 "Take my good lady D'arcy  
 "Unto her heavenly throne;  
 "That I little Frank,  
 "May sit in my rank  
 "And keep a good house of my  
 own."

The note records:

"Lady D'arcy, who was the second wife of Sir William Bowes, of Biddic, and widow of Godfrey Foljambe, of Walton, Co. Derby, Esq., on whose estate she had a large jointure, married thirdly, Lord D'arcy, of Aston. She was a puritan, and entertained many godly ministers. The next in the entail, who thought she had lived long enough,

"The jointur'd widow long survives,"

went to see her, and was invited to dinner, when she desired him to say grace; and with the attitude of a starch'd puritan, after the usual pause, he expressed his wishes *graciously* as above.

EARLY OF WITNEY

*The Blanket Makers, 1669-1969: a history of Charles Early & Marriott (Witney) Ltd.*, by Alfred Plummer and Richard E. Early (Routledge & Kegan Paul, 1969), traces the development of the blanketmaking firm back to family roots in seventeenth century Witney, when there lived Richard Early, "man-mercier" (or men's outfitter), a Quaker, whose son Thomas was apprenticed at the age of 14 in 1669 to a blanketmaker named Silman. Thomas succeeded to Silman's business. Thomas Early's brother John (1657-1733) was also a Quaker, but there is no further mention of any of their successors being of that persuasion.

The book is well produced, and there are two family trees.

HENRY TOBIT EVANS

"The Liberal Unionists in Wales", by Kenneth O. Morgan, in *The National Library of Wales Journal*, Vol. 16, No. 2 (Winter,

1969), pp. 163-171, includes a notice of the work of Henry Tobit Evans of Llanarth, Aberaeron, in the politics of the late 1880s and early 1890s. Evans reacted against Gladstone's Home Rule Bill and became Liberal Unionist agent for Wales in 1889. The writer comments that Evans was "indeed a Friend with many foes".

JOHN HARRIS, 1812-1869

"John Harris, Quaker engineer & investor, 1812-1869", by H. J. Smith (*Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, Vol. 69 N.S., 1969, pp. 330-343) gives a brief sketch of the life and business activity of one who made some mark in the development of Darlington and Teesside. John Harris transferred his membership from Pardshaw monthly meeting to Darlington in 1835, and in 1836 became resident engineer to the Stockton and Darlington Railway. There is a genealogical table, showing family connections with the Dixon, Pease, Whitwell, Wilson and other families.

THOMAS EDMUND HARVEY

Edmund Harvey is mentioned in the course of an article by A. E. Day entitled: "From Irish navy to Royal librarian" in *The Library World*, Vol. 71, No. 831 (September, 1969), p. 70. The article concerns Patrick MacGill, author of *Songs of the Dead End*, who was born in County Donegal in 1891.

Mr. Day raises the possibility that the Leeds University Library copy of *Songs of the Dead End* (1913), which was received as part of the T. E. Harvey bequest in 1955, has a letter

from MacGill to Canon J. N. Dalton inserted in it. It seems much more likely, however, that the letter, which has no name of addressee, is to T. E. Harvey.

Preserved with the letter is a printed extract from the *Daily Express* of 29th November, 1911, containing a poem, "The Men of the Thames", by Patrick MacGill, which was recited at the great "Express" meeting held at Greenwich to demand a warship for the Thames. This poem may, perhaps, explain why T. E. Harvey, then Liberal M.P. for West Leeds and no Navy man, does not seem to have opened up correspondence further to assist the poet in his career.

JOSEPH LANCASTER

M. H. Mackenzie in an article on "Cressbrook and Litton mills, 1779-1835" (*Derbyshire Archaeological Journal*, 88, 1968, pp. 23-24) justifies Joseph Lancaster's bizarre methods of keeping discipline in school without resorting to corporal punishment, against the strictures of S. D. Chapman in *The early factory masters*, 1967, p. 203.

THOMAS LAWSON

"Puritanism and science: the anatomy of a controversy", by Richard L. Greaves of Eastern Washington State College, an article in *Journal of the History of Ideas*, Vol. 30, No. 3 (July/Sept., 1969, pp. 345-368, mentions Thomas Lawson the botanist. The author argues that there is a relationship between Puritanism and science, but not a direct one.

JAMES LOGAN

James Logan had a copy of the 1632 edition of Robert Burton's

*Anatomy of Melancholy*, and Charles Heventhal, Jr. in "Robert Burton's *Anatomy of Melancholy* in early America" (*Papers of the Bibliographical Society of America*, Vol. 63, pp. 157-175, 1969) quotes Frederick Tolles on the possibility of Logan's own sufferings from black melancholy and despair having been some explanation for his interest in the book.

## JOHN MAYOTT

John Mayott, gent. and Quaker, Chelmsford, 212 ER 35, indicates the will proved in the court of the Archdeacon of Essex in 1795. The entry occurs (p. 220) in the *Index to wills now preserved in the Essex Record Office, Chelmsford*, Vol. 3, 1721-1858 (London, British Record Society, 1969).

## RICHARD MILNER

(Parish register of Braithwell, Yorks.)

"1724 1 July baptism of Richard, s. of Richard Milner, Quaker."

[Entry printed, p. 58, of *Yorkshire Archaeological Society: Parish Register Section*, Vol. 132, 1969.]

## HENRY STANLEY NEWMAN

*Handlist of Manuscripts in the National Library of Wales*, pt. 28 (The National Library of Wales journal supplement. Series 2, No. 28), p. 332, includes (among miscellaneous correspondence 12871C (Gwern-y-pant 7),) the following: a reply to a query *re* Quakers of the Dolgellau district . . . Henry Stanley Newman, Leominster, 1882 (? Quaker schools at Penketh and Sidcot, the writer's interest in a new edition of Richard Davies . . . his

library of "old Friends Books", an invitation to pay a visit . . .

## ROBERT OWEN

*Robert Owen and the Owenites in Britain and America: the quest for the new moral world*, by J. F. C. Harrison (Routledge and Kegan Paul, 1969) is a handsome book. It is well written, and complemented with a hundred-page bibliography. The author is currently professor of history at the University of Wisconsin and has brought to his assistance material fully to illustrate his subject from both sides of the Atlantic. There is one picture of an idyllic scene at New Harmony, Indiana, across the Wabash River from Morris Birkbeck's settlement in Illinois.

## WILLIAM PENN

"William Penn's *English Liberties*: tract for several times", by Winthrop S. Hudson of the Colgate Rochester Divinity School, appears in *The William and Mary Quarterly*, 3rd series, Vol. 26, No. 4 (October, 1969), pp. 578-585. The author discusses the various editions, and notes the possible influence of the book in preparing the minds of American colonists for the American Revolution.

*Politics and the Public Interest in the Seventeenth Century*, by J. A. W. Gunn (Routledge, 1969) has a perceptive chapter on "Conscience and Interest after the Restoration". In it the author pays considerable attention to William Penn, and touches on his views on civil rights and his attitude towards religion in politics, the catholics, and a balance of parties.

William Penn's political activity is mentioned in Richard E. Boyer, *English Declarations of Indulgence, 1687 and 1688*. (Studies in European history, 15. The Hague & Paris, Mouton, 1968.)

In *Manuscripts and Men* issued by the Royal Commission on Historical Manuscripts on the occasion of the centenary of its establishment, 1869-1969 (H.M. Stationery Office, 1969. £1), item no. 68 (from the Finch Papers) is a letter from William Penn to Daniel Finch, 2nd Earl of Nottingham, 21st November, 1692, praying that he might be released from his voluntary parole, there being no truth whatsoever in the charges made against him of plotting with the Jacobites.

Penn writes: "I am so much broaken in my health by a Rhumatisme, Imposthumation,

and feaver . . . and my wife so very ill these 9 weeks, and now dangerously relapst, so that she can't come to me & I must not goe to her (a most uncomforder state) and my poor family and affaires in so great disorder by these and other afflictions, that I beg leave to renew my last request for my liberty."

JOHN RICHARDSON WIGHAM  
(1829-1906)

"Science and government in Victorian England: lighthouse illumination and the Board of Trade, 1866-1886", by Roy M. MacLeod of Churchill College, Cambridge (*Isis*, Vol. 60, No. 201, Spring 1969, pp. 5-38), deals in part with the efforts of John Wigham to have his gas light inventions used in the Irish lights adopted in the British lighthouses and the political forces which eventually frustrated this.