

Notes and Queries

AMERICAN INDIANS

"Waupecanetta"

"In this neighbourhood [in Ohio] the Friends have done much good by their practical teaching and moral deportment. The Indians in their charge call for Ox chains and farming utensils for their annuity, in place of specie".

The papers of John C. Calhoun. vol. 6, 1821-1822. Edited by W. Edwin Hemphill. University of South Carolina Press, 1972. This volume, like others in the series, contains other notes concerning Friends and their relations with the Indians.

ARCHIVES

A report entitled: "Conservation of Archives: Preliminary Report", by the Rev. Andrew M. Hill, in the *Transactions of the Unitarian Historical Society*, vol. 15, no. 2 (Oct. 1972), pp. 65-67, records the results of a survey of the location and state of records of the Unitarians in Great Britain. The survey revealed the active concern of the local churches for the care of their records.

One outcome of the survey was a recommendation from the 1972 General Assembly of Unitarian and Free Christian Churches that congregations deposit their archives and records

"on permanent loan either in local record offices, the National Library of Wales, Dr. Williams's Library London or Manchester College Oxford".

Many people feel regret when archives are removed from the immediate care of the originating body, but when that body lacks equipment for satisfactory preservation and facilities for making the documents available for serious research, then such arrangements for permanent loan may be necessary.

It is hoped that a future number of the *Transactions* will contain a check list of the locations where congregations keep their records based on the survey. This will be welcomed, and will deserve wide dissemination.

BARBADOS

Friends in Barbados figure in Carl and Roberta Bridenbaugh's valuable *No peace beyond the line: the English in the Caribbean 1624-1690*, the second volume in the *Beginnings of the American People* series (New York, Oxford University Press, 1972). Particularly noted is Friends' attitude towards the negro slaves, inviting them to attend meetings and showing concern for their welfare, an interest and work which aroused the fear and hostility of the planters in the island.

CENSUS, 1851

The reprint by the Irish University Press, Shannon, Ireland, in its series of British Parliamentary Papers, of the 1851 Census, Great Britain, Report and tables on religious worship: England and Wales (originally issued in vol. LXXXIX, British Parliamentary Papers, Session 1852-1853)

brings to a larger public the statistics which that Census revealed, and which have lain for long unregarded in its original edition. There are introductory passages in the Report, and tables of attendances at places of worship on 30 March 1851. The estimated number of Friends attending meetings that day was 18,172; that number was out of a total attendance in England and Wales of 7,261,032.

Horace Mann has the following sentence towards the end of his Report: "The history of men and states shows nothing more conspicuously than this—that in proportion as a pure and practical religion is acknowledged and pursued are individuals materially prosperous and nations orderly and free."

Of the 371 places of worship which Friends used, 265 of them were dated before 1801. In all these 371 houses provided 91,559 "sittings". Large town meetings (Bristol, 600 sittings; attenders 455 morning, 200 evening. Manchester, 1330 sittings; attenders 453 morning, 202 afternoon) are matched by small rural meetings (Shaftesbury, 280 sittings; attenders 10 morning. Thorne, 250 sittings; attenders 5 morning, 5 afternoon).

CO. CORK

The coast of west Cork, by Peter Somerville-Large (London, Victor Gollancz, 1972. £2.75) has a page (p. 34) about Major William Morris of Castlesalem (d. 1680) who became a Friend (see Ruddy's *History* for an account).

Also mentioned is something of the work of Friends in the famine period (pp. 112, 173); and also the clergyman William Fisher,

who lived in Goleen parish for forty years. Fisher was "born of Quaker parents, and in Oxford became influenced by the Oxford Movement". "He made many converts during the time of the famine, and has been accused of being a souper." (p. 128) "Souper" is defined in Chambers's Twentieth Century Dictionary as being "In Ireland, one who dispenses soup as a means of proselytising". See note on "Irish Famine" later.

THE COUNTRY INNOCENCE

The country innocence: or, the chamber-maid turn'd Quaker. A comedy. With alterations and amendments. As it is now acted at the Theatre-Royal. Written by John Leanerd . . . (London, printed for Charles Harper, 1677). [Wing L795].

This prose play is an adaptation of *The cuntrye girle*, a verse comedy by T. B. (London, 1647). [Wing B4425], and has no Quaker content.

It is not mentioned in Joseph Smith's *Descriptive catalogue of Friends' books*.

DORSET

The Dorset volume in the Buildings of England series (Penguin Books, 1972. £2.50) is by John Newman and Nikolaus Pevsner. It mentions Bridport M. H. and almshouses, opposite the church (p. 111) in South Street (dating from 1697); Logland Street, Poole (1795-6) now part of the Boys' Club (p. 319); also Pennsylvania Castle, built for John Penn, 1800, now an hotel (p. 342).

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The Royal Commission on Historical Monuments (England)

Inventory of historical monuments in the county of Dorset, vol. 4, North Dorset, p. 73, notices a disused meeting house at Shaftesbury (mid 18th century).

THE EARLIEST MEETING HOUSE?

"Industrial activity in the North-east was much influenced by the local Quaker community, and the foundation of iron-making at Consett was no exception. Shotley Bridge, in the Derwent Valley, had been one of the earliest strongholds of Quaker activity in the north, and it is believed that the first Quaker Meeting House in England was built there." The passage comes from "The origin of the Consett Iron Company, 1840-1864", a paper in *Durham University journal*, vol. 65, no. 1, December 1972, pp. 90-102, by A. S. Wilson, concerning the history of the Derwent Iron Company of 1841-1857, in which the Richardsons, and in particular Jonathan Richardson (1802-71), were prominent and which had an unfortunate financial history. The note concerning the meeting house refers to W. Fordyce, *The History and Antiquities of the County Palatine of Durham* (Newcastle, 1857) vol. 2, p. 700.

EDUCATION

Progressives and radicals in English education, 1750-1970, by W. A. C. Stewart (Macmillan, 1972) is a big book and deals knowledgeably with the position of Friends' schools. This is as it should be from the author of *Quakers and education* (1953). There is a good account of Quaker schools in the chapter entitled "Merging into educa-

tional radicalism: 1898-1918" and the survey in the final chapter is interesting. The author has made this subject his own, and is surely right in saying that Friends are "a body on the right wing of progressive education" (p. 183).

GARDENING

Early gardening catalogues by John Harvey (London and Chichester, Phillimore, 1972. £2.25) notes the inclusion in the catalogue of a Yorkshire nursery, issued about 1788, of the shrub *Veronica elliptica* from the Falkland Islands, introduced by John Fothergill.

Mention is also made of a florist of Walworth, London, James Maddock or Maddox, a Quaker from Warrington, who offered named varieties of gooseberries, raised in Lancashire.

HARTSHEAD CUM CLIFTON

There is a drawing of "The Quaker Burial Ground, Hare Park Lane", and a brief notice of "The Sepulchre" appears on p. 84 of *The story of the ancient parish of Hartshead-cum-Clifton*, by H. N. and M. Pobjoy, 1972 (£1.80).

The account of "the little triangular burial ground called the 'Sepulchre' in Hare Park Lane, near the church" tells that "In 1673 John Green, a member of a well-known family of 'Quakers' died, and Vicar Ashton (1630-1687) had to refuse, under the law, to bury him in Hartshead churchyard—as he had refused to bury Mrs. Green four years earlier. So he had to rest in this lonely little corner.

"An even more pathetic feature of the story concerns the son, John. He was arrested for worshipping unlawfully and after

being taken to Wakefield was imprisoned at York. There he died and was buried within the prison."

HUNTLEY AND PALMER

Quaker enterprise in biscuits: Huntley and Palmers of Reading, 1822-1972, by T. A. B. Corley, senior lecturer in economics, University of Reading (Hutchinson of London, 1972. £4) is a solid business history, written in the light of the remarkably full archives preserved by the firm. The Quaker interest in the matter is covered, and there are useful trees of the Huntley and Palmer families.

IRISH FAMINE

Souperism: myth or reality? by Desmond Bowen (Cork, Mercier Press, 1970) studies the evidence for charges that Protestants in Ireland (and in particular in the counties of Galway, Mayo and Sligo) attempted to win over to their faith Roman Catholics who were starving at the time of the Potato Famine and depended on relief for their very survival.

The author says that it was the exertions of Friends that "kept alive much of the population of Connaught and Munster during 'Black '47'". Aid from outside sources was channelled through the Central Relief Committee set up by Irish Friends because the givers had confidence in their disinterested benevolence.

Once they had the resources, Friends had to move to get the food quickly distributed where it was most needed, and they had to use the resources and people available. There were no Friends resident in Connaught, so most grants were made to relief committees administered by Church

of England clergymen—as being the most reliable sources for locally organising soup kitchens and like relief work in a province where landlords were often absentees and there was no socially active middle class.

However carefully Friends might choose their local relief organisers, and keep in touch with the work at local level by correspondence and visits, some persons in charge may have shown favouritism to their own co-religionists, and once a charge like that is made it is often very difficult to refute, even if only supported on very flimsy evidence.

More studies for other areas would be welcome, and may they be as well grounded in the archive and printed sources as this one is.

JAMAICA

"English commemorative sculpture in Jamaica", by Mrs. Lesley Lewis, F.S.A. (*Jamaican historical review*, vol. 9, 1972) mentions the Friends' meeting house in Kingston (1738), and another at Lacovia (pp. 31, 40). Among the sculptors studied in this distinguished monograph are Edward Hodges Baily (1788-1867) son of a Bristol ship's carver, and pupil of Flaxman; James and Thomas Tyley and sons of Bristol; and Henry Wood who purchased the business of Thomas Paty in 1801 (the Paty firm, it is recalled, did work for the Friars Meeting House, Bristol, half a century before).

LANARKSHIRE FRIENDS

"QUAKERS profession called, poor of in the west of Hamilton, XV, 65, 66."

The above entry appears in the

Index to particular register of sasines for sheriffdom of Lanark, vol. 2, 1721-1780 (Scottish Record Office, Indexes, no. 68. Edinburgh, H.M. Stationery Office, 1973), referring to matters in the volume dealing with the period 1745 to 1751.

LEEDS

"Industrial development and location in Leeds north of the River Aire, 1775 to 1914", by Michael Francis Ward (Leeds Ph.D. thesis, 1973. Unpublished typescript) studies the area and the firms which had their works in the part of the town across the river from the Friends' meeting house in Water Lane.

Some firms with which Quaker names are connected may be noted, like Reynolds & Branson (131), Goodall & Backhouse, Sovereign Street Mills (388), Pease & Co., stuff merchants (389), Roger Shackleton, corn-miller (probably one of the Shackleton family of millers) (389), but the names of the firms in the industrial complex of south Leeds are all missing from this study.

THE LEEDS LIBRARY

In *The Leeds Library, 1768-1968* (printed for private circulation, 1968), Frank Beckwith, librarian for many years of this proprietary circulating library, gives a documented history of the development of the library and its place in the life of Leeds over two centuries.

J. Tatham is mentioned (p. 17) as one of the active members of the committee in the early years; he was probably Joseph Tatham (d. 1785) schoolmaster at the Friends' meeting house from 1756 until the time of his death.

Among other names which appear are those of Benjamin Jowett, Dr. Benjamin Hird, the Harvey family, and Robert Arthington (d. 1864) a long-serving member of the committee who rarely missed a meeting from 1842, survived a purge of the committee in 1853, and continued in constant service until 1860.

LOCAL HISTORY

J. L. Hobbs's *Local History and the Library*, completely revised and partly rewritten by George A. Carter (André Deutsch, 1973), has a useful paragraph about Quaker records and their location. "Of sixty monthly meetings in England and Wales, excluding London, thirty-five have deposited some or all of their records. Most of the remainder are in the care of the local meetings." "A detailed catalogue of surviving Quaker records is kept at Friends House." The author notes that "Quaker records are generally better kept than those of other faiths". There are various explanations which can be put forward for this state of things, and although there is much to be said for depositing records with local archive offices, meetings which continue to care for their own records should have every encouragement to do so. Friends should not feel that by depositing archives in a professionally run depository they themselves are absolved from responsibility and have no further interest in that aspect of their Quaker heritage.

LONDON, BULL & MOUTH

The Archives of the French Protestant Church of London. A handlist compiled by Raymond

Smith (Huguenot Society of London, Quarto series, vol. 50, 1972) gives the following information concerning the location of the Church in London.

In July 1550 King Edward VI gave to the French and Dutch Protestants in London two monastic buildings as Temples where they could practice their religion. To the Dutch he gave the nave of the Austin Friars, where they worshipped until its destruction during the 1939-45 war. They have rebuilt on the same site.

To the French Protestants he gave the monastery of Saint Anthony in Threadneedle Street. This building was destroyed during the Great Fire of 1666. The Huguenots rebuilt on the same site. In 1840 the Corporation of the City of London purchased this church to improve the east end approach to the Royal Exchange, which was being rebuilt as the result of the fire of 1839.

The French congregation then acquired a site at the corner of Bull and Mouth Street and Saint Martin le Grand. This was the site of the first London Friends' Meeting House, which Friends occupied between 1654 and 1740, with two short breaks, one during the rebuilding after the Great Fire of 1666, and again for a short period when they had a difference with the landlord.

In 1887 the Post Office acquired the site from the Huguenots, who moved to Soho Square, where they are today.

GEORGE W. EDWARDS

LONDON, 1747

An alphabetical index of the streets, squares, lanes, alleys, &c . . . in . . . London and West-

minster, and borough of Southwark . . . From an actual survey made by John Roque, 1747, reprinted 1971. The index to John Roque's plan has the following items concerning Friends' property:

"Quakers Meeting in Devonshire street, by Bishopgate
Ewers street, Park
Horsleydown, Fair street
St. John's street, the Peel
Little Almonry, Westminster.
Savoy in the Strand
Schoolhouse lane, near
Brook street
White Hart yard, Gracechurch street
Quakers Workhouse
Quakers burying ground".

LOTHERSDALE

Lothersdale makes its appearance in Friends' general history for a brief period in 1795 and later years when Friends from the district were imprisoned in York for tithe. One of the prisoners died. One wonders on reading it if one has not suddenly jumped a century, but it is true. This incident is covered by Arthur Raistrick in the chapter on "The Society of Friends" in *The history of Lothersdale*, by Kenneth Wilson and associated writers. Published by the parish council of Lothersdale, 1972, £2.00.

MARRIAGE

"Quaker marriage patterns in a colonial perspective", by Robert V. Wells, of the department of history, Union College, in *The William and Mary quarterly*, 3rd series, vol. 29, no. 3 (July 1972), pp. 415-442, takes evidence from a group of 276 Quaker families from monthly meetings in New

York, New Jersey and Pennsylvania.

MOSEDALE MEETING HOUSE

The *Cumberland and Westmorland Herald*, 23 Sept. 1972, p. 11 carried the report: "A proposal to convert the Friends' Meeting House at Mosedale into a museum and coffee house has been agreed in principle, the Plans Committee of Penrith Rural Council has been told by the Cumberland County Planning Officer. Details for a car park are still under consideration." Work was carried out in 1973.

For Mosedale (1702) see particularly p. 163ff of the *Friends' Quarterly Examiner*, no. 270, 4th month, 1934, in the article on "Some old meeting houses in Cumberland" by Mabel C. Barlow.

NORFOLK

Mary Hardy's Diary, with an introduction by B. Cozens-Hardy (Norfolk Record Society, vol. 37, 1968) has a handful of notes of attendance at Friends' meetings by the diarist Mary (Raven) Hardy (1733-1809.) She attended meetings at Norwich (Tues. 13 June 1780) and at Holt (29 April 1781, 15 July 1800). Mr. Hardy went to "Quakers Meeting" at Holt 27 July 1788, 26 July 1789, 30 October 1791.

27 March 1795 "Mr. Secker, the Quaker of Holt was buried this afternoon".

10 November 1783, at Yarmouth "looked at Mr. Boulter's Museum"; a note is appended "Daniel Boulter, a Quaker, kept a museum of curiosities at north end of Market Place".

Sunday 20 August 1780 "Mr. Hardy I & children went to

Hobis afternoon intending to go to Quakers' Meeting at Lamis, heard there was none came back and went to our church".

A note is appended, that the building and burial ground of the Quakers' Meeting are still there.

OATHS

The parliamentary diary of Narcissus Luttrell, 1691-1693. Edited by Henry Horwitz (Oxford, Clarendon Press, 1972. £10). This volume includes notes on the progress of moves in Parliament to excuse Quakers from taking oaths, and accepting their "solemn answers" in place of oaths.

The evidence of the diary shows that Whigs tended to speak in favour of relaxation of the rules, as that Friends "were a useful people and would secure so many persons to the government". The opposition rebutted this, saying "they are a people not well affected to this government; that they are generally a sort of poor people and no interest and will not fight (if occasion) in defence of the nation; that they were friends to King James and were for taking off the penal laws and test under him". (p. 198). Friends at this time (1692) could not muster a majority to vote in their favour in the House of Commons.

There is some mention of William Penn, then under suspicion for Jacobite activity.

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Friends' attitude to oaths is touched upon in an article by Professor Caroline Robbins entitled "Selden's Pills: state oaths in England, 1558-1714" in *The Huntington Library Quarterly*, vol. 35, no. 4, August 1972, p. 315, etc.

OXFORDSHIRE FRIENDS

The Victoria History of the county of Oxford, vol. 10—Banbury Hundred (Oxford University Press, 1972, £14) includes an illustration of No. 85–87 High Street, the house of Edward and Mary Vivers in Banbury, a leading Quaker household of the early period, and one of the old manor house in Sibford Ferris, in which Sibford School was established in 1842.

The volume includes an exemplary account of Quakerism in Banbury, which probably owes much to William Charles Braithwaite's work (notably in *First planting of Quakerism in Oxfordshire*, 1908) as well as to an informed reading of the Friends' records for the county.

PEACE PLANS

The Codification of Public International Law, by R. P. Dhokalia (Manchester University Press, 1970, £4.80) has an opening chapter entitled "The progress of mankind towards world organization" which contain paragraphs concerning William Penn and his *Essay towards the . . . peace of Europe* (1693) setting it in the period of the 17th century European wars and in its pioneering place among plans for a form of world government co-operation. Another paragraph concerns John Bellers and his *Some reasons for an European state* (1710), a work not so frequently remembered as the one by William Penn.

Further on there is a useful summary of the work and development of the peace congresses of the early and middle years of the nineteenth century.

PENNSYLVANIA

Alison Gilbert Olson's *Anglo-American politics, 1660–1775* (Clarendon Press, 1973) discusses the interaction of English politics and early American party divisions. The author notes that the Anglican opponents of William Penn had influential English connections, but does not find that the anti-proprietary Quakers were aware of English political divisions.

James H. Hutson's *Pennsylvania politics, 1746–1770* (Princeton University Press) is more narrowly focused and deals particularly with the year 1764 when the Quaker party attempted to overturn the proprietary government. By 1770 the party was in eclipse and the new Presbyterian party had "assembled all the elements which supported American independence in 1776".

PRINTERS

A directory of printers and others in allied trades: London and vicinity, 1800–1840, by William B. Todd (London, Printing Historical Society, 1972, £12.25) is a compilation of solid worth for the student of printing history in the metropolis during the first four decades of the 19th century. The "directory" is based on the information which printers were required to register with the Clerk of the Peace concerning their ownership of presses.

The book is welcome and provides information not previously available, which will need to be set beside other sources to give a rounded picture of the activities of the printers of the period. A case in point is presented by the entries covering the Phillips family, who printed for

London Friends during most of the period; William Phillips is given as working from 1799 to 1829, but he died in 1828 and it was his widow (C. Phillips) who printed the *Book of Meetings* in 1829, and there is no entry for the Fardon connection with the firm.

REGISTERS

The *National Index of Parish Registers, vol. 2. Sources for Nonconformist Genealogy and Family History*, by D. J. Steel. Published for the Society of Genealogists by Phillimore (London and Chichester, 1973. £4.50) has nearly 100 pages on "The Society of Friends (Quakers)", with a great deal of information grouped under the headings of History, Administration, Quaker Registers, Births, Marriages, Deaths and Burials, Other Sources.

SLAVERY

"Slaves and slaveowners in colonial Philadelphia", by Gary B. Nash (Department of History, University of California, Los Angeles) in *The William and Mary quarterly*, 3rd series, vol. 30, no. 2, April 1973, pp. 223-56, attempts a survey of the extent and persistence of the practice in the colonial period. The author's conclusion is that "Philadelphians, including Quakers, avidly sought slave labor when their manpower requirements could not otherwise be met, and not until white indentured laborers became available in sufficient number to supply the needs of the city did the abolitionist appeals produce more than a few dozen manumissions".

"STATESMEN"

Dr. J. D. Marshall's article "'Statesmen' in Cumbria: the

vicissitudes of an expression" (*Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, vol. 72, New series, 1972, pp. 248-73) discusses the use of the term for the small landowners or yeomen of the area, and how its use may have originated and grown. The will of Myles Halhead of Mountjoy, Underbarrow, 21 May 1667, is mentioned (p. 251).

For the word itself, Dr. Marshall concludes "we might well bury it quietly in the graveyard of English provincialisms. Our forbears, after all, were proud to call themselves yeomen".

TRURO

"The earliest documentary evidence for potting on this site is a deed of 1845 in which Lord Falmouth leased to Edward Dennis Tucker of Truro, Potter, five cottages known as the Quakers' Tenement at the foot of Chapel Hill." This sentence appears near the beginning of an article by Peter C. D. Brears on "Techniques of the Truro Pottery" (*Folk life*, vol. 10, 1972, p. 47).

WALES YEARLY MEETING

"Welsh Quakers in the light of the Joseph Wood papers", by Owen Parry (*Bulletin of the Board of Celtic Studies*, vol. 25, part 2, May 1973, pp. 157-185) is an account of visits in the ministry to various parts of Wales, including attendance at Wales Yearly Meetings in 1773, 1777 and 1792, by Joseph Wood (1750-1821) of Pontefract Monthly Meeting.

WATERFORD SCHOOLS

"Waterford School in the opening decades of the nine-

teenth century", by Michael Quane (*Journal of the Royal Society of Antiquaries of Ireland*, vol. 101, pt. 2, 1971, pp. 141-145) mentions educational provision for "children of the considerable Quaker population of the city". This included a school in Queen Street kept by Mary Sykes, and another school "held by two Quaker ladies, Elizabeth Hanna and Margaret Davis, in Rose Lane".

A footnote on page 145 records that "Margaret Aylward, foundress of the Sisters of the Holy Faith", born 1810, attended a school kept by "Quaker ladies in Waterford", the influence of which might account for her "austerity or aloofness of manner".

YORK

In the Royal Commission on Historical Monuments, England, volume *An inventory of the historical monuments in the city of York, vol. 3: South-west of the Ouse* (H.M.S.O. 1972. £10.50) there is a short account of the Friends' burial ground in Bishop-hill. The ground was bought in 1667 and closed in 1855 by an Order in Council of 1854. All the headstones are to one simple pattern and were erected in the 19th century (p. 48).

There is an account and a photograph of Holgate House, the York home of Lindley Murray (pp. 67-68). There is also a plate of the Summerhouse removed from Holgate House to the Mount School.

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Sir Nikolaus Pevsner's *The buildings of England: Yorkshire—York and the East Riding* (Penguin Books, 1972. £2.10) notices

Bootham School (p. 154-55), Clifford Street M.H. (p. 129-30) and The Retreat (p. 157) all in York, and the former Friends' meeting house at East Cottingwith in the East Riding (p. 220).

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The Noble City of York. Edited by Alberic Stacpoole and others (Cerialis Press, York, 1972. £10.50) may be a case of too many cooks spoiling the broth. The reader should be warned that topics are repeated in various places and the index is needed to follow them up. In the index one finds page references (not the same ones) under Friends, and under Quakers. Bootham, the Mount, the Retreat, and Rowntrees all receive mention. A comprehensive survey of the stained and painted glass of York is provided by Peter Gibson. There is a good historical survey of printing in York by William E. and E. Margaret Sessions (pp. 921-67) and Friends appear in this right from the time of Thomas Waite in the 1650s down to the present day.

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Philosophers and provincials: the Yorkshire Philosophical Society from 1822 to 1844, by A. D. Orange (Yorkshire Philosophical Society, 1973) includes notices of the scientific work of the Backhouses of York, the scientific contacts of members of the Tuke family, the meteorological work of John Ford (1801-75) headmaster of Bootham, and Thomas Allis (1788-1875).

YORKSHIRE

"An edition of Abbotside wills and administrations, 1690-

1760", a Leeds University M.Phil. dissertation, 1972, by Hartley Thwaite, includes the following note:

"Nominally, at least, the bulk of the population were Anglican, but Raydale (south of Bainbridge) was a Quaker stronghold, and there are traces of Quaker influence in a few of the wills" (p. 89).

The allusion is to the wills of Robert Alderson of Bowbridge Hall (Coleby Hall), 10 May 1748, proved 1749, (will no. 113). The will is dated in Quaker style, and is witnessed by Alexander Fothergill of Carr End, who was elected surveyor of the 1751 turnpike from Richmond to Lancaster, and appointed steward and treasurer of the manor of Bainbridge in 1767.

Thomas Winn and Thomas Buck affirmed (1745) in the case of the will of James Parkin (will no. 106).

BACKHOUSE FAMILY

The papers of the Backhouse family of Darlington deposited in Durham in 1949 and 1958, deal mainly with the 18th and the first half of the 19th centuries. They have been listed, with an index, by Miss M. S. McCollum in the Department of Palaeography and Diplomatic, University of Durham, South Road, Durham, 1973. The contents include material relating to prominent Quaker families all over the north of England, among the documents being Birkbeck, Gurney, Hird and Hustler marriage certificates.

The final item in the collection, a label bearing the note, "Family letters selected from a collection of several thousand sent from Trebah [Falmouth,

Cornwall] to the Bank on the death of Edmund Backhouse", and dated "After 1906", probably gives a hint of the formation of the present collection.

BÉNÉZET

"Voltaire's London agents for the *Henriade*: Simond and Bénézet, Huguenot merchants", by Norma Perry (*Studies on Voltaire and the eighteenth century*, vol. 102, 1973, pp. 265-99) deals with the Bénézet family, and Jean Etienne Bénézet (1683-1751) father of Anthony (Antoine) "one of America's leading Quaker philanthropists". Antoine (1713-84) emigrated with his family to Philadelphia in 1731, and became a teacher in the Friends school there in 1742.

The author poses the question whether Voltaire in England in 1728 learned from Bénézet about the Quakers.

CLARK'S OF STREET

"An English county and education: Somerset, 1889-1902" by Patrick Keane of Dalhousie University (*English historical review*, vol. 88, no. 347, April 1973, pp. 286-311) studies the development and provision of technical education by the new county council in the first years of its existence. Somerset proved itself to be more progressive in its outlook than the popular conception of a backward agricultural area would allow. For this, credit must be due to Sir Henry Hobhouse, local M.P., chairman of Somerset Education Committee from 1900, and one of the founders of the National Association for the Promotion of Technical Education, and to men like C. H. Bothamley, who went to Somerset in 1891 from being

assistant lecturer in chemistry at the Yorkshire College, Leeds, in the Victoria University, and remained in office until 1925 as the education officer for the county and a deservedly respected figure.

The county council "included a number of business and professional men, of whom William Clark was probably the county's most consistent educational philanthropist at the close of the century". (p. 295-6). William Clark and his sister Sophia were both members of the county education committee in the 1890s.

The author notes (p. 301) that, after having sent girls to attend domestic science schools at Gloucester and at Bath, the county in 1897 "opened its own School of Cookery and Housewifery at Street, with the financial aid of that town's major employer. A principal was appointed at an annual salary of £50, with £5 5s. "in lieu of alcoholic liquors".

JAMES CROPPER

"James Cropper and Liverpool's contribution to the anti-slavery movement", by K. Charlton, is an annotated account covering the 1820s and early 1830s. It appears in *Transactions of the Historic Society of Lancashire and Cheshire, for the year 1971*, vol. 123, pp. 57-80.

DANIEL DEFOE

In *A checklist of the writings of Daniel Defoe*, 2nd edition (Archon Books, 1971), John Robert Moore notices the following works:

305 A FRIENDLY EPISTLE BY WAY OF REPROOF From one of the People called Quakers, To

Thomas Bradbury, A Dealer in many Words. 1715.

310 A SHARP REBUKE FROM ONE OF THE PEOPLE CALLED QUAKERS. To Henry Sacheverell, The High-Priest of Andrew's Holbourn. By the same Friend that wrote to Thomas Bradbury. 1715.

317 A SEASONABLE EXPOSTULATION WITH, AND FRIENDLY REPROOF UNTO JAMES BUTLER . . . Relating to the Tumults of the People. By the same Friend that wrote to Thomas Bradbury, the dealer in many Words, 1715.

330 A TRUMPET BLOWN IN THE NORTH, And sounded in the Ears of John Erskine . . . Duke of Mar. By A Ministring Friend of the People call'd Quakers. 1716 [for 1715].

379 A DECLARATION OF TRUTH TO BENJAMIN HOADLY . . . By a Ministring Friend, who writ to Tho. Bradbury, A Dealer in many Words. 1717.

383 A LETTER TO ANDREW SNAPE, Occasion'd by the Strife that lately appeared among the People call'd, Clergy-men. By the Author of the Declaration of Truth. 1717.

409 A FRIENDLY REBUKE TO ONE PARSON BENJAMIN; Particularly relating to his Quarreling with his Own Church, and Vindicating the Dissenters. By One of the People called Quakers. 1719.

467 SOME FARTHER ACCOUNT OF THE ORIGINAL DISPUTES IN IRELAND, About Farthings and Halfpence. In a Discourse With a Quaker of Dublin. 1724.

200a THE QUAKER'S SERMON: Or, A Holding-Forth Concerning Barabbas. 1711.

WILLIAM EDMUNDSON

"In 1657, William Edmundson, the Quaker preacher, fell foul of [strolling players] in the market-place of Derry" (Sam Hanna Bell, *The theatre in Ulster: a survey of the dramatic movement in Ulster from 1902 until the present day* (Dublin, Gill and Macmillan, 1972, p. ix).

This extract from the preface to this new survey of the theatre in Ulster brings to notice again the account in William Edmundson's *Journal* (Dublin, 1715, pp. 37-38):

"I came to Londonderry, it was Market-Day, and there were Stage players and Rope-dancers in the Market-place, and abundance of People gather'd; the Lord's Spirit fill'd my Heart, his Power struck at them, and his Word was sharp. So I stood in the Market-place, and proclaim'd the day of the Lord amongst them, and warn'd them all to Repent; the dread of the Almighty came over them, and they were as People amazed; when I found my Spirit a little eased, I walk'd along the Street, and the People flock'd about me, I found my Spirit drawn forth towards them; so I stood still and declar'd Truth to them, directing them to the *Light of Christ in their own Hearts*, and they were very Sober and Attentive; but the Stage-players were sore vexed, that the People left them and follow'd me; whereupon they got the Mayor to send Two Officers to take me to Prison; so they came and took me, but the sober People were angry that Stage players should be suffer'd, and a Man that declared against Wickedness and Vanity, and taught the things of God, must not be suffer'd, but

haled to Prison; the Officers made excuse, saying, *They were commanded, and must obey*. So they took me to Prison; the Goaler put me in a Room that had a Window facing the Market-place, where I had a full sight of the People; and my Heart being fill'd with the word of Life, and Testimony of Jesus; I thrust my Arm out at the Window, and wav'd it till some of them espying, came near, and others followed apace; so that presently I had most of the People from the Stage-players, which vexed them much; then they got the Mayor to cause the Goaler to keep me close; so he bolted me, and lockt my Leg to a place where he used to fasten condemn'd Persons, there I sat and lay *in much Peace of Conscience, and Sweet Union with the Spirit of Truth*. As I sat in a heavenly Exercise, I heard the People shout and say, *the Man had broke his Back*. It was the Man dancing on a Rope, which broke, or gave way, so that he fell on the Pavement; and was sore hurt. Many Professors came into Prison to see me, and I had much Discourse with them, and good Service for Truth".

THOMAS FELL, 1598-1658

Office-holders in the Duchy and County Palatine of Lancaster from 1603, by Sir Robert Somerville (London and Chichester, Phillimore, 1972) has notices of Thomas Fell in various offices of the Duchy and the County Palatine, and the following personal notes:

"B. 1598; from Ulverston, a Puritan with Quaker connexions. Gray's Inn (called 1631, bencher 1650), MP Lancaster 1646, Parliamentary sequestrator for Lancs, a justice in Cheshire. Also Serjeant

at Law in the Duchy 1649, Attorney & Serjeant in the County Palatine 1649 and Vice-Chancellor, Lancs, 1649. D. 8 Oct 1658."

It is interesting to see that among Thomas Fell's successors as Chancellor, a post which he held from 1655 to 1658, are numbered John Bright and Joseph Albert Pease (Lord Gainford).

ROBERT WERE FOX

The Industrial archaeology of Cornwall, by A. C. Todd and Peter Laws (David & Charles, Newton Abbot, 1972) mentions the Fox family of Falmouth, and Robert Were Fox (1789-1877) founder of the Royal Cornwall Polytechnic. William Cookworthy (1705-80) also appears.

ELIZABETH FRY

"Elizabeth Fry earned her celebrity by penetrating the women's side of Newgate, where no reformer had ever been . . . Once Mrs. Fry's Bible readings had become an entertainment for London aldermen and members of the cabinet it was difficult to silence or expell[!] her. But she and her ladies were plainly a nuisance to the professional prison administrators".

So writes U. R. Q. Henriques in "The rise and decline of the separate system of prison discipline" (*Past and present*, no. 54, Feb. 1972, p. 72). Elizabeth Fry was certainly not in favour of undiluted solitary confinement, she "treated the Newgate women as human beings, and even encouraged them to elect their own wardswomen".

BENJAMIN FURLY

"Locke and the Inquisition of Toulouse", by M. A. E. Nickson

(*British Museum quarterly*, vol. 36, 1972, pp. 83-92) deals with some correspondence of John Locke and Benjamin Furlly concerning the *Liber Sententiarum inquisitionis Tholosanae*, a manuscript containing the sentences on heretics in the diocese of Toulouse from 1308 to 1323, in Benjamin Furlly's library which is now Add. MS. 4697 in the Department of Manuscripts of the British Museum. Mr. Nickson details evidence to show that Furlly obtained the manuscript from Sir William Waller (son of of the Cromwellian general).

LUKE HOWARD, 1772-1864

"Luke Howard, F.R.S. (1772-1864) and his relations with Goethe", by A. W. Salter, appears in *Notes and records of the Royal Society of London*, vol. 27 no. 1 (Aug. 1972), pp. 119-140. The article closes with a pen portrait of Luke Howard in his later years written by his granddaughter, Mariabella (Lady) Fry. The author acknowledges help from Edward Milligan, Friends House Library.

REYNIER JANSEN

J. G. Riewald's *Reynier Jansen of Philadelphia, early American printer: a chapter in seventeenth-century nonconformity* (Groningen studies in English, 11), Groningen: Wolters-Noordhoff, 1970, includes much more than a plain history of the life of the second printer in Pennsylvania's history. There is a catalogue of the Jansen imprints.

THOMAS WILLIAM LYSTER

1855-1922

"Christfox in leather trews": the Quaker in the library in *Ulysses*, by F. L. Radford of the Univer-

sity of Alberta (*ELH*, vol. 39, no. 3, September 1972, pp. 441-458) gives careful consideration to a Joycean allusion which has caused much difficulty to literary "explicators".

The Quaker librarian of the National Library in Dublin is talking to Stephen Dedalus during the Shakespeare discussion. The passage runs:

"Christfox in leather trews, hiding a runaway in blighted tree-forks from hue and cry. Knowing no vixen, walking lonely in the chase. Women he won to him, tender people, a whore of Babylon, ladies of justices, bully tapsters' wives. Fox and goose". [p. 191 in the 1934 Modern Library edition]

Mr Radford does not deny the possibility of secondary and tertiary allusive levels; indeed, some "explicators" have tried to force the allusion to fit Shakespeare, and one critic sees an allusion to a 1696 Irish edition of the 42nd Psalm. However, Mr. Radford argues that on the primary level "all parts of the passage cited can be related . . . directly to *George Fox his Journal*, and quotes from the Ellwood edition to explain the phrases used by Joyce.

The term Christfox touches three different aspects of George Fox; his messianic nature and ministry, his heretical belief that man on earth can achieve a Christlike perfection, and the accusations brought against him that he claimed to be Christ. The passage of *Ulysses* illustrates the nature and activities of George Fox as flashed through the mind of Stephen Dedalus in a contrasting picture as he listens to the modern Quaker.

James Joyce's intention is

parody and contrast. He dwells on Lyster's Quakerism in a manner which opposes it to that of George Fox. Lyster bland and suave; Fox robust and abrasive. Joyce describes Lyster's movements in terms of dances; Fox denounces music. Lyster is bald; Fox has long hair. Fox has the Inner light; Lyster's electric light is a mere social grace.

Mr. Radford suggests as a possible reason for James Joyce's "subdued animosity" towards the librarian, and the effort to portray him in a comic light in the novel, that Joyce might have harboured some resentment because he was on one occasion asked by Lyster to leave the reading room for bursting into loud laughter. [p. 450]

ALFONS PAQUET (1881-1944)

Von Brest-Litovsk zur deutschen Novemberrevolution, aus dem Aufzeichnungen von Alfons Paquet, Wilhelm Groener, Albert Hopman. Herausgegeben von Winfried Baumgart (Deutsche Geschichtsquellen des 19. und 20. Jahrhunderts. Herausgegeben von der Historischen Kommission bei der Bayerischen Akademie der Wissenschaften. Band 47. Vandenhoeck & Ruprecht, Göttingen. 1971).

The volume includes about 250 pages of the memoranda of Alfons Paquet who was in Moscow from July to November 1918. There is a portrait, and the editor notes in passing the Quaker connections of Alfons Paquet.

WILLIAM PENN

The revolution of 1688 in England, by J. R. Jones (Weidenfeld and Nicolson, 1972. £4.35) says that the miscalculation

involved in James II's policy of trying to exploit the antagonism between Anglicans and dissenters was attributable to William Penn (p. 111). "For him the Church of England, not the Church of Rome, was in the foreseeable future the principal enemy of religious liberty. He discounted the Papist menace on the grounds that there were too few Catholics to be a danger . . ."

Such miscalculation here would have been made worse by the anti-French feeling in England, reinforced by revulsion at the coercive measures against French Protestants signalled by the Revocation of the Edict of Nantes, 1685. Whether Penn was right or not in believing that James disapproved of coercive measures, that monarch was prevented, by his dependance on support from Louis XIV, from giving the public condemnation of religious persecution which alone might have opened the way for him to retain (or, perhaps even regain) his throne.

LIEUTENANT ROPER

The appearance of one Lieutenant Thomas Roper in C. H. Firth and G. Davies: *Regimental history of Cromwell's army* (Clarendon Press, Oxford, 1940), p. 140, raises the question whether he is the Lieutenant Roper of Stanley, near Wakefield, visited by George Fox, 1651 and 1652 (see George Fox's *Journal*; indexed in the 1952 Cambridge edition as Lt. Stanley Roper).

RICHARD SHIPTON

Richard Shipton, an agent and steward to the Mulgrave estates who built Lythe Hall, near Whitby in 1660 and who was twice visited by George Fox, who held meetings at his house in

1666 and 1668 (G. Fox, *Cambridge Journal*, ii. 107, 134; also *Journal*, ed. Nickalls, 1952, pp. 506, 533) is connected in a manuscript in the strong room at Clifford Street Meeting House in York (Shelf VI, no. 11; cited also as York Q.M. MS. P.90, see *Jnl. F.H.S.* 2 (1905)) with a meeting at Lealholm.

From the account of George Fox's visits perhaps Lealholm, rather than Lythe, fits into the itinerary in both 1660 and 1668.

In the Clifford Street, York, manuscript (apparently an 18th century document listing the Yorkshire meetings as they were divided into Monthly meetings at the York Quarterly meeting, 18.i.1668/9) one of the towns in Leverton meeting (one of the five meetings which together formed Gisbrough Monthly meeting) is Lealam (*i.e.* Lealholm) against which appears the name Rich: Shipton (*Jnl. F.H.S.*, 2 (1905), p. 75). The manuscript does not mention Lythe, although Eastrow, just down at the foot of Lythe Bank on the way to Whitby does appear (under Whitby, see *Jnl. F.H.S.*, 2, p. 76).

It may be that later, but before 1686, Richard Shipton removed to Lythe, and this may account for the sale of the "messuage or farm called Lealholm Hall in the manor of Danby" by Richard Shipton of Lythe and Thomas his son to George Metcalfe and Thomas Meriton of Northallerton in 1686 (Victoria County History, Yorkshire North Riding, ii. 350, with reference to North Riding Record Society, iv. 171).

THOMAS H. SILCOCK

Tradeways, a book of poems, published in Sydney by Curra-

wong in 1971, is by Thomas H. Silcock, economist and author of four books on south-east Asia. The book includes some biographical details about the author born in Chengtu, the son of Henry T. Silcock.

SYDNEY SMITH

Sydney Smith, rector of Foston, 1806-1829, by Alan Bell (Borthwick papers, no. 42. York, 1972. 30p) includes the following:

"In spite of having once told a humourless neighbour that his secret desire was 'to roast a Quaker', Sydney was very sympathetic to the Friends, and he had many local opportunities of seeing active Quaker piety at work. He admired their efforts during an epidemic at Thornton, in his parish, in 1816, and he preached and wrote admiringly of Elizabeth Fry." [p. 13]

The author draws attention to Sydney Smith's essays which date from the period of his residence in Yorkshire, and which show local knowledge "like the essay 'Mad Quakers' (1814), containing a complimentary account of the Retreat at York". [p. 17]

MR. SPROULE

Mr. Sproule, a Quaker chandler of Limerick, reported by Pamela, Lady Campbell (daughter of Lord and Lady Edward FitzGerald), in Gerald Campbell's *Edward and Pamela FitzGerald* (1904), pp. 251ff, to have had connection with the politics of the 1798 rebellion, in later life had a large collection of Irish antiquities in his house in Limerick. Mr. Sproule reported to Lady Campbell that Lord Edward had saved his life when

some United Irishmen about Athlone would have shot him for refusing to swear not to reveal treasonable talk that he might have heard in the time of the rebellion when stopping at a small public house on his way home to Athlone.

Is more known of this occurrence?

SYKES FAMILY

In a short piece "Racial exercise" written in 1939, and afterwards published in his *Two cheers for democracy* (1951), pp. 19-32, Edward Morgan Forster stated that he could trace his family on one side to a certain Richard Sykes of Sykes Dyke, Cumberland, who flourished about 1400. The family appeared later at Pontefract and Hull in Yorkshire and, although "they never did anything earth shaking", they managed to make money or to marry into it. "In the seventeenth century one of them, a Quaker, was imprisoned on account of his opinions in York Castle, and died there."

There are a number of persons named Sikes or Sykes listed in Besse's *Sufferings* among those who were sent to York Castle, but the particular ancestor of E. M. Forster still awaits identification.

TRAVIS OF HULL

"As early as 1728 a tobacco engine and mill had been imported, from Arundell, and the Travis mill was well established by the second half of the century. In 1786, when the Customs drew up an 'Account of the Manufactories for Tobacco and Snuff in the Port and in the Towns up the Rivers', Hull had four mills: William, John and Joseph Travis

(one of Hull's few Quaker families)" [and three others].

The above quotation comes from p. 198 of Gordon Jackson: *Hull in the eighteenth century: a study in economic and social history* (Oxford University Press, 1972).

MARK TWAIN

Dixon Wecter's *Sam Clemens of Hannibal* (Sentry edition, 1961. Houghton Mifflin, Boston) points out a possible link between the Quaker family of Clement, of Long Island, and Mark Twain's grandfather, Samuel B. Clemens, of Virginia. The ancestry is traced back to Quaker Zachariah Moorman who arrived from England in 1670.

J. G. WHITTIER

"John Greenleaf Whittier and Finland" by Ernest J. Moyne (*Scandinavian studies*, vol. 44, no. 1, Winter 1972, pp. 52-62) studies the interest of the poet in Finland's folklore and people. The paper is illustrated by quotations from Whittier's poems and letters. See also the essay "Finns and Friends" in Henry J. Cadbury's *Friendly Heritage*, 1972.

* * *

The friendship between John Greenleaf Whittier and Ina Coolbrith, California's first poet laureate (b. 1841), is mentioned in a short article in *The New England quarterly*, vol. 45, no. 1 (March 1972), pp. 109-118. Ina Coolbrith's account of her visit to Whittier in 1884 is quoted; when she addressed him as Mr. Whittier, he corrected her, "Friend Whittier".

WILLIAM WHITWELL

William Whitwell, ironmaster and Friend, member of the

Thornaby on Tees School Board, is mentioned in "The Thornaby School Board elections", by B. W. McManus in *The Bulletin of the Cleveland and Teesside Local History Society*, no. 14, Winter 1971-2, pp. 17-21.

JOHN JOWITT WILSON

A portrait of John Jowitt Wilson, J.P. (1809-1875), woollen manufacturer of Kendal, adorns an article in the *Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, vol. 71, New series, 1971, pp. 237-247, entitled "The case of Hannah Rushforth" by Paul N. Wilson. The article relates to the case which went to Appleby assizes (the Kendal magistrates having some doubt whether they could deal with the case) arising from the theft of a bag from Kendal railway station on 1 February 1859 by a girl under the age of 14, and the return of the bag to its owner three days later by J. J. Wilson who had been approached by the unfortunate girl's uncle after her father had discovered what she had done.

The solicitor prosecuting before the magistrates attempted to have J. J. Wilson charged with receiving stolen goods. Indignation at this threat called forth a popular address from the Working Men of Kendal, who subscribed 70 guineas (850 persons contributing) to present him with a silver tea-and-coffee service and silver salver. The gifts were handed to him at a crowded meeting at the Odd-fellows' Hall, Highgate, 19 April 1859. The inscribed testimonial is now in the Record Office in Kendal; the silver is in the possession of Oliver Whitwell Wilson in the U.S.A.

HENRY WINSTANLEY

Henry Winstanley, quaker, probably so-called to distinguish him from another Henry Winstanley, paid 5s. rent, from about 1668 to 1677 (save when his rent was remitted "for loss by Delf" [presumably on his coal-mining or quarrying activities]) according to documents printed in *The early records of the Bankes family of Winstanley*. Edited by Joyce Bankes and Eric Kerridge. Manchester, Chetham Society, 1973, £4.80.

JOHN WRIGHT

"A mystery and a miscellany" by Ronald H. Clark, M.I.Mech.E.,

the presidential address of 1969 to the Newcomen Society, printed in the Society's *Transactions*, vol. 41, pp. 103-110, opens with an account of an early attempt at steam navigation on the River Yare in Norfolk. "In the year 1813 a prominent Yarmouth gentleman, John Wright, a quaker" purchased a captured French privateer *L'Actif* and installed an engine. In the following year (1814) John Wright built at Yarmouth a new steamboat called the *Telegraph*, and this vessel steamed round to the Medway. Nowhere has the author been able to find a description of the engines used.