

Notes and Queries

AMERICAN INDEPENDENCE

The attempted intervention of Doctor Fothergill (physician to Lord Dartmouth, the secretary of state) and David Barclay (merchant in the American trade and friend of Lord Hyde the chancellor of the duchy of Lancaster) with Benjamin Franklin in an unofficial attempt to prevent the outbreak of the War of American Independence, is briefly touched on (p. 152) in an article entitled "The North Government and the Outbreak of the American Revolution", by Allan J. McCurry (*The Huntington Library quarterly*, Feb. 1971, vol. 34, no. 2, pp. 141-157). The author concludes that the effort "cannot be regarded as a bona fide effort at conciliation", because at no time was the government directly involved.

AMERICAN INDIANS

"Though Quaker relations with the Indians were not so benign as some historians have suggested, it is significant that not a single incident of organized violence between Indians and Quakers occurred during the colonial period".

The above passage comes in the course of a paragraph dealing briefly, but with bibliographical references satisfactorily provided, with Friends, in the course of an article by Gary B. Nash on "The image of the Indian in the Southern Colonial mind", in *The William and Mary Quarterly*, 3rd series, vol. 29, no. 2, 1972, pp. 197-230.

AMERICAN MEN OF SCIENCE

Science in the British colonies of America, by Raymond Phineas Stearns (University of Illinois Press, 1970. \$20.00) is a massive book. It includes within its covers references to such men as John Bartram, Peter Collinson, Dr. John Fothergill, John Coakley Lettsom and James Logan.

The index is good, and worthy of a work which immediately makes itself the standard treatment of the field studied.

ANTHROPOLOGY

"What's in a name? The origins of the Royal Anthropological Institute (1837-71)", an article by George W. Stocking, Jr. (University of Chicago) in *Man*, vol. 6, no. 3, pp. 369-390 (Sept., 1971), delineates in its earlier pages the formative influences which went into the establishment of the R.A.I. The author makes particular mention of the Aborigines' Protection Society, Thomas Fowell Buxton (1786-1845), Thomas Hodgkin (1798-1866), James Cowles Prichard (1786-1848) and others who, working from a base in humanitarian interest gradually spread into various fields of informed scientific activity.

The "name" of the title of the article reflects discussion of the choice of the term "anthropology" or "ethnology".

ASSIZES

"On some circuits Quakers and papists appear to have been prosecuted impartially; elsewhere

Quakers were treated leniently or, conversely, allowed to linger for long periods in prison, vainly appealing to the judges for a hearing of their cases". That sentence, with appropriate references appears in J. S. Cockburn, *A history of English assizes, 1558-1714* (Cambridge Studies in English Legal History. Cambridge University Press, 1972).

BANKING

The second volume of Dr. George Chandler's *Four centuries of banking as illustrated by the bankers, customers and staff associated with the constituent banks of Martins Bank Limited* (Batsford, 1968) deals with the Northern constituent banks. It ranges from the Kendal and Ulverston banks in the north west, the Craven, Halifax and West Riding Union banks in Yorkshire, the Carlisle and Cumberland Banking Company and the North Eastern Banking Company Limited in the far north and north east, and in Lancashire banks centred on Bury, Preston, Liverpool and Manchester. Many banking families were Friends—the Wakefields, Wilsons, Crewdsons in Kendal, and Birkbecks in Settle, to name a few.

A BIRMINGHAM FRIEND?

William Alexander (1824-1911), who became Church of Ireland Archbishop of Armagh and Primate of All Ireland was much attracted as a young man by the teaching of J. H. Newman, especially soon after Newman had become a Roman Catholic. One day in 1845 Alexander took his name off the books of his Oxford college, informed his mother that he had determined to become a Catholic and set off

homeward. On the coach he met and talked at length to a Quakeress whose presence he found soothing. Before spending the night in prayer in a cheap Birmingham hotel he was able to have tea with her and to receive a gift of a book. Finally he decided to remain a member of the Church of England and his daughter wrote in her biography (*Primate Alexander* by Eleanor Alexander, London, 1913, pp. 68-9): "He had been calmed and elevated by the gentle Quakeress, and to the end of life she remained in his grateful memory as an influence for good . . . She was dressed . . . in the charming neutral tint with spotless white muslin, so becoming to a sweet and attractive face."

Can anyone identify the Quakeress?

DAVID J. HALL

BRISLINGTON HOUSE

The Trade in Lunacy, a study of private madhouses in England in the eighteenth and nineteenth centuries, by William Ll. Parry-Jones (London, Routledge, 1972. £4.75) includes a brief account (pp. 112-115) of Brislington House, near Bristol, "one of the most reputable provincial licensed houses" for the treatment of the insane. It was built specifically for the purpose by Edward Long Fox (1761-1835) and remained open until 1951.

BRISTOL WORKHOUSE

Friends' Workhouse in Bristol (founded 1696) receives passing references in Emily E. Butcher's "*Bristol Corporation of the Poor, 1696-1898*" (Bristol branch of the Historical Association, Pamphlet no. 29, 1972, 25p). As well as founding their own workhouse

for the relief of Friends, prominent members of Bristol Meeting served in the management of the Corporation of the Poor which served a like purpose in the city at large.

Miss Butcher edited the Corporation's records (Bristol Record Society's publications, vol. 3, 1931). The volume is now out of print, and the records themselves were destroyed in 1940. Miss Butcher quotes from a Nottingham unpublished thesis of 1962 entitled "The 2 Workhouses of Bristol" by M. M. Tomkins; the second establishment is of course the Friends' Workhouse, on part of the site of which the new Friars Meeting House in Bristol now stands.

BROSELEY

Iron-Top Cottage, Broseley is illustrated in a short note from the *Shropshire Journal* of August 27, 1971, which recalls that the cottage (believed once to have had a cast iron roof) was built by John Wilkinson the ironmaster (1728-1808). Locally the house is still known as a "Quaker House".

BUCKINGHAM

The Huntington Library quarterly, vol. 34, no. 2 (Feb. 1971), pp. 159-181 contains a fascinating story of the politics of a small, predominantly evangelical and low church electorate in the period of the Reform Bill and after. This is unfolded in "Buckingham, 1832-1846: a study of a 'pocket borough'," by R. W. Davis of Washington University, St. Louis. Two Friends are named, Thomas Gilkes, and William Richardson a corn dealer who proposed Sir Harry Verney in opposition to the Duke of Buckingham's interest.

CASTLETON, YORKS.

The Bulletin of the Cleveland and Teesside Local History Society, no. 9, June 1970, p. 25, has the following:

"Mrs. T. M. Nattrass writes: We can throw some light on the fate of the Friends Meeting House at Castleton. I think that it was purchased by Mr. Edward Watson when he owned Dibble Bridge (about the 1930s) and the stone removed to use in extensions and alterations at Dibble."

COLTHOUSE

G. P. Jones, in the course of a review of *Wordsworth's Hawkshead*, by T. W. Thompson, edited by Robert Woof (Oxford University Press, 1970, £6) in *Notes and Queries*, March 1972, pp. 115-6, recounts some of the discussion in the book concerning the possibility that Wordsworth may have attended Colthouse Friends' Meeting on hot or wet Sundays when the journey to the parish church may have been considered unsuitable by Ann Tyson for her boarders.

COVENTRY

Twentieth-century Coventry, by Kenneth Richardson (Macmillan, 1972) a handsome volume issued under the patronage of Coventry City Council includes some brief mention of Friends.

Friends had a meeting house in Hill Street just outside the city walls at the end of the 17th century. In the 19th century John Gulson (1813-1904) sometime mayor, but long before a liberal reformer, active in the establishment of the mechanics' institute and the public library; the Cash family; the Browett family were in manufacturing.

In the 20th century Charles Webb Fowler (1861-1922), doctor and city councillor, and Walter Chinn (1904-) post-Second World War director of education are mentioned.

ESSEX

Essex people, 1750-1900, from their diaries, memoirs and letters by A. F. J. Brown (Essex County Council, Chelmsford: Essex Record Office publications no. 59) is a volume of extracts from personal documents concerning seventeen Essex people.

Included is Elizabeth Fry (granddaughter of the Elizabeth Fry, of whom a portrait appears), aged 15, of Warley Lodge, 1842.

John Crosier, of Maldon, miller (1753-96) visited Bristol in September 1769 in company with his father. Returning to their inn one evening they "found Mr. Reed (a Quaker), having met him upon 'change in the morning, a most generous hospitable kind of man I ever met with. He intreated us very much to go home with him but were oblig'd to refuse his civill offer." [p. 3]

In the early summer of 1774 John Crosier visited Wisbech with some friends, and reported: "The same day we din'd at Miss Buxton's and drank tea. Spend the evening at Mr. Goddard's, a Quaker; he being absent we were entertain'd by his daughter and niece who, discarding the stiff veil of Quakerism, render'd themselves as agreeable as possible. The hours glided along in *Love and innocence*; we reluctantly left them and begg'd for another interview which they granted. The civility and politeness of these and the rest of our friends render'd our time there quite

agreeable and made us leave Wisbech unwillingly." [p. 11]

In the summer of 1783, when at Uxbridge John Crosier "spent the evening at Mr. Hull's, a miller of great property, a Quaker, in a very agreeable manner." [p. 26]

William Wire, watchmaker and postman of Colchester, noted in 1842, 1843 and 1844 that the Quakers in the town kept their shops open on Christmas Day, or (in 1842) on the day after. The entry for December 26, 1842, reads: "Christmas Day falling on Sunday, the shops were closed this day and a holiday was kept generally by all excepting the Quakers, who refused to shut up their shops when others do." [p. 166, see also 174, 177]

FACTORY ARCHITECTURE

The Development of the Factory, by Jennifer Tann (Cornmarket Press, 1970), is packed with illustrations of plans of factories and power machinery from the period of about 1780 to 1850, reproduced from originals in the collection of Boulton and Watt papers in Birmingham Reference Library.

Among establishments illustrated are those of Owen, Scarth & Co., Chorlton, Manchester, c. 1795 (cotton manufacture; before Robert Owen's move to New Lanark), Brooke & Pease, Hull, 1795 (oil seed crushing) and Barclay and Perkins, Anchor Brewery, Southwark, 1786, where some power was provided by the horse wheel.

Coalbrookdale, and Fox, of Wellington, are mentioned.

The author quotes in passing a note by Sidney Pollard (writing on "Factory discipline in the Industrial Revolution", *Economic*

history review, 1963): "Quakers showed some fine feeling for their workers but made high demands of moral conformity on them."

FARNDALE, YORKS.

Hob of High Farndale: a story of daffodils and deep waters, by Brenda H. English (Whitby, 1971, 57p), contains several Quaker characters. The story begins with the news of the death from a fever of Master Aspin, a farmer, imprisoned in York Castle for refusing to pay tithes. His nephew Michael brings the news to Farndale and has the misfortune to fall in love with Ruth who attends the parish Church on Sundays but whose life is ruled by belief in hobs and witches, charms and spells. Events however cause Ruth to turn away from the established Church and the last obstacles to her marriage with Michael are removed when she acknowledges that she has "given thought to the necessity of joining the Society of Friends". Another character Benjamin Slape is said to have been "converted" shortly before his marriage with Hannah, a young Quaker, who had inherited a farm, with the implication that his conversion had served only as a means towards ownership of the farm, although it is stated that he was "subjected to a good deal of examination and inquiry as to his 'clearness', before being finally accepted as a member."

GAINSBOROUGH

"Modestly located out of sight in Market Street, the Friends of Gainsburgh, prominent in good works, occupy a small Chapel capable of accommodating some fifty or sixty persons. The adjoin-

ing graveyard was closed in 1855. At the Inclosure the burgess-right pertaining to the building was compensated by an allotment of 3 roods 6 perches of land in Humble Carr. This land was sold by the trustees immediately afterwards." (Moor, *History of Gainsburgh*, Gainsburgh, C. Caldicott, at the Office of the "Gainsburgh News", 1904, p. 289).

Other pages in the volume noted above include some brief notes about Friends in the town. e.g. Burials in the burial ground were allowed after 1855 for members of families already interred there, and this right was exercised on occasion; Bishop Wake (William Wake, Bishop of Lincoln from 1705-1716 and thereafter archbishop of Canterbury) in his *Speculum Dioceseos*, noted 10 Quakers [families?] in the town.

The erection of the simple brick meeting house was reported to London Yearly Meeting in 1705 (see *Journal FHS*, 51 (1967), p. 190). Harold Brace dated the house 1704 in his edition of *The First Minute Book of the Gainsborough Monthly Meeting* (Lincoln Record Society, vol. 38, 1948, p. xxi) and he printed the trust deed of 18 May 1705 in *Lincoln Record Society*, vol. 44, 1951, pp. 167-70.

Almost the whole of the inner core of the old town is built in a most acceptable brick, and one hopes that the council, faced with a formidable clearance problem, will be able to continue to preserve as much as possible of the style and appearance of the early work.

The great house in the town, and one where a major work of preservation is going on, is the Old Hall, a timber framed build-

ing dating from the second half of the fifteenth century. Since 1970 the work has been in the hands of the Department of the Environment, carrying on restoration begun by the local Friends of the Old Hall Association.

The work of Harold Brace in this connection is recorded by a handsome memorial showcase in one of the main exhibition rooms, and the inscription on a plaque in the great hall of the building:

"This tablet commemorates the work of Harold Witty Brace, F.R.H.S., who died on October 2nd, 1962. He was the founder of the Friends of the Old Hall Association, being chairman from 1949 to 1958, and president from 1958 to 1962."

GENEALOGY

English Genealogy, by Anthony Richard Wagner, Garter King of Arms. 2nd edition, enlarged (Oxford, Clarendon Press, 1972) contains a paragraph or two about Friends, in England and in Pennsylvania, concerning the economic success and inter-marriages of the great Quaker families of Gurney, Fry, Barclay and Lloyd.

INDUSTRIAL LIBRARIES

"British industrial libraries before 1939" by Margaret R. Marshall (*Journal of documentation*, vol. 28, no. 2, June 1972, p. 107-121) includes some notice of the important libraries of Allen and Hanburys, the Rowntree works at York, and Reckitt and Sons at Hull.

KINGSTON-ON-THAMES

An Index of Kingston Quakers in the seventeenth century, by J. S. L.

Pulford (Walton & Weybridge Local History Society. Paper no. 8. 1971. 50p) in 50 pages of typescript includes an alphabetical list of Friends drawn from the Kingston Monthly Meeting registers deposited in the Public Record Office, giving locality, date of birth, trade, spouse, and date of death or burial, with family relationships indicated as far as possible. Other sources used have been the monthly meeting minutes (from 1667), subscription lists, Meeting for Sufferings records and Surrey Quarter Sessions records for 1661-68.

A list at the end (pp. 39-46) indicates the names of witnesses to the marriages. This reveals that prominent London Friends like Ellis Hookes, Alexander Parker, Gerrard Roberts and George Whitehead went down to Kingston to witness the marriage of Gilbert Latey, tailor, of the Savoy, to Mary Feilder, daughter of John Feilder of Kingston, mealman in 1673; the deaths of 9 of their children are recorded inside the next twenty years.

NORTHALLERTON

The history and annals of Northallerton, by J. L. Saywell, 1885, includes the following notes:

(p. 108) "In the fourth register of burials of the parish church under date 1698, the following entry appears: June ye 5th, 1698.

James Whitehead, buried
Elizabeth Metcalfe, buried
Quakers, both."

(pp 118-9): "On Sunday morning, July 20th [1735], Ann Flower, of Northallerton, incited by her husband, a quaker, went into the church during the time of divine service, to

the great consternation and confusion of the congregation, or as she termed it 'assembly', and though cautioned, nay positively forbidden by the vicar to talk, or as they call it, speak in the church, began to hold forth. The vicar, without further remonstrance, than that it was the apostle's command that a woman should not be suffered to teach in the church, directly led her out, thereby preventing a mob from cooling her frenzy in a neighbouring brick-pond, which they began to threaten, although she said she was sent by the Spirit."

PEACE

American Studies, an interdisciplinary journal sponsored by the Midcontinent American Studies Association and the University of Kansas vol. 13, no. 1, Spring 1972, is entitled "Peace Movements in America" and includes papers dealing with the American peace movement, 1898-1914, "Democracy in wartime: antimilitarism in England and the United States, 1914-1918", "Kenneth Boulding and the peace research movement".

PENNSYLVANIA

For the Reputation of Truth: politics, religion, and conflict among the Pennsylvania Quakers, 1750-1800, by Richard Bauman (Baltimore and London, Johns Hopkins Press, 1971). The author differentiates between Quakers in Pennsylvania who were devoted to Quakerism, those who were politicians, pure and simple, and the "politiques" who tried to uphold Quaker principles in politics. There are some useful

"capsule biographies" at the end of the book.

PENNSYLVANIA, 1765

Lord Adam Gordon, 4th son of the 2nd Duke of Gordon visited Pennsylvania in 1765, and an account of his visit is printed in *Narratives of Colonial America, 1704-1765*. Edited by Howard H. Peckham (R. R. Donnelley & Sons Company, Chicago, 1971). Gordon did not view Quaker pacifists kindly. He wrote: "The Germans in this province are not under 60,000, and there are white men enough fit to bear arms and able to repulse all Indians [who] could molest them, was their spirit equal to their numbers". "The Quakers here bear the great sway in government, which is clogged and encumbered, and I cannot help wishing that this and every other proprietary government in America was reannexed to the Crown and governed by royal governors, whose salaries ought to be permanent and independent of the fickle will and fancy of those they are sent to superintend."

PORT ROYAL, JAMAICA

"Quakers and the earthquake at Port Royal, 1692", by H. J. Cadbury (*Jamaican historical review*, vol. 8, pp. 19-31, 1971). prints letters from Friends giving accounts of the earthquake and lists of the Friends who lost their lives in the disaster.

PORTSMOUTH

Portsmouth Record Series. Borough sessions papers, 1653-1688. A calendar compiled by Arthur J. Willis, and edited by Margaret J. Hoad (Phillimore, London and Chichester, 1971. £4.25).

Item 60 records information laid concerning one John Cleverley (1660), box-maker, who "went under the name of an Anabaptist or Quaker" and who was suspected of disloyalty to the king.

Extract 69 in Appendix II (p. 163), dated 15 April, 1659, records sentence: "John Bristowe a Quaker, being committed for disturbing Mr Jackson ye Minister in ye publique ordinance upon the Lords day was discharged by the Court".

V. S. PRITCHETT'S QUAKER SOLDIER

In a long extract from *Midnight Oil*, a book of reminiscences by V. S. Pritchett, appearing in the *New York Review of Books*, Jan. 27, 1972, p. 6, occurs a passage describing how the author met "a very serious young Englishman, in fact a Quaker" in Limerick, who confided to him that "he had been in the fighting against the Sinn Feiners, but had lately married an Irish girl. I think he had been in the Auxiliary Force".

QUAKER JOURNALS

Chapters dealing with "Quaker Journals", "Quaker Testimonies" and "A language of spiritual experience" adorn *The Spiritual Experience* by Owen C. Watkins, lecturer in education at the University of Leicester (Routledge, 1972. £3.75).

The author has a full bibliography, which lists a large number of the spiritual journals of the seventeenth and early eighteenth centuries, including some still in manuscript at Friends House Library and elsewhere.

Readers will remember an

article by the author entitled "Some early Quaker autobiographies", which appeared in *Jnl. F.H.S.*, 45 (1953), pp. 65-74. This article covered part of the field surveyed in the book which has now made its welcome appearance.

QUAKERS AND POLITICS

The World Turned Upside Down: Radical Ideas during the English Revolution, by Christopher Hill (Temple Smith, London, 1972. £5) is a most rewarding work. It brings early Friends to notice in a context which does not immediately spring to mind to a Quaker historian. For instance, Samuel Fisher "deserves greater recognition as a precursor of the English enlightenment than he has yet received" (p. 215); the political pronouncements of Burrough and others are mentioned, and the book brings forward ideas found among early Friends which were shared by other bodies and movements in the middle of the seventeenth century.

SCOTS FRIENDS

"Swinton and Jaffray, like so many other genuine ex-Cromwellian laymen, became Quakers. Perhaps it was no accident that the strongest centre of early Scottish Quakerism was in Aberdeen, the area where the Covenant had always been weakest, where there was an old tradition of lay life, and where Cromwell had found most local support. In Scotland, as in England, Quakerism was the ghost of deceased Independency sitting hatless in the seat thereof." (H. R. Trevor-Roper, *Religion, the Reformation and Social Change* London, 1967, p. 443.)

SLAVE TRADE

Dale H. Porter: *The Abolition of the Slave Trade in England, 1784-1807* (Archon Books, 1970) concentrates on the practical economics and the parliamentary discussions on the problem and is based firmly on a study of the British sessional papers and some local archive collections.

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"A re-interpretation of the abolition of the British slave trade, 1806-1807" by Roger Anstey (*English historical review*, vol. 87, no. 343, April 1972, pp. 304-332) traces the forces which enabled William Wilberforce to carry to success his long parliamentary campaign against slavery.

The author says that the campaign against the slave trade was begun in an "intellectually favourable climate", and that the opponents of the slave trade (Quakers among them) were surprised that they failed to obtain success quickly. However, the years from 1787, when the London Abolition Committee was founded, originating in deliberations of the Meeting for Sufferings, saw the gradual development and widespread organisation of the "lobby" which eventually enabled Wilberforce to carry his point at Westminster.

SOUTHAMPTON

Agitation against church rates, and the part which Friends in Southampton took in this during the 1840s, is mentioned in the second volume of A. Temple Patterson's *History of Southampton* (Southampton Records Series vol. 14. Southampton University Press, 1971). Joseph Clark engaged in this movement, and

took part in many other public affairs in the town besides.

SPELLING

Instructions for Right Spelling, and Plain Directions for Reading and Writing True English, by George Fox and Ellis Hookes (London, 1691) has been added to the Huntington Library, San Marino, Calif. The *Huntington Library Quarterly*, vol. 35, no. 2 (Feb. 1972), p. 193, states that the recent acquisition is an unrecorded fifth edition, "it is a general text book for Quaker children in reading, writing, mathematics, and religious education".

STEVINGTON, BEDS.

Some early nonconformist church books. Edited by H. G. Tibbutt (Publications of the Bedfordshire Historical Record Society, vol. 51. 1972) includes the following names of Quakers mentioned in the Stevington church book (now on deposit at the County Record Office): Elizabeth Frint of Oakley (excommunicated, p. 25); Church Meeting, December 1st, 1695, "Elizabeth Haines, wife of Richard Hai[n]es of Stev]enton, a Quaker by denomination, gave in her experience, and was baptized at night and admitted on December 3d, [16]93" (p. 37).

TROLLOPE ON QUAKERISM

Anthony Trollope's *The New Zealander*, the manuscript which describes England in the mid-1850s and is now first published by N. John Hall (Clarendon Press, 1972) has this to say (p. 77):

"Practical Quakerism can hardly be said to be natural to an Englishman. One might as well attempt to persuade

one's bull-dog to allow his favourite bone to be taken without resistance from between his jaws, by the semi-shorn parlour poodle."

STATE PAPERS, DOMESTIC
Calendar of State Papers preserved in the Public Record Office, Domestic series. James II, volume 3: June 1687–February 1689 (London, H.M. Stationery Office, 1972. £12.50). This volume includes the following items:

(488) Nov. 6, 1687. The Earl of Sunderland to the Lord Mayor [of London]. Edward Brooker, Henry Jefferson and Joseph Tomlinson, Quakers, of Southwark, to be allowed to serve in office (as constables and the like) without taking any oaths or else that they be not fined or otherwise molested on that account. *S.P.* 44/16, p. 394.

(613) Dec. 14, 1687. The Earl of Sunderland to the Mayor and Aldermen of Leeds. Goods belonging to John Wales and other Quakers of Leeds remaining unsold in the hands of John Todd, constable at the time of the seizure (from them on account of their religious worship), to be restored to their owners without any charge. *S.P.* 44/56, p. 400.

(2160) [Undated] *Three Considerations proposed to Mr. William Pen, Concerning the Validity and Security of his New Magna Charta for Liberty of Conscience, by A Baptist; which may be worthy the consideration of all the Quakers, and of all my Dissenting Brethren also that have Votes in the Choice of Parliament-Men.* Printed. *S.P.* 31/1, fols. 235–7. [By Thomas Comber,

dated [1688] in Wing's *Short-title catalogue*, C. 5496.]

(2168) [Undated] *To the King and Both Houses of Parliament The Suffering Condition of the peaceable People, called Quakers, Only for tender Conscience towards Almighty God, Humbly Presented.* Printed. 3 folio pp. *S.P.* 31/3, fols. 4–5. [Dated "about 1685" in Joseph Smith's *Catalogue*, ii. 681; and in Wing T 1491.]

TEESDALE

"Early Teesdale Quakers", by W. M. Andrews (Teesdale Record Society, *Bulletin*, New series, no. 1, January 1971, pp. 11–12) gives brief paragraphs about John Bowron, Thomas Railton of Bowes (who married Tacy Sowle), the early meetings, and the local sufferings of the Friends who now form Cotherstone meeting.

THIRSK

An exhibition to illustrate Quakerism in its present-day and historical aspects was held in Thirsk Friends' Meeting House, Kirkgate, in August 1972. *The Darlington & Stockton Times*, August 26, p. 13, reports that the exhibition included a collection of minute books and manuscripts dating back to the middle of the 17th century. Roderic Hall gave a talk on Quakerism one evening at the close of the exhibition.

VICTORIAN QUAKERS

Elizabeth Isichei's *Victorian Quakers* (Oxford University Press 1970. £3.25) is given a couple of pages at the end of an extended review article by Peter Marsh entitled "The other Victorian Christians" in *Victorian studies*, March 1972, vol. 15, no. 3, pp. 366–68.

In the course of his remarks, Peter Marsh, associate professor of history at Syracuse University, points out how Friends emerged from the isolation which they experienced until the first half of the nineteenth century into a broader field of endeavour. They were enabled to provide cohesion, money and respectability for reform movements which might otherwise have failed for lack of provincial support, financial assistance and the cloak of respectability which members of the Society of Friends were able to afford.

WEXFORD FRIENDS

Olive Goodbody's "Quakers in Wexford", *Journal of the Old Wexford Society*, vol. 3, pp. 36-41, is noted in the list of Writings on Irish History in *Irish Historical Studies*, vol. 17, no. 68, Sept. 1971, p. 558.

WHITBY

An introduction to the collecting and history of Whitby prints, by Thomas Harks English (Horne & Son, Limited, Whitby, 1931. 2 vols.) was published in a limited edition over forty years ago, and has recently been reprinted.

For the Quaker historian, Whitby presents some of the classic situations which have occurred in the history of local meetings, and these volumes by the late Dr. English give reminders of the bare bones of the history of the Meeting, from the time of George Fox's first visit in 1654.

In the 18th and early 19th centuries Friends numbered among their members prominent bankers and shipowners, as well

as shopkeepers and tradesmen. Among the Friends mentioned are John Walker (to whom Captain Cook was apprenticed after he left the grocer's shop at Staithes, just a little up the coast—there is an etching, of the attic in which he worked at his navigation), the Chapman, and the Sanders families.

Glimpses of family life in a well-to-do Friend's house in the 18th century are contributed from the pen of one of the Sanders family, a descendant of the shipowner and banker and a leader in Whitby Meeting who came under discipline of York Quarterly Meeting for arming his ships against privateers in the French wars.

YORK POLITICS

The Yorkshire Philosophical Society's *Annual report for the year 1971*, includes an article entitled "Charles Wellbeloved", by A. J. Peacock.

The Rev. Charles Wellbeloved, Unitarian clergyman in York for many years until his death at the age of 90 in 1858, was interested and active in many of the reform movements of the 1820s and early 1830s. York Friends are mentioned, notably in connection with the survey of 1826 into educational provision in the city of York. This survey found that many children never attended day schools, only Sunday schools.

In the 1835 parliamentary election bribery was rampant and brought forth two petitions to unseat the successful Tory candidate; one petition was from "Joseph Rowntree, Samuel Tuke and the City's Quaker community". The select committee on enquiry decided that the Whigs had bribed in the same

way, so nothing came of the petition.

This was the first election in which George Hudson the Railway King was active in Tory organization. For the next ten years Hudson reigned supreme. Erstwhile opponents of political corruption joined his throng. "Others, like Tuke, Rowntree and Wellbeloved, who were outside the King's sphere of influence, said nothing".

The *Annual report* also contains articles which mention John Ford's meteorological work (pp. 74-75) and the Quaker background of John Thurnam (1810-73, D.N.B.).

YORK RETREAT

An American in Regency England by Louis Simond and edited by Christopher Hibbert (London, 1968) is a shortened version of the anonymous *Journal of a Tour and Residence in Great Britain during the Years 1810 and 1811* published in 1815. This new edition includes an account of The Retreat and mentions the high incidence of lunacy among Friends, tailors and the aristocracy.

DAVID J. HALL

JOHN ARMSTRONG, d. 1792
"An Armstrong tragedy", a note in the *Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, vol. 71, N.S., 1971, p. 296, by C. Roy Hudleston, gives information of the death of John Armstrong, linen draper of North Shields, "one of the people called Quakers", 10 Dec. 1792. The note comes from the *Newcastle Courant* 15 Dec., 1792.

HENRY AND EDMUND ASHWORTH
The Ashworth Cotton Enterprise

by Rhodes Boyson (Oxford, 1970) describes the growth of the Ashworth family business in the nineteenth century, and the general activity of Henry (1794-1880) and Edmund Ashworth (1800-81) in political, economic and social affairs. Dr. Boyson examines the progressive attitude of the Ashworths towards educating and housing their workers and contrasts this with their resistance to factory legislation.

Although Edmund was for a period Clerk of Marsden Monthly Meeting he left the Society formally in 1876, and neither brother could generally be described as a conventional Friend. Henry's principal recreation, shooting, was a cause of concern to his meeting. Evidently the Ashworths did not receive a good press and it appears that this was partly justified. [See also *Jnl. F.H.S.*, vol. 52, p. 54.]

DAVID J. HALL

ROBERT BARCLAY (1672-1747)
In the Clerk of Penicuik muniments (GD. 18) noticed in the Scottish Record Office *List of gifts and deposits*, vol. 1 (Edinburgh: H.M. Stationery Office, 1971. £2.75) is correspondence from Robert Barclay of Urie, Quaker, (2), 1728.

ANTHONY BENEZET

"New sidelights on early anti-slavery radicalism", by David Brion Davis (*William and Mary quarterly*, 3rd series, vol. 28, no. 4, Oct. 1971, pp. 584-94) includes some notes on Anthony Benezet as "a kind of middleman of ideas"—"It was as an anthologist and collator of scattered material that Benezet made his major contribution to the early antislavery movement. Many of

his pamphlets are little more than hastily compiled collections of quotations and extracts regarding West African culture, the slave trade, and the injustice and inhumanity of Negro slavery". These writings came to influence Granville Sharp, John Wesley and through them a much wider audience.

The number also includes (pp. 688-90) a review by Edwin Bronner of Betty C. Corner and Christopher C. Booth's edition of Dr. John Fothergill's letters published by Harvard University Press under title *Chain of Friendship* (1971. \$20.00).

JOHN BRIGHT

Gladstone remembered first seeing John Bright (before Bright's parliamentary career had begun) as member of a delegation from Lancashire at the Board of Trade in 1842. The delegation of some fifteen or twenty gentlemen presented a formidable appearance, but the one who stuck in Gladstone's mind was

"the figure of a person in (I think) black or dark Quaker costume, seemingly the youngest of the band. Eagerly he sat a little forward on the bench, and intervened in the discussion, which I believe I did not. I was greatly struck with him. He seemed to me rather fierce, but very strong and very earnest".

(Royal Commission on Historical Manuscripts. The Prime Ministers' Papers: W. E. Gladstone. 1: Autobiographica. Edited by John Brooke and Mary Sorensen. H.M. Stationery Office. 1971. £4).

The volume also includes some recollections concerning John Bright in the years about 1866,

coming from the autobiographical memoranda which Gladstone wrote in his old age.

* * *

Liberal Politics in the age of Gladstone and Rosebery: a study in leadership and policy by D. A. Hamer (Oxford, Clarendon Press, 1972. £4.75) inevitably includes notices of John Bright in connection with the 1870 Education Bill, with Chamberlain's 1885 campaign, and the Irish Home Rule question, and in other fields. The author has based his work firmly on manuscript sources, and has used the papers of Robert Spence Watson, the outstanding figure in Newcastle upon Tyne liberalism, and president of the National Liberal Federation throughout the 1890s.

* * *

The Diary of Sir Edward Walter Hamilton, 1880-1885. Edited by Dudley W. R. Bahlman (Oxford, Clarendon Press, 1972. 2 vols.). This volume includes many references to John Bright, at this period nearly at the end of his political career.

CYRUS BUSTILL

The William and Mary quarterly, vol. 29, 3rd series, no. 1, Jan. 1972, pp. 99-108, contains an article by Melvin H. Buxbaum, on the address by Cyrus Bustill, a free Christian Negro, to a group of slaves in Philadelphia. Cyrus Bustill was born a slave in Burlington, N.J., in February 1732, and he was sold in 1762 to Thomas Pryor, Jr., an influential Friend. Thomas Pryor freed Bustill in 1769 and taught him to be a baker. After liberation he "married an Indian woman who, like himself, was imbued with Quaker principles". The text of

the address is printed in the article.

THOMAS CARLYLE

That the article on Quakers in the *Edinburgh Encyclopaedia* (1809–31) was written by Thomas Carlyle about 1820 seems fairly established from evidence produced in *The collected letters of Thomas and Jane Welsh Carlyle*, Duke-Edinburgh edition (Duke University Press, 1970, vol. 1, pp. 229, 252).

CLARKS OF STREET

A diagram of "The spread of the factories of Clarks Ltd., from Street in Somerset, 1939–1967" shows the spread of the firm into Devon, Wiltshire (Warminster) and Northamptonshire (Rothwell) as well as in various towns of Somerset. This appears (p. 210) in an article by D. J. Spooner, of the University of Hull, in *Regional Studies*, vol. 6, June 1972, pp. 197–215, entitled "Industrial movement and the rural periphery: the case of Devon and Cornwall".

JAMES CROPPER

"The state of Ireland in the 1820s: James Cropper's plan", by Kenneth Charlton (*Irish historical studies*, vol. 17, no. 67, March 1971, pp. 320–339) studies Cropper's work and plan to ameliorate economic distress in Ireland as propounded in his pamphlet *The present state of Ireland, with a plan for improving the position of the people* (1825). The author recognises James Cropper's concern for education to assist the Irish overcome their difficulties, and also notices his part in the establishment of Penketh School.

The same number includes a long review of *John Bright and*

the empire, by James L. Sturgis, by Dr. E. D. Steele.

JOHN DALTON, F.R.S.

"Three drawings of Fellows by William Brockedon, F.R.S." by Lise Wilkinson of the Chemistry Department, Imperial College, London, in *Notes and records of the Royal Society of London*, vol. 26, no. 2 (Dec. 1971), pp. 183–187, includes an illustration of the half-length figure of Dr. Dalton, dated May 1834, and a vivid account of his visit to London during which the drawing was made. Dalton was presented at court, in the robes of an Oxford Doctor of Laws. "The King asked Dalton several questions, and seemed genuinely interested in his views".

The Society's Obituary in the same issue of *Notes and Records* includes the name of Kathleen Lonsdale, 1 April, 1971.

DENWOOD, OF MARYLAND

George Gale (1671–1712) of Whitehaven and Virginia, married (as his first wife) Mildred (Warner) Washington (d. 1701, grandmother of George Washington), and as his second wife "Elizabeth Denwood, the daughter of Levyn and Priscilla Denwood, of a Quaker family, of Somerset County, Maryland". There is a family tree in an article "The Washingtons of Whitehaven and Appleby", by E. Hinchcliffe (*Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, vol. 71, N.S., 1971, pp. 151–198) which illustrates the links between the families.

Among the persons thanked for assistance by the author is our Friend Amy Wallis of Darlington.

ANN ECROYD OF EDGEND

In an article in *The Manchester Review*, published by the Cultural Committee (Manchester Public Libraries), vol. 12, no. 2, Spring 1972, concerning the papers of Dr. William Farrer, 1861-1924 (born William Farrer Ecroyd, second son of his father of the same name, stuff manufacturer and merchant, of Lomeshaye Mills, Marsden (Nelson), Lancs.) there is a section (pp. 55-60), concerning the notebooks and papers of Ann Ecroyd of Edgend, relating to the work done by the Society of Friends to help the poor in the area of modern Nelson, between 1819 and 1853.

HUGH MARMION

French Protestant refugees relieved through the Threadneedle Street church, London, 1681-1687; by A. P. Hands and Irene Scouloudi. (Huguenot Society of London. Quarto series, vol. 49. 1971).

On p. 136 appears the following entry:

MARMION (Marnion) Hugues, camelot weaver (*faiseur de camelot*) 1681 27 Dec., 2/6; 1681/2 10 Jan., to go to Ipswich 12/-; 28 Feb., to discharge the charity £2; 8 Aug., last grant, by order of the Committee, 12/-. 6 grants in all. Total £3.11.6 (B).

1681 27 Dec., tem. from Hanau (E).

B=MS. 63, the *Grand Livre*, in the archives of the French Church.

E=*Livre des tesmoignages de l'église de Threadneedle Street: 1669-1789*. Q.S.XXI.

Bristol Men's Meeting records gifts to one Hugh Marmiron in 1704 and 1705; see *Journal F.H.S.* vol. 48 (1958), p. 277.

FREDERICK LUCAS

"Before Convocation—London students in early days", the address by A. Taylor Milne, president of the Historical Association, to the meeting of the University of London Convocation, 19 October 1971 (see p. 20-23 of the agenda paper for the Convocation meeting of 22 January 1972) mentions "a young Quaker, Frederick Lucas, who was converted to Catholicism and founded *The Tablet*", as one of the early students at University College, London. "The College in Gower Street turned out to be very much a middle-class affair, patronised by the sons of dissenters, both Protestant and Catholic, Jews and freethinkers attached to no particular religion".

Both Frederick Lucas and his brother Samuel (who married John Bright's sister) are in the *Dictionary of National Biography*.

LINDLEY MURRAY

Lindley Murray (1745-1826) "the most successful author of school texts for middle class children of the time. Some of his works were still being reprinted for use in the English-speaking parts of the world in the second half of the nineteenth century". So runs J. M. Goldstron's account in his *The social content of education, 1808-1870: a study of the working class school reader in England and Ireland* (Irish University Press, 1972).

This interesting book has much concerning the influences on, and people and societies active in, education during the first half of the 19th century, including a good deal on the work of Joseph Lancaster.