

Notes and Queries

BAKER PERKINS LTD.

The History of Baker Perkins, by Augustus Muir (Cambridge, Heffer, 1968, 35s.) tells the story of the industrial activities of the firm in which the Baker family has been active since Joseph Baker came from Canada in 1876.

DAVID BARCLAY

A chapter on "The Plague, the Fire and the Rebuilding" in Hermione Hobhouse's *The Ward of Cheap in the City of London* (published in 1965 to mark the centenary of the Ward of Cheap Club) has brief mention (p. 90) of No. 108 Cheapside, built for Sir Edward Waldo, "which belonged in the eighteenth century to the famous Quaker, David Barclay, and from which six generations of reigning monarchs from Charles II to George III are said to have watched the Lord Mayor's procession".

HANNAH BARNARD

A discussion of the unitarian leanings of Hannah Barnard and of her meeting with Theophilus Lindsey one of the foremost Unitarian ministers, appears in "A Quaker-Unitarian encounter in 1801", by E. M. Ditchfield in *Transactions of the Unitarian Historical Society*, vol. 14, no. 4 (October 1970), pp. 209-217.

GEORGE BENSON, OF KENDAL
George Benson, grocer, of Kendal, writes in friendly plain language selling goods to Abraham Dent of Kirkby Stephen, 1767-71. (T. S. Willan, *An Eighteenth-*

Century shopkeeper. Manchester University Press, 1970, p. 32.)

GERVASE BENSON

C. B. Phillips of the University of Manchester, writing on "County committees and local government in Cumberland and Westmorland, 1642-1660" (*Northern History*, vol. 5 (1970), pp. 34-66), notes that Gervase Benson had a prolonged dispute with the Kendal corporation for neglect of his aldermanic functions. The aldermen voted for him to be expelled, but it is not known whether this was done. (Kendal Corporation MSS. H.M.C. Bdle 1/12.)

Reference for Gervase Benson is also made to S.P. 18/203/33 in the Public Record Office. He was off the county bench by May 1659, and died a yeoman.

JOHN BRIGHT

A story about John Bright at Chatsworth relates that he was "talking to Lord Northbrook on their way to bed, and abusing all the Governors and Viceroyes of India. L. N. got cross, and said 'good-night' suddenly, and left Bright alone in the labyrinth without a clue. He slept—or did not sleep—at last upon a sofa in the billiard-room". This appears in a letter from John Addington Symonds who heard it from the Earl of Carlisle at Castle Howard, August 1892. (*The Letters of John Addington Symonds*. Edited by H. M. Schueller and Robert L. Peters. 3 vols. Detroit, Wayne State University Press, 1967-69. Vol. 3, p. 727.)

Among Symonds's correspondents were Daniel Hack Tuke and Henry Scott Tuke. Robert Spence Watson stayed with Symonds at Davos, Jan. 1885 (vol. 3, pp. 29, 30, correct the index entry). John Scandrett Harford (1785-1866, indexed as Hartford) is mentioned. More than once the admiration which Symonds's friend T. H. Green had for John Bright is remarked upon.

CLARKS OF STREET

"Labour supply and innovation 1800-1860; the boot and shoe industry", an article by R. A. Church of the University of Birmingham (*Business History*, vol. 12, no. 1, Jan. 1970, pp. 25-45) includes some information on the Clark enterprises at Street (extracted from the firm's history, edited by W. H. Barker and published in 1942).

In the 1850s William Clark "invented the first simple machinery for building up heels and attaching them to the sole". In either 1855 or 1856 James Clark took delivery of three machines from the Singer Sewing Machine Company, and in 1858 a treadle machine for cutting sole leather and for stamping soles was brought from America.

OLIVER CROMWELL

God's Englishman: Oliver Cromwell and the English Revolution, by Christopher Hill (Weidenfeld & Nicolson, 1970. £2.50) has some references to George Fox and other Friends on the tithe question (pp. 125, 145), and on foreign policy (pp. 155), as well as to the constitutional aspects of the Nayler case (pp. 184-187). The author notes that "Baxter, the Quaker John Camm and the

Rumper Slingsby Bethel all suggested that Oliver deliberately maintained divisions among the religious sects in order to play one off against another" and mentions evidence to support this.

FOTHERGILL MEDAL

"A noted Yorkshire physician and Quaker, Dr. John Fothergill (1712-1780) founder of Ackworth School, is commemorated by a fine bronze medal bearing his portrait on the obverse, and on the reverse a view of the School, 'Founded 1779'." There is an illustration of the obverse of the medal in a plate accompanying the "Medallic history of Yorkshire", by H. J. Armstrong (*Transactions of the Yorkshire Numismatic Society*, 2nd series, vol. 2, pt. 4, 1970, pp. 18-22).

GOLDNEY FAMILY

The family history of the Goldney family (Bristol) is briefly covered in a pamphlet by Miss P. K. Stembridge, warden of Clifton Hill House hall of residence in the University of Bristol.

Goldney House is now used as an annexe to Clifton Hill House and Miss Stembridge covers the highlights of the history of the house and the Goldney family (Quakers, merchants and ship-owners), whose residence it was. Magnificently situated, with panoramic views across to the Somerset countryside, and high above the River Avon where the shipping and trade on which the family fortunes were founded went on, the illustrations in this pamphlet readily bring to mind the Goldney enterprises, like that of the *Duke* and *Duchess* which rescued Alexander Selkirk from his desert island.

EDWARD HAISTWELL, F.R.S.
 "Edward Haistwell, F.R.S." by T. L. Underdown, associate professor of history, University of Minnesota, Morris (*Notes and records of the Royal Society of London*, vol. 25, no. 2, Dec. 1970, pp. 179-187), gives cogent reasons for identifying Edward Haistwell the amanuensis of George Fox and (later) merchant of London, with the man who was elected F.R.S. in 1698. A reading of the Bristol registers would confirm to the author (*see* p. 182), that Rachel (Marsh) Haistwell was born in 1670.

CHARLES HALL

Richard Coulton, rector of St. Mary, Castlegate, York, wrote on the end flyleaf of his parish register the following entry:

"Apr 2d 1694. Just as I was going to bed at ten a clock this night a dreadfull fire broke out in high OwseGate which began by the carelessness of one Charles Hall a *Quaker* & Hempdresser, & consumed many houses & next morning stopt about the Pavement Cross"

(Printed in the Yorkshire Archaeological Society, Parish Register Section, Publications 134, p. 159. 1970.)

HANBURY FAMILY

The Hanbury family, and John Hanbury (1664-1734) and Pontypool Japan, receive a brief mention (pp. 155ff) in the course of an article on "Todding-ton and the Tracys" by the Lord Sudeley, in the Bristol and Gloucestershire Archaeological Society's *Transactions*, vol. 88 (1969), pp. 127-172.

THOMAS EDMUND HARVEY
 Christopher J. James in *M.P.*

for Dewsbury: one hundred years of parliamentary representation (the Author, 115 Rastrick Common, Brighouse, Yorks., 1970) gives good coverage to the electoral history of the borough from the Reform of 1867 to 1966. Early chapters deal with the part which Dewsbury played in Yorkshire elections before the enfranchisement of the borough. Rarely did the constituency depart from its successive Liberal Gladstonian Liberal and (since 1924) Labour allegiance. The seat was won by men who made their contribution in the national sphere.

There is a brief biography of T. E. Harvey, who fought the seat in three elections between 1922 and 1924, winning it for the Liberals in 1923.

HODGKIN AND PEASE

The Hodgkin and Pease family papers in the Durham County Record Office are mentioned in a footnote to an article in *Durham University Journal*, Dec. 1970, p. 37, by D. J. Ratcliffe, entitled "The British and North America: illustrative materials at Durham." The papers contain letters on visits to America, the impact of the American Civil War on Britain, and relations with American Friends. The papers were acquired too recently to find a place in the standard *Guide* by B. R. Crick and M. Alman (Oxford, 1961).

HOLLOWAY OF BRIDGWATER

John Strachey the 18th-century cartographer of Somerset received advice about the house of one Holloway "a Quaker of Bridgwater formerly a joyner, now a Master Builder . . . of 3 little Rooms on the Floor and

2 Stories high which . . . He calls a Pavilion and would place it amongst Gentlemen's Seats . . . methinks is of little consequence and not worthy a place in your Map". (Quoted in J. B. Harley, "County maps", *The local historian*, vol. 8, no. 5, 1969, p. 179.)

WILLIAM HOLME, TAILOR

The great diurnal of Nicholas Blundell, of Little Crosby, Lancashire, vol. 2, 1712-1719 (Record Society of Lancashire and Cheshire. 112, 1970), includes the following entries:

"13 May 1712 [Ormskirk]
I bought a Hat of Quaker
Holme."

"28 Aug. 1714 Liverpool
I was at the Funerall of one
Walls a Quacker School Mis-
tress & heard Robert Hadock
Preach."

Other entries concerning Friends appear under 2 July, 3 Nov., 1712, 29 Oct. 1713, and 28 Aug., 1714.

ALDOUS HUXLEY

Letters of Aldous Huxley. Edited by Grover Smith (Chatto & Windus, 1969) has references to Friends in the letters.

It includes the following extract from a letter to Julian Huxley: "One sees, in the light of history, how enormously wise George Fox was, when he absolutely refused to be drawn into Cromwell's orbit—would not even dine at the Protector's table, for fear of being in any way compromised. If he had accepted Cromwell's offer and entered official life in any capacity with the purpose and in the hope of improving the quality of government, there would have been no Quakers." (pp. 464-465.)

THOMAS LURTING

In *Transactions of the Historic Society of Lancashire and Cheshire for the year 1952*, vol. 104, pp. 117ff, there is a paper on Sefton parish. In the course of a notice of members of the Lurtin family, there is mention (p. 137) that, "In 1684 Thomas Lurting of Great Crosby, with several other persons from that township, refused to pay the church ley, in his case 1s. 5½d., consequent upon a dispute which had arisen between the churchwardens and the then William Blundell of Little Crosby, as to the liability of the parish in general for the constructional costs of a new road leading to the lord's mill at Sefton."

WILLIAM MEADE

William Meade, merchant taylor, of Fenchurch Street, London, appeared as petitioner in a case before the Fire Court (19 Nov., 1668). The case is noticed (pp. 311-313) in the second volume of the calendar to the judgments and decrees of the Court of Judicature appointed to determine differences between landlords and tenants as to rebuilding after the Great Fire. (Edited by Philip E. Jones. Printed by order of the Corporation of London under the direction of the Library Committee. 1970.)

ISRAEL PEMBERTON

An Address to the Inhabitants of Pennsylvania, by Those Freemen, of the City of Philadelphia, who are confined in the Mason's Lodge, by virtue of A General Warrant. Philadelphia, Printed by Robert Bell, 1777.

A full bibliographical description of this pamphlet by Israel Pemberton and others, is given

by Edwin Wolf 2nd, in "Evidence indicating the need for some bibliographical analysis of American-printed historical works" in *The papers of the Bibliographical Society of America*, vol. 63, 4th quarter, 1969, pp. 268-275.

The author describes the printing of this work as "so bibliographically wild that I cannot make complete sense out of much of it". He ends: "Perhaps, the approach of the British Army toward Philadelphia and the unpopularity of the Quakers' views may have caused Bell to abandon regular printing practices."

WILLIAM PENN

The anecdote in *Anecdotes from History* compiled by Grant Uden (Basil Blackwell, 1968. £2.50), which concerns William Penn is from *The Percy Anecdotes*, in which Charles II is reported as rebuking Penn, when the sturdy Quaker kept on his hat on being presented to him.

"Friend Penn', said the king, 'it is the custom of this court for only one person to be covered at a time'; and then his majesty took off his own hat."

WILLIAM PHILLIPS

In the course of "The progress of British geology during the early part of the nineteenth-century" a bibliographical article by John Challinor of the Department of Geology, University College of Wales, Aberystwyth, in *Annals of science*, vol. 26, no. 3 (Sept., 1970), there is a page of description of the work and discoveries of William Phillips (1773-1828), the pioneer geologist and sometime publisher of Friends' books.

ANTHONY PURVER

"An eighteenth-century N.E.B."

by H. A. Guy (*The expository times*, Feb. 1970, vol. 81, no. 5, pp. 148-50) is a brief article on Anthony Purver's *New and literal translation* of the Bible, published in 1764. There is a column of examples of Purver's translations.

ARTHUR RAISTRICK

A list of the Raistrick MSS. prepared in February 1969 for the owner, Dr. A. Raistrick, Linton, Skipton, Yorks, has been issued by the National Register of Archives, West Riding (Northern Section) committee. There are more than 900 items, including a substantial collection of Yorkshire deeds—mainly of parishes in the Dales, notably Airtton (48 deeds), Kettlewell (76 deeds) and Malham (42 deeds).

SIR JAMES RECKITT

"The James Reckitt Public Library, Kingston upon Hull", by John F. Hooton of the University of Hull Institute of Education (*Library history*, vol. 1, no. 6, Autumn 1969, pp. 184-191) deals with the establishment of the first Hull public library. Thanks mainly to the vision and practical assistance from James Reckitt, the Quaker Liberal industrialist, a popular vote in 1888 against adopting the Public Library Acts for the town was turned in 1891 into a majority in favour. In the interim James Reckitt had loaned £5,000 for a building and books, and subscribed £500 a year (estimated at the equivalent of the penny rate for East Hull) for librarian's salary, running expenses and purchase of new books. The object lesson succeeded, and the library was handed over to the corporation. "The James Reckitt Library still functions, now renamed the

James Reckitt Branch of the Kingston upon Hull City Libraries."

JOHN REYNELL

"John Reynell, Quaker merchant of colonial Philadelphia", by Carl Leroy Romanek, Ph.D., thesis at the Pennsylvania State University, 1969. Thesis abstracted in *Dissertation abstracts international*, vol. 30, no. 11: A, p. 4924-A (223 pages, Microfilm \$3.00; Xerox \$10.15). John Reynell was born in Exeter in 1708. In 1728 he moved to Philadelphia, where he established himself, and played an active part in trading and in Quaker concerns until his death in 1784.

FARLEY RUTTER

J. F. Rutter's *1890: Jubilee of the Mere Temperance Society*, is quoted in Brian Harrison's paper on Liberalism and the English temperance press, 1830-1872, for an account of his teetotal tours in 1840 with publisher John Cassell. Farley Rutter enjoyed Cassell's company, "On our way he was constantly singing, shouting, or cracking jokes, of which he had a boundless store." (*Victorian studies*, vol. 13, no. 2, Dec. 1969, p. 149).

JONAS STANSFIELD

"Jonas Stansfield, born 23 September 1683, fifth son of James Stansfield of Mankinholes in Langfield, parish of Halifax. A Quaker, who lived and practised at Shore in Stansfield township, as a scrivener, circa 1722-1751. Died 10 April, 1758; buried at Shore."

(Item in "Halifax attorneys", by C. D. Webster, *Transactions*

of the Halifax Antiquarian Society, 1969, p. 118.)

SIR HENRY VANE

Violet Rowe's *Sir Henry Vane the Younger* (Athlone Press, 1970, £3.75) includes one or two mentions of Friends, and also has references to George Bishop, Edward Burrough, George Fox, John Fry, and William Penn.

GEORGE WALKER

George Walker, "conspicuous for wordly wealth and a Quaker conscience", pilot on James River in 1697, "gunman and store-keeper at Point Comfort" in 1723, refused the post of Naval Officer for lower James River for "that one silly scruple of the word Swear".

George Walker's grandchild married into the Norton family, whose records are now reprinted in *John Norton & Sons, merchants of London and Virginia*, being the papers from their counting house for the years 1750 to 1795. Edited by Frances Norton Mason. (David & Charles, Newton Abbot, 1968, from the 1937 American edition.)

The firm was largely concerned in the shipment of tobacco, and the quotations at the head of this note come from the biographical appendix to the book.

ACKWORTH SCHOOL

"Yorkshire newspapers 1740-1800 as a source of art history", by Alexandra Frances Artley (Leeds M.Phil. thesis, 1970. Typescript) includes an illustration of Ackworth School and an extract from G. F. Linney's *History of Ackworth School*, 1853 (entry under Orphans Hospital, with reference to the *York Courant* Feb. 22, 1774). Other illustrations

include one of Coley Hall, near Halifax (see also *York Courant*, Dec. 29, 1772). There is also reference to Hardcastle Garth, Hartwith, near Ripley (*Leeds Mercury*, June 7, 1791), and to Swarthmore Hall in "Lancaster" (*Leeds Mercury*, Jan. 2, 1750).

AMERICAN INDIANS

Letters (including letters from Philip E. Thomas, Baltimore Yearly Meeting) concerning Friends' work among American Indians—schools, agricultural implements and equipment, temperance teaching—appear in the recent volume of *The Papers of John C. Calhoun*. vol. 4, 1819–1820. Edited by W. Edwin Hemphill (Columbia, S.C., University of South Carolina Press, 1969. \$15). As secretary for war in President Monroe's cabinet, Calhoun was responsible for relations with the Indians and began administering federal funds for civilizing the tribes adjoining the frontier settlements.

BRISTOL BURIALS

Diocese of Bristol: a catalogue of the records of the Bishop and Archdeacons and of the Dean and Chapter, compiled by Isabel M. Kirby (Bristol Corporation, 1970, £2.50), includes (p. 157) a list of burial records for the following Friends' burial grounds between 1865 and 1897: Redcliff Pit, Friars, New Street, Kingsweston, Hazle (par. Olveston), and Frenchay.

BRITISH MUSEUM MANUSCRIPTS

The British Museum *Catalogue of additions to the manuscripts*, 1936–1945 (2 vols., 1970) includes notices of the Scattergood collections (Addl. 44950 etc.), the

Dale genealogical collections (Addl. 44974 etc.), biographical notes concerning Henry Christy (1810–65) (Addl. 45159), letters from Joseph Albert Pease (1st baron Gainford) in the Viscount Gladstone Papers (Addl. 46022), and list with extracts of early letters of Priscilla (Lloyd) Wordsworth to her father Charles Lloyd, banker, of Birmingham, 1792–1804, before her marriage to Christopher Wordsworth (1774–1846) (Wordsworth Papers vol. 3, Addl. 36138).

BURNLEY

The Churchwarden's Accounts of the parish of Burnley. Edited by W. Bennett. Published by the Burnley Historical Society, 1969.

This work includes some reports prepared for the visitations of the Bishops of Chester.

One 1728 record states "There are none that refuse to pay their Easter offering or to contribute to the rates legally made for the repair of our Chapel etc., only some Quakers who have been compelled by the Justices of the Peace in Sessions as the law directs" (p. 71).

In 1719 there were stated to be "60 Dissenters, 50 Quakers and 4 Independents in the Parish" (p. 74).

In 1747, "We have some Papists and some Quakers." (p. 75.)

CHEADLE, CHESHIRE

A new impression of *A history of the old parish of Cheadle in Cheshire* (E. J. Morten (Publishers), Didsbury, Manchester, 1970. £2.50), by Fletcher Moss (first published in 1894) includes a number of entertaining (apocryphal?) accounts of old times. A paragraph (p. 183) concerns

the Friends at Lindow where they "enclosed and cultivated parts of the boggy land".

"The parsons followed them up for the tithes, if for nothing else, although the distance to go for them was great, and although they knew the Quakers were very averse to parting with anything, particularly with their tithes, for which they got nothing in return. One old Friend, whose descendants still exist in the neighbourhood, sent his parson word that on a certain day he should gather apples; the parson therefore sent on the appointed day a man with a horse for his share of the crop; the old Friend only gathered ten, and gave the man one of them saying he must be content with that for the present, he would gather ten more the next day."

A second story is of the same Friend taking his tenth swarm of bees and shaking them out inside the rectory house.

CLARENDON STATE PAPERS

Calendar of the Clarendon State Papers, vol. 5, 1660-1726, with index to volumes 4 and 5 (Clarendon Press, 1970. £12), completes the work and provides a key to the Bodleian Library documents calendared in vol. 4 (which appeared in 1932).

Documents in vol. 4 concern the events in the troubled years 1657-1660. On June 3, 1659, there is a report of an address from "an odd sort of people called Quakers tending to liberty of conscience" (p. 221). August 13, 1659 (p. 323), Commissioners for the Militia of Bristol to President of the Council of State recommend the raising of one regiment of eight companies under Col. John Haggatt.

Volume 5 includes references

to a "Conventicle of 500 Quakers and Sectaries at 'the Grange', only a mile from Dublin" (Nov. 12, 1662, o. 281); Dec. 23 [1662?], Burford, from Ed. Allen to 'Mr. Downes, cooke of Brasenose Colledge', "Ah deare freind beg hard for the resurrection of that precious cause" A note to the document records a letter to the same purpose is sent to [Chipping] Norton from one Daysbury (p. 286).

March 27, 1664 (p. 386): list of Quakers who assembled in the house of Thomas Curtis in Reading (40 persons committed to gaol), endorsed by Clarendon "List of Will. Armorer's prisoners". There is a letter from Sir William to Clarendon (April 12, 1664, p. 391) explaining that he did not merely imprison the heads of the Sectaries as he had done this before without any effect, so he planned to indict all Quakers, Anabaptists, and Fifth Monarchy men. [See Besse, *Sufferings*, i. 14.]

Jan. 2, 1667 (p. 578), has entry for a paper of 14 queries by Thomas Curtis (?) on behalf of the Quaker prisoners at Reading (no entry under Curtis in the index).

Towards the end of the volume there is a good deal of American material. This includes a grant from the Duke of York to William Penn "of the town of Newcastle *alias* Delaware" and surroundings (Aug. 24, 1682, p. 649), and (p. 696, dated 1700/1) an attack on the record of the Quaker government in Pennsylvania during the years from 1694.

COALBROOKDALE COMPANY

"The construction of the floating harbour in Bristol: 1804-1809",

by R. A. Buchanan (*Transactions of the Bristol and Gloucestershire Archaeological Society for 1969*, vol. 88, pp. 184–204), is firmly based on the minutes of the Bristol Dock Company. The author notices the accident to Bath Bridge (the iron road bridge sometimes known as Hill's Bridge), which destroyed much of the ironwork during construction, 1806. The Coalbrookdale Company supervisor in Bristol had expressed previously dissatisfaction with some aspect of the work, but the Dock Company firmly refused to accept responsibility for the mishap, and the bridge was finally built on the original plan. It survived intact until it was destroyed when a barge collided with it in 1855. The sister bridge connecting Redcliffe and Bedminster (Harford's Bridge) was not replaced until 1884.

CONGLETON

One section on the Society of Friends occurs (pp. 235–241), in the *History of Congleton*, published to celebrate the 700th anniversary of the granting of the charter to the town and edited by W. B. Stephens for the Congleton History Society (Manchester University Press, 1970).

Three prominent Quaker families in the 18th century were those of Hall, Welch (or Welsh), and Stretch. Richard Hubberthorne came in 1653, William Caton in 1655. The meeting house was pulled down at the beginning of the nineteenth-century. From that time, until meetings were held at the homes of Friends in the town in the second World War, the history has little else to say.

DEMOGRAPHY

Historical Demography, by T. H. Hollingsworth (1969, Hodder & Stoughton. £3.15), includes a reference to studies of records of English Friends by J. J. Fox, "On the Vital Statistics of the Society of Friends" (*Journal of the Statistical Society*, 22 (1850), pp. 208–231 and pp. 481–483), to articles by M. Beeton and others which use Quaker data (*Proceedings of the Royal Society*, 67, 1900, pp. 159–179; and *Biometrika*, 1, 1902, pp. 50–89). The work of D. E. C. Eversley in this field is also mentioned.

DISSENT

The Agricultural History Review, vol. 18, 1970, supplement is entitled "Land, church, and people; essays presented to H. P. R. Finberg". Edited by Joan Thirsk (published by the British Agricultural History Society). It includes a perceptive article by Alan Everitt on "Non-conformity in country parishes". Old ideas are critically reassessed and evidence is produced which may lead to a better appreciation of the strength of the "Old Dissent" in the country before the explosion of dissent from the time of the Methodist revival until the end of the 19th-century (or, as the author chooses, up to the 1914 war).

The main anchor of the paper is the mass of statistics provided once for all by the 1851 Census figures for religious worship. These show a marked change from the conditions in the 17th-century, where the Compton Census of 1676 show that the Old Dissent comprised only a small minority of the population, centred mainly in large scattered parishes and in settlements on

parish borders far from the parish church. Friends will recognise immediately that this bears out the view which W. C. Braithwaite took in *The Second Period of Quakerism*, p. 463 note.

DONCASTER SCHOOLS

Private schools in Doncaster in the nineteenth century, by John Anthony Harrison (Doncaster Museum publications, 1958–1969), includes brief notes on the boarding school of Elizabeth Armstrong (c. 1806), who was formerly a teacher at Ackworth and an assistant at Esther Tuke's school in York, and on the school for girls (day) established in 1810 by Mary Camm, *née* Ecroyd, and her daughters Mary and Sarah Routh.

Joseph Clark's sons went as day boys to John Rogerson's school in the town before going as boarders to Ackworth. (References are from H. E. Clark, *The life of Joseph Clark*, 1870.)

Rachel Harrison, a Friend, opened a day school for young girls in Cartwright Street, Doncaster on the 7th of 1st month 1828, and it continued at least until 1840.

From 1878 to 1921 William Toase Jackson (1845–1940) had a school in the town, having previously been a master at Bootham.

DURHAM COLLEGE

John Kearney, in *Scholars and Gentlemen: universities and society in pre-industrial Britain, 1500–1700* (London, Faber, 1970) notices (pp. 121–122) George Fox's visit to Durham in 1657 when he met the "man come doune from London to sett upp a Colledge there to make ministers of Christ as they saide". The

initiative for setting up the college, the author thinks, came from the local gentry, who were worried at the spread of sectaries in the district. He also mentions the possibility that the college might by the government have been designed to play the same role in the royalist north as Trinity College, Dublin, was to serve in Elizabethan Ireland, and (although he does not mention this) as the abortive plans for a university in the north at Ripon (1590–1604) were meant to establish a seat of reformed learning in the middle of a still largely unreformed countryside.

George Fox "saw the colleges as a deplorable instrument of orthodoxy in which knowledge of the liberal arts was to be the substitute for godliness".

FLOUNDERS

I shall welcome any 'information' relative to the successive stages in the history of the house, Flounders, at Ackworth.

This building was completed in 1848, when it was known as "The Flounders Institute", or "Ben Flounders" by the students who resided therein. It owes its origin to the munificence of Benjamin Flounders of Yarm, who endowed it with £40,000 to provide a course of training for young male Friends, who were desirous of becoming teachers or tutors. Isaac Brown was the first Principal; he was followed in 1870 by William Scarnell Lean, who occupied the position of Principal until 1899, and so was concerned with the removal of the Institute to Leeds in 1894.

After 1894 it appears that Flounders remained unoccupied for some years, except for the presence of a caretaker.

The next occupants leased the house as a home for inebriate women, when it was known as the North Midlands Inebriates' Reformatory. Evidence of their occupation is visible today.

During the 1914-1918 war, Miss Neilson of Hundhill Hall converted the house, at her own expense, into a hospital for wounded soldiers. Many of the convalescents were Canadians.

After the cessation of hostilities, parts of the house were used as private residences: the Town Clerk of Pontefract occupied the centre portion. Later, members of staff of Ackworth School lived in the ground floor quarters, which in 1940 were turned into a Junior House for Boys. This arrangement continued until 1946; also plans were executed for the conversion of the upper floor, and later the ground floor, into self-contained flats for members of staff. The house has remained in this service until the present time.

In addition to information, I shall welcome the gift or loan of old prints, photographs or objects connected with the house, as we hope to record its history, before the building passes out of the School's control.

BRIAN ARUNDEL,
Ackworth School, Pontefract.

THE FOUR-LEGG'D QUAKER

In P. W. Thomas, *Sir John Berkenhead, 1617-1679: a royalist career in politics and polemics* (Oxford, Clarendon Press, 1969. £2.75). Sir John Birkenhead or Berkenhead, author of *Mercurius Aulicus* the royalist weekly journal issued at Oxford, 1642-1645, pamphleteer and satirist and after the Restoration for

many years M.P. for Wilton, has found an able biographer.

The author mentions the 1659 broadside ballad *The Four-Legg'd Quaker. To the Tune of the Dog and Elder's Maid*. This was included in later collections, being reprinted as late as 1731. "It is a typical Cavalier ballad of the coarse kind The obvious and vulgar ribaldry is a natural corollary of the extravagant assumption that Quakers were promiscuous and politically menacing."

GILLINGHAM, DORSET

"The Quaker community in Gillingham was founded on the rock of the Hannam family. Holding the copyhold of the Town Mills, Stephen Hannam realised the possibilities of silk throwing as well as corn grinding and so handed a thriving concern to his son Josiah." The above extract comes from p. 181 of *Bound to the soil: a social history of Dorset, 1750-1918*, by Barbara Kerr (John Baker, 1969. 75s.). Gillingham Friends were active in the Gillingham Sunday school, established in 1816 on Lancastrian principles. The author notes that George and Josiah Hannam's exercise books are in Gillingham Museum.

For the Quakers, "pacifism did not prevent their tilting at the Establishment". "During the eighteenth-century members of the Society of Friends had been too prosperous . . . to arouse much clerical opposition." (p. 180.)

The book contains many delightful photographs of rural life before the world wars. The Rutter and the Gundry families are mentioned.

GLASGOW

The Register of the Privy Council

of Scotland, preserved in the *Scottish Record Office*. 3rd series. vol. 16, A.D. 1691 (Edinburgh, H.M. Stationery Office, 1970. £17). This volume includes (p. 659), a representation by "the people called the Quakers in and about the citie of Glasgow" of ill usage, notably that on 12 November 1691 they were hailed out of their (hired) meeting house and some of them were imprisoned for 12 days. The meeting house was plundered and the seating forms taken away. The Lords of the Council asked the magistrates of Glasgow to restore any forms etc. taken out of the house to the true owners.

GLOUCESTERSHIRE

The Buildings of England volumes on Gloucestershire (edited by David Verey, Penguin, £2.10 and £2 respectively, 1970) include notices of Broad Campden, Cirencester, Nailsworth and Painswick meeting houses in the Cotswold volume. Quakers Row, Coates and the house of John Roberts at Siddington are also mentioned.

In the Vale volume are Frenchay and Gloucester meeting houses, the Champion Golden Valley Mill and House at Bitton and Warmley House (now council offices), the "Quaker Chapel" at Thornbury (with date-stone, 1794), and many striking farms and houses with historic associations like those at Hambrook (under Winterbourne) and in the Almondsbury and Alveston districts.

Local Government in Gloucestershire, 1775-1800, a study of the Justices of the Peace, by Esther Moir (Publications of the Bristol

and Gloucestershire Archaeological Society, Records section, vol. 8, 1969. 35s.), is based on the author's Cambridge Ph.D. thesis.

The author finds that 190 places of worship for dissenters licensed between 1689 and 1800 included 54 Quaker meeting houses (the largest group) (p. 27). She notices the closely-knit character of the Quaker groups in various places, and the work of William Champion in planning his works village at Warmley (p. 28). Another building venture was that of the Harfords at Blaise Castle (p. 51). The civic and political work of the Harfords at the end of the eighteenth-century is mentioned (pp. 52, 69, 165).

GODLY RULE

Godly Rule, politics and religion, 1603-60, by William M. Lamont, of the University of Sussex (Macmillan, 1969. £1.75), mentions Friends in the final chapter.

"In the retreat from 'Godly Rule' the Quakers play a doubly significant role. First, they offered the doctrinal challenge to Calvinism that Laud had evaded. They denied the rigid Calvinist doctrine of election; by attention to the preaching of the inner light the individual could save himself. This had its dangers, as when Naylor, the Quaker, believed that he was the Messiah."

The author mentions the support which Penn gave to Algernon Sidney in the 1681 election—"a disaster that discouraged repetition".

"The second achievement of the Quakers was their stout-heartedness in the face of persecution. There were some Quakers, such as Wilkinson and Story,

who were so attached to the ideas of personal responsibility and so suspicious of corporate discipline that they defended the practice of fleeing in times of persecution, because the custom not to flee had hardened into an unwritten law." (p. 167.)

GUILDHALL BROADSIDES

A serious call to the Quakers, inviting them to return to Christianity. [London], Haws, 1706. 4 p.

The ancient testimony and principles of the people called Quakers . . . with respect to the King and government; and touching the commotions now prevailing in . . . America. [Philadelphia? 1776.] 4 p. Signed: John Pember-ton, clerk.

These two items are included in "A handlist of some of the 18th-century broadsides in Guildhall Library" (*The Guildhall miscellany*, vol. 3, no. 2, April 1970, pp. 147-156).

HUGUENOTS

"The Bristol Huguenots, 1681-1791", by Ronald Mayo, author of a Lille doctoral thesis presented in 1966 under title "Les Huguenots à Bristol, 1681-1791", an article in the *Proceedings of the Huguenot Society* of London, vol. 21, no. 4, 1970, pp. 437-454, mentions a list of French Protestants in distress in Bristol, in the Friends' archives in the Bristol Archives Office.

An article by Professor E. R. Briggs on Noël Aubert de Versé in the same number (pp. 455-463), includes some notices of Aubert's views on the Quakers, from his *Protestant pacifique* (1684). He pleaded publicly for tolerance of Quakers and Socinians.

INSANITY

Edward Long Fox of Brislington House (of which there is the reproduction of an illustration of 1804), the Tukes of York, and The Retreat, are mentioned in chapters of the section on "Georgian psychiatry" in *George III and the mad-business*, by Ida Macalpine and Richard Hunter (Allen Lane, the Penguin Press, 1969. £3.50). The chapter on "The poor and mad" gives a graphic account of measures taken by the Tukes and others concerned to secure reform in the management of the York county asylum in 1813-14.

IRELAND

Documents mainly from the Greer MSS. provide some significant items in the Public Record Office of Northern Ireland publication entitled: *Aspects of Irish Social History, 1750-1800*, edited by W. H. Crawford and B. Trainor, with an introduction by J. C. Beckett (Belfast, H.M. Stationery Office, 1969. 12s. 6d.).

No. 13 in the section on "Resentment against tithes", is a letter from Thomas Greer, 19 March 1798. The lure of emigration is illustrated by a letter from Thomas Wright in Pennsylvania, to Thomas Greer in Dungannon, 14 June 1774 (No. 24). Documents in the section on trade and industry include the will of Thomas Christy of Moyallen, co. Down, linendraper, 19 January 1780 (No. 32: Richardson MSS. T. 1976/1).

Archives from the same collections have been used to effect by H. D. Gibbon in his *The history of water power in Ulster* (David & Charles, 1969), a publication of the Institute of Irish Studies, Queen's University, Belfast. This

volume includes an admirable bibliography.

Harriet (Edgeworth) Butler wrote to Michael Pakenham Butler, her brother, of a visit from Father Mathew to Edgeworthstown in 1841. She asked the visitor, "What first made you think of giving the pledge?" "It was the Quakers in Cork who were always asking me to do something about the people and temperance societies, and one day Mr. Oldham, a member of the Established Church too . . . said to me, 'You are the man, Father Mathew—if you'll undertake it, it will succeed.' And then I thought of making them pledge by promise. Before that they used only to write down their names". (Edgeworth Papers.) The above passage comes from a note on p. 113 of Michael Hurst's *Maria Edgeworth and the public scene* (Macmillan, 1969. £2.50.)

The author also quotes (from the *Memoir of Maria Edgeworth*, by Mrs. R. L. Edgeworth, 1867, 4 vols.) details concerning the assistance received from "the Quaker Association in Dublin" and the local committee on which Maria served in trying to mitigate hardships during the Famine early in 1847.

IRISH HOME RULE

An article in the Winter 1969–1970 issue of the *Dalhousie Review*, pp. 526–539, by John W. Boyle, entitled "Irish Protestant nationalism in the nineteenth-century". The author notes that, although the majority of the founding members of Isaac Butt's Home Government Association in 1870 were Protestants, the body made

little headway in enrolling landlords and Protestant gentry. In 1871 "Alfred Webb, a Quaker, advised a Catholic member (W. J. O'Neill Daunt) to abandon hope of attracting any large number of our protestant fellow countrymen".

"Irish Protestant Nationalism ceases to be of importance after 1914." In fact, the fear that Home rule would mean Rome rule drove many into the Unionist camp.

KNARESBOROUGH

A history of Harrogate & Knaresborough, written by the Harrogate W.E.A. Local History Group, edited by Bernard Jennings (Huddersfield, Advertiser Press Limited, 1970. £3), includes a couple of pages on Friends in the district. Material comes from Braithwaite, Besse, *The first Publishers of Truth* and local sources.

Hardcastle Garth, Hartwith, became a centre of local Quaker activity. The Pannal constable's accounts record charges for taking 28 Quakers before Sir William Ingleby, and 6 to York Castle "two daies travell".

Knaresborough Meeting House was built in 1701. The meeting there "faded out" in the early nineteenth century, but meetings were held in Harrogate during the "season". The Friends' Meeting House, Chapel Street, Harrogate, was built in 1854.

LAKE DISTRICT

The industrial archaeology of the Lake Counties, by J. D. Marshall and M. Davies-Shiel (Newton Abbot, David & Charles, 1969. £2.50), is first class. It has a good bibliography of the subject.

The authors pay tribute to the

pioneer work of the late E. Mitford Abraham in his photographic record of corn mills in Lakeland. Among industries mentioned are the activities of the London (Quaker) Lead Company on Alston Moor and elsewhere; the engineering firm of Gilbert Gilkes & Gordon of Kendal; Gawith, Hoggarth's snuff works in the same town; the Waithman flax mills at Holme, near Milnthorpe; Carrs of Carlisle (and the original biscuit-cutting machine designed by Jonathan Dodgson Carr in 1849).

LANCASTER

The industrial archaeology of Lancashire, by Owen Ashmore (David & Charles, 1969), covers much ground. It includes mention (p. 211) of Sunderland Point and Robert Lawson's warehouses built early in the 18th century at the western entrance to the Lune estuary.

LAW REFORM

The popular movement for law reform, 1640-1660, by Donald Veall (Oxford, Clarendon Press, 1970) deals with various aspects of the demands for reform in the period. The book mentions George Fox (on the death penalty and other matters), John Lilburne (largely during his pre-Quaker period), the Naylor (spelled Naylor) trial, and Gerard Winstanley the Digger.

LEEDS

Documents concerning the Arthington and Elam families are preserved in the Wilson of Seacroft records (Archives Department, Sheepscar Library, Chapeltown Road, Leeds, 7), of which an inventory was prepared

in December 1968. See in particular items 37,38,129-131.

Politics in Leeds, 1830-1852, by Derek Fraser, a Leeds University Ph.D. thesis (1969), includes some brief notices of Friends' involvement in local as well as national affairs during the period surveyed.

Joseph Sturge was an unsuccessful candidate for one of the borough seats in parliament in 1847. The author finds that seven Friends on the town council voted against a resolution welcoming state intervention in education (1847), an issue which split the Liberals at the time (and probably accounted for Joseph Sturge's electoral defeat). This is the period of the Anti-Corn Law League, and Bright and Cobden appear briefly on the stage. Cobden was M.P. for the West Riding. Among Friends mentioned are Thomas Benson Pease (1782-1846), Robert Arthington, William West and members of the Birchall, Tatham and Wilson families. Persons who at one time had been Friends included William Aldam (1813-1890), elected M.P. for the borough in 1841, son of William Aldam formerly Pease (1779-1855), and John Jowitt (1811-1888).

LISBURN FRIENDS' SCHOOL

"Writings on Irish history, 1968" in *Irish Historical Studies*, vol. 16, no. 64 (Sept., 1969), p. 485 includes a note of an article by Neville H. Newhouse entitled "The founding of Friends' School, Lisburn" in the *Journal of the Royal Society of Antiquaries of Ireland*, vol. 98, pp. 47-55.

On page 528 a review of a book about Pollbooks (by J. R. Vincent, Cambridge University

Press, 1967) reveals that Cardinal Cullen voted in 1865 for the single (Quaker) liberal standing at the Dublin election.

LIVERPOOL

"The old Quaker meeting house in Hackins Hey, Liverpool", by James Murphy, a paper read before the Historic Society of Lancashire and Cheshire, 18 February 1954, was printed on pages 79 to 98 of the Society's *Transactions* for that year, vol. 106. The paper gives an account not only of Liverpool Friends, but some details of the meetings round about, from the beginnings until the 1850s.

LONDON

Under the caption "History from Quaker records", *The local historian*, vol. 8, no. 7 (1969), pp. 258-62, reprints portions of the article "Quakers South of the Bridge" by George W. Edwards, in *The Friends' quarterly*, July 1967, to give readers an idea of some of the aspects of local, social history which Quaker records illuminate.

LONDON MEETING-HOUSES

"Places of worship in London about 1738", by E. S. de Beer, in the volume of essays written to honour Mr. P. E. Jones, deputy keeper of the Corporation of London Records, on his retirement (*Studies in London History*. Edited by A. E. J. Hollaender and William Kellaway. Hodder and Stoughton, 1969. £6.30), is based on the list of places of worship first appearing in William Maitland's *The History of London* (1739).

The author states that his principal purpose has been to show the geographical distribu-

tion of the buildings. There were twelve Friends' meeting houses.

"The Quakers had two meeting-houses in the City; one in the eastern Liberties; in the Middlesex Out-parishes, three in the east, and two in the north. In Westminster there were one in the Strand and one in Little Almonry. There were two in Southwark." (p. 396.)

Among the other valuable studies in this handsome volume is one by Professor D. V. Glass entitled "Socio-economic status and occupations in the city of London at the end of the seventeenth century".

MONMOUTH

"Lay influences on religious life in Monmouth since the reformation", by K. E. Kissack (*Journal of the Historical Society of the Church in Wales*, vol. 19, 1969, pp. 52-78), reveals that "there were Quakers meeting in Llanfihangel Ystern-Llewern by 1660." (p. 63.)

MOUNTMELICK MS.

There has recently turned up among some family papers a small manuscript book of 43 leaves, measuring 7½ in. by 5½ in. It contains the Minutes of the Mountmellick Women's Monthly Meeting comprising the Preparative Meetings of Mountmellick, Mountrath, Ballycarrol, Knockballymagher, Kilconnelmore (or Kilconnenmore), Birr, Roscrea, and Ballinakill, the first minute being dated 16 2mo 1755 and the last 11th of the 1mo 1761. The last 3 leaves contain "Rules agreed upon by the National Men's Meeting the 12th 5mo 1757 for the Directions of Women's Meetings in the Conducting of Discipline", but certainly one

page is wanting and perhaps more. The meetings were generally held at Mountrath and Mountmellick alternately, with an occasional change to Kilconnelmore (4 times) and Ballinakill (twice). The names of the representatives from the eight constituent Preparative Meetings are given at every meeting, but it is noticeable how often many of the Meetings were not represented. A large number of presentations of Intentions of Marriage are recorded; also Removal Certificates received and given.

The book has now been deposited in Friends' Historical Library, Eustace Street, Dublin.

J. R. H. GREEVES.

11th gmo 1970.

NOTTINGHAM

Old Nottingham by Malcolm I. Thomis (David & Charles, Newton Abbot, 1968, 45s.), includes a note that "the Quakers had their own burial ground in Walnut Tree Lane near St. Nicholas Church and then in Friar Lane, once Park Street, opposite Spaniel Row. Later it became situated in Clarendon Street in a site later occupied in part by their new meeting-house". (p. 98.)

OATHS

"Quakers and the state: the controversy over oaths in the colony of New York", by Kenneth B. West of the University of Michigan Flint College (*Michigan Academician*, vol. 2, no. 4 (Spring 1970), pp. 95-105), is sub-titled: An episode in the story of religious freedom. It deals with developments in the campaign to secure to Friends the right to affirm in places

where oaths were required. Victory was largely achieved by 1734.

The author has used manuscript sources at 15th Street Meeting House, New York City.

Joseph H. Smith, professor of law at the Columbia Law School, in his essay "Administrative control of the courts of the American Plantations", gives an interesting account of the difficulties which faced Friends in Pennsylvania in securing the acceptance of the affirmation during the generation following the first British Affirmation Act of 1696. (*Essays in the history of early American law*. Edited with an introduction by David H. Flaherty. Chapel Hill, 1969).

OVENDEN, YORKS.

"Ovenden" by the late W. B. Trigg, a paper delivered to the Halifax Antiquarian Society (*Transactions*, 1969, p. 111), includes a note on Friends in the parish. Quakers had a place of worship at Illingworth. This was noted in Archbishop Sheldon's Returns in 1669 (among the 46 Yorkshire Quaker conventicles there recorded).

PHILADELPHIA

"Rattlesnakes and Hummingbirds: Philadelphia's resources for the history of science", by Whitfield J. Bell, Jr., in *The Papers of the Bibliographical Society of America*, vol. 64 (1970), pp. 13-27, mentions many libraries and institutions in and about the city which in course of time and through good husbandry have become possessed of valuable collections in a field which is coming to have a more significant place in educational development. The Library Company of

Philadelphia, and the collections of the Historical Society of Pennsylvania are known all over the world, but the author notices less-known collections, like the Charles Roberts autograph collection at Haverford College—some 15,000 items, from such widely separated figures as Sir Joseph Banks, Edmond Halley, and John Tyndall. One would like to know more of Minshall Painter, the Quaker farmer who planted an arboretum and devised a phonetic language.

POOLE, DORSET

The architecture of the former Friends' Meeting House at Poole, on the north side of Prosperous Street, is noticed in the Royal Commission on Historical Monuments *Inventory* volume on Dorset, vol. 2, pt. 2, pp. 201–202 (H.M. Stationery Office). In the same volume (p. 253) we find Pennsylvania Castle, Portland, built for John Penn in 1800 (p. 253), and Weymouth Friends' Burial Ground, 1719, on the east side of Barrack Road (p. 336).

POTTERY

Staffordshire Blue by W. L. Little (Batsford, 1969. £2.50), includes useful brief notices of pottery firms and their history, like the Bristol Pottery (Ring, then Pountney), the Cambrian Pottery (Dillwyn).

Some useful plates illustrate the work of the potteries.

PRINTERS

Warwickshire printers' notices, 1799–1866. Edited by Paul Morgan. (Dugdale Society, 1970.) The volume includes notices of the following printers who are known to have worked for Friends at one time or another:

(BIRMINGHAM) Beilby & Knott,

Joseph Butterworth, Thomas Chapman, Richard Davies, Benjamin Hudson, Knott & Lloyd, Thomas Aris Pearson, Richard Peart, John Whitehouse Showell, Myles Swinney. (COLESHILL) William Tite. (LEAMINGTON) John Hewett. (WARWICK) Ebenezer Heathcote.

QUAKER LEAD COMPANY

"The London (Quaker) Lead Company and the Prestatyn mines scandal", by J. N. Rhodes (Flintshire Historical Society Publications, *Journal*, 1967–1968, vol. 23, pp. 42–53), tells the story, from papers at the Public Record Office in London, of a period towards the end of the eighteenth-century before the Lead Company abandoned its Welsh projects and concentrated on the development of its interests in the north of England.

The activities of the London (Quaker) Lead Company in Derbyshire are mentioned in *The Industrial Archaeology of Derbyshire*, by Frank Nixon (David & Charles. Newton Abbott, 1969).

RANTERS

"The Ranters—the 'underground' in the England of 1650", by Professor Norman Cohn (*Encounter*, April 1970, vol. 34, no. 4, pp. 15–25), quotes accounts of George Fox's encounters with the Ranters, in prison at Coventry, at Swannington and elsewhere.

RAWDON

In *The railways of Wharfedale* (Newton Abbot, David & Charles, 1969. £3), Peter E. Baughan quotes (in chap. 9,

"The Yeadon branch", p. 151) from Norman L. Winfield "Last train to Yeadon", MS. in possession of Aireborough Public Library, on the Guiseley, Yeadon and Rawdon Railway:

"The route passed over the old Quaker Burial Ground near Nunroyd Beck, and the Midland Railway arranged for the remaining gravestones to be removed to the Friends Meeting House in Quakers Lane, Rawdon. On the site of the burial ground a small stone plinth was erected at the foot of the embankment with the inscription 'Burial Ground 1669'."

REETH SCHOOL

A history of the Reeth Friends' School in Swaledale, Yorkshire, by Edmund Cooper, of Well Close, Muker, Richmond, Yorkshire, gives in 24 pages a clear description of the Quaker-sponsored primary school which served the needs of the dale until it was taken over by the North Riding County Council in 1939. The Raws' Charity continues to use its funds for educational purposes in the district.

RELIEF WORK

Black Country conditions in the 1930s are described in "An interview with Wesley Perrins", the doyen of the labour movement in the west midlands in Bulletin no. 21 (Autumn 1970) of the Society for the Study of Labour History. Among other things, Wesley Perrins said:

"I can still see the queues, all along the street, waiting for a 5/- grocery ticket to tide them over Christmas. The Society of Friends did a great deal of good work during these years. There was an old disused

nail warehouse near here, and the Friends fitted it with a stove, and provided tools so that the unemployed could go and repair their shoes. They never used leather—just bits of old tyres or sacking, anything they could find. The Friends also owned an area of land which they turned into an allotment, and provided cheap tools and seeds for the unemployed men to grow a few vegetables. But I suppose the most abiding memory is how it was the poor who helped the poor." (p. 21.)

SCOTCH-IRISH

Essays in Scotch-Irish History, edited by E. R. R. Green (Ulster-Scot Historical Series, 2. Routledge, 1969, £1.50), includes a paper by the editor on Ulster emigrants' letters—a type of original material by its very nature difficult to track down. The author mentions (p. 91) Pennsylvania letters from Robert Parke (1735, to his sister in Co. Carlow), and from William Pim (1732, to his uncles in Queen's County), both printed by Albert Cook Myers in his *Immigration of the Irish Quakers*, 1902. A letter from John McDonnell, Wilmington, N.C., to Thomas Greer, 1771, gives an account of the Regulator rising in North Carolina—the leader Herman Husband having formerly been a Friend (p. 101) [Public Record Office of Northern Ireland, D.1044/294].

Esmond Wright, on "Education in the American colonies: the impact of Scotland", mentions James Logan (p. 36). He says the Scotch-Irish took over the Quaker "party" in Pennsylvania and made it by 1776

the dominant (and radical) group in the state (p. 26). "There can, I think, be no question that the most enterprising of the colonies in the educational sphere was Pennsylvania for Quaker as well as Scottish reasons." (p. 35.)

E. Estyn Evans, in "The Scotch-Irish: their cultural adaptation and heritage in the American Old West", says (pp. 75-76): "From 1724 onwards Philadelphia and the other Delaware ports took the bulk of the Ulster-Scots Even the tolerant Quakers of Philadelphia found the Ulstermen uncouth and subversive, 'a pernicious and pugnacious people', but as pacifists the Quakers were willing to find room for fighters on the unsettled Indian frontier."

SLAVERY

The records of the British and Foreign Anti-Slavery Society (now at Rhodes House, Oxford) are used to good effect by C. Duncan Rice of Yale University in an article entitled: "'Humanity sold for sugar!' The British abolitionist response to free trade in slave-grown sugar", in *The Historical Journal*, vol. 13, pt. 3 (1970), pp. 402-418.

The same issue includes an article by Edward David of the University of Bristol, on the impact of the first world war conditions on the Liberal Party. The author mentions (p. 523) Edmund Harvey and Arnold Rowntree on the pacific wing of the divided party.

SOCIOLOGY

The Sociological Interpretation of Religion, by Roland Robertson, associate professor of Sociology, University of Pittsburgh (Oxford, Basil Blackwell, 1970. 36s.)

includes one or two references to Quakers.

In Chap. 5 "Religious Collectivities", discussing sects, the author says "in the case of the Quakers, a religious doctrine which emphasizes above all the 'free' availability of 'the spirit' is very congruent with a participatory-democratic mode of organisation. But this is one of a relatively few cases where a mode of organisation follows almost logically from a mode of doctrine". (p. 130.)

In the chapter on "Religious Culture" the author touches on the economic side, and also remarks in a note (p. 188), "There is a sense in which urban areas which are not great cultural centres also have populations who appear to feel relatively deprived, or 'culturally retarded'. This may in small part help to explain some of the cases where religious fecundity has been notable in 'non-mainstream' cities". He goes on to mention Leicestershire in this connection. More work would need to be done to test the validity of this suggestion in any particular locality.

Werner Stark, *The sociology of religion 4: Types of religious man* (Routledge) says:

"'Quaker minister' is almost a contradiction in terms. In any case, if there is such a person, he is merely a Quaker and no more." (p. 297.)

"The Quakers . . . rejected the very principle of the division of labour." (p. 18.)

"Friends can be acknowledged as Christians only if the meaning of the word is greatly stretched, or even strained" (p. 20.)

"The Quakers set out to be merely 'a society of friends', i.e. a group bound together by the feeling of brotherliness, and not bound together by anything else." (p. 168.)

"... Every Quaker is a pope unto himself" (p. 274.)

TEMPERANCE

In "Some questions for the local historian" (*The local historian*, vol. 8, no. 5, 1969, pp. 180-186), Brian Harrison, fellow of Corpus Christi College, Oxford, notes, from his study of the 19th-century temperance movement in various places, the part played by the "respectable dissenters—especially Quakers" who, in the 1840s and later took control of the temperance societies and tied them "to the local dissenting community". By the 1870s some aristocratic or Anglican patronage may betoken increasing respectability in the temperance movement, and "increasing remoteness from the realities of working class life". (p. 181.)

TITHES

"Tithing customs and disputes: the evidence of glebe terriers, 1698-1850", by E. J. Evans (*The Agricultural History Review*, vol. 18, pt. 1, pp. 17-35), has a brief mention of the Quakers Tithe Bill of 1736, mentioned in his article in the 1969 issue of *Journal F.H.S.*, vol. 52, pp. 106-121. There is also a quotation from the Wednesbury terrier of 1730, concerning Friends owning a mine which rendered land useless (and therefore not paying tithe).

TOLERATION

Although the majority of colonists in North America believed in

religious uniformity, the presence of some who thought otherwise provided opportunity for proving that government without the support of a state church was possible. "The voluntary principle in religion in America" by Robert T. Handy, an essay in *Voluntary Associations: a study of groups in free societies*. Essays in honour of James Luther Adams. Edited by D. B. Robertson (John Knox Press, Richmond, Va., 1966. \$9.75), brings this point out in connection with Mennonite, Baptist and Quaker influence in Rhode Island, New Jersey, Pennsylvania and Delaware. "These experiments in freedom proved that it was possible to have peaceful civil states without establishment of religion, and possible to maintain churches by persuasion only." (p. 131.)

A later essay in the same volume (by Donovan E. Smucker on Rauschenbusch's view of the Church) includes some quotations from Emile de Laveleye's *Protestantism and Catholicism in their bearing on the liberty and prosperity of nations* (London, John Murray, 1875). In one of these, de Laveleye said that "For the foundation of a State, the Christianity of Penn and of Washington is a better cement than the philosophy of Vergniaud of Robespierre, and of Mirabeau". (p. 167.)

TORTOLA

Tortola, a Quaker Experiment of Long Ago in the Tropics, by Charles F. Jenkins (Friends' Historical Society, 1923, and still in print), is among the collection of Caribbean materials purchased from H. Lee Platt, of St. Croix, and now placed in the

Ralph M. Palewonsky Library at the College of the Virgin Islands (Ernest Wagner, librarian).

WALES

Welsh ironmaking and steel and tinsplate manufacture in which Friends were concerned provide a proportion of the evidence produced in the National Museum of Wales publication, *Mines, mills and furnaces: an introduction to industrial archaeology in Wales*, by D. Morgan Rees (H.M. Stationery Office, 1969, 30s.). The ironmaking activities of the Hanbury family (Llanelly, Pontypool), and the Neath Abbey Works are particularly noticed.

WESTMORLAND ELECTION, 1818

"The Quakers, who have votes are about sixteen in number, all with the exception of 3 or 4, against us." (William Wordsworth to Lord Lonsdale, Kendal, 29 Jan., 1818. (p. 417.) In *The Letters of William and Dorothy Wordsworth*, arranged and edited by the late Ernest de Selincourt. 2nd edition. III. The Middle Years. Part 2, 1812-1820. Revised by Mary Moorman and Alan G. Hill. Oxford, 1970. £5.75).

Thomas Clarkson was working in the county for Brougham in the anti-slavery interest. Wordsworth to Lord Lonsdale, 11 March, 1818, from Rydal Mount, says: "Mr. C. cannot have exerted himself much, or he would not hold the opinion which I am told he does, that the Quakers will not vote. This at least does not appear to be the opinion in Kendal, with respect to the greatest part of them." (p. 437). In the event Brougham did not win the county seat.

YORKSHIRE

No. 130 in the collection DD 149 at the Yorkshire Archaeological Society, Claremont, Clarendon Road, Leeds (the Parrington deposit of Slingsby letters, received from Major W. F. Parrington of Kirby Sigston Manor, 25th Nov., 1968), is described as follows:

Copy letter, Deputy Lieutenant of the West Riding in answer to a letter from the Privy Council describing the mobilisation of the militia and the measures he proposed to take against disaffected persons and Quakers [undated, but sorted as 1684], 30 Aug.

The text reads (in part):

"discontented ministers and lecturers are of most dangerous consequence . . . The practice of those whom they call Quakers wee conceive not less dangerous, who still continue there meetings in greate numbers, to which wee hope the passing of that Bill already dispatched in the house of Commons will bring a seasonable remedy. And wee shall be carefull to put the knowne Lawes against both in execution."

Among the grants recorded in the 39th annual report of the Pilgrim Trust, 1969, are the two following:

Ryedale Folk Museum, Hutton-le-Hole, Yorkshire (£1,000). Arising from the idea of the late R. W. Crosland, who used to exhibit his small collection of antiquities in the building now used as a museum.

Swarthmore Educational Centre, Leeds (£5,000 towards the total estimated cost of £25,000 for the development programme).