

## Notes and Queries

NORMAN ANGELL

"Norman Angell and *The great illusion*: an episode in pre-1914 pacifism", by Howard Weinroth (McGill University), in the *Historical Journal*, vol. 17, no. 3 (1974), pp. 551-574, has something to say about relations between Norman Angell and the older pacifist and socialist movements working in the same field. The author quotes from *Labour Leader* articles by J. T. Walton Newbold in 1913. The reader should not be put off by the knighthood vicariously attributed to Joseph Rowntree.

JAMES BARRETT

*A History of Hale, Cheshire*, by R. N. Dore (1972) includes the following note in a paragraph on nonconformity:

"In 1778 a lone Quaker was recorded at Ringway, James Barrett, who according to his great-grandson, Fletcher Moss, came from the Wilmslow area in the early 1770s and built Wicker House."

D. J. HALL

SAMUEL BIRCHALL (1761-1814)

The appearance of the name of Samuel Birchall in a list of members of the printing and book trade in Leeds in the 18th century in Elizabeth Parr's Leeds M. Phil. thesis (1973) on "Early Leeds Printers" (p. 179) brings to notice Samuel Birchall's *Alphabetical list of provincial copper-coins or tokens, 1796*. There is a biography of Samuel Birchall in R. V. Taylor, *Leeds worthies*, p. 253. He was son of

Caleb Birchall of Stockport, and was born in 1761. At Leeds, 6 vi 1785, Samuel Birchall, of Stockport, linen draper, married Anna Jowitt. His death is recorded, d. 17 v 1814, aged 53 years, Samuel Birchall of Leeds woolstapler, buried 22 v 1814, at Camp Lane Court, Leeds.

GEORGE BISHOP, d. 1668

Professor G. E. Aylmer's *The state's servants: the civil service of the English republic, 1649-1660* (Routledge, 1973. £8) devotes a couple of pages to a summary of the known career of George Bishop, secretary to the Committee for Examinations in 1650 and in other Whitehall posts until 1653 when he appears to have returned to Bristol. He was an unsuccessful candidate in the parliamentary election in the city in the summer of 1654 and immediately after makes his mark as leader among Friends in the district, and continued as such until his death. There is a brief notice of him in Bristol Record Society's publications, vol. 26, p. 194-5. Not all of Professor Aylmer's references refer to the same man, since the name is not uncommon.

GEORGE BRANTINGHAM

George Brantingham is mentioned (p. 80) in the course of "Abolitionists and abolitionism in Aberdeen: a test case for the nineteenth-century anti-slavery movement" by G. Duncan Rice, an article in *Northern Scotland: a historical journal*, published by the Centre for Scottish Studies,

University of Aberdeen, vol. 1, no. 1, December 1972, pp. 65-87.

#### JOHN BRIGHT

John Bright's hand in the Irish Land Bill of 1870 and the events which led up to it, are effectively studied by E. D. Steele in *Irish Land and British politics; tenant-right and nationality, 1865-1870* (Cambridge University Press, 1974).

#### JOHN DALTON, F.R.S.

"Mr. Dalton is open, very ingenious, and certainly a most extraordinary man." So wrote Friedrich Mohs (mineralogist, 1773-1839) after meeting John Dalton in Manchester in 1818 (letter in the Pollok Morris MSS. Edinburgh, quoted in the course of articles on "The Henrys of Manchester" by W. V. and Kathleen R. Farrar and E. L. Scott in *Ambix*, vol. 21, p. 195).

Mohs met Dalton most likely at the house of William Henry (1774-1836), and there is a considerable study of the scientific collaboration and interests which the two shared (pp. 208-228).

#### DARBY FAMILY

A good general account in *The Darbys of Coalbrookdale* by Barrie Trinder (Phillimore, 1974. £1.00) mainly aimed at the growing number of interested enquirers who visit this classical spot of the Industrial Revolution. There are diagrams, maps, illustrations and a family tree.

#### MADELEINE HOPE DODDS

"Madeleine Hope Dodds, 1885-1972", an obituary by Ruth Dodds appears in *Archaeologia Aeliana*, 5th series, vol. 1 (1973), pp. 223-4.

#### FORD FAMILY, OF LEEDS

Ann Thwaite, in her *Waiting for the party. The life of Frances Hodgson Burnett, 1849-1924* (London, Secker & Warburg, 1974), mentions the acquaintanceship between Mrs. Hodgson Burnett and Vernon Lee (Violet Paget) in Florence in the 1880s and Vernon Lee's interest in F.H.B.'s early book *That lass o'Gourie's* (published 1877) set in a Lancashire mining village. Reference is made to Vernon Lee's visits to "the rich and philanthropic Fords of Adel Grange near Leeds, who were much concerned with the condition of women employed in the mills" and to the fact that Emily Ford [Emily Susan Ford, 1850-1930, dau. of Robert Lawson (1809-78) and Hannah (1814-86, *née* Pease) Ford] had taken her to see the night school, started by the Fords, very like the one set up by a character in F.H.B.'s book.

#### DR. JOHN FOTHERGILL

*Chain of Friendship*: selected letters of Dr. John Fothergill of London, 1735-1780. With introduction and notes by Betsy C. Corner and Christopher C. Booth. (Belknap Press of Harvard University Press, 1971.)

A substantial and solid piece of work, much to be commended. The editors betray some lack of appreciation of the English provincial scene, but this is more than redeemed by Christopher Booth's sensitive photograph of Carr End, Yorkshire—showing it for what it is, not the stockbroker's place in the Sussex Downs, but a working farm-place in a Yorkshire dale.

## JOSHUA GILPIN

"An American in Gloucestershire and Bristol: the diary of Joshua Gilpin, 1796-7", by A. P. Woolrich, reproduces Gloucestershire entries from the diaries of Joshua Gilpin, papermaker and Friend, concerning his English journey. The notebooks which survive are preserved in the Pennsylvania State Archives, Harrisburg, Pa. They show that Joshua Gilpin was interested in industrial processes and commercial affairs, and he seems to have had little difficulty in collecting information which he wanted.

(*Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. 92 (1973), pp. 169-189.)

At Cheltenham, 25 July, 1796, he "Called on a gentleman name of Rich, a Quaker; but 2 families in the town."

On 12 February, 1797, he arrived in Bristol, and records his movements until the 17th. He put up at the White Lion in Broad Street, and called on Edward Harford (1720-1806). This began a busy time of visiting Harfords, Lloyds, Warings, Dr. Fox and Joseph Storrs Fry. He went to see "Champion's machinery for rolling lead", the Brass Company, and Blaise Castle.

## GEORGE GREGSON, d. 1690

"Unpublished seventeenth-century tokens of Lisburn, co. Antrim" by G. R. Chapman and W. A. Seaby (*Seaby's Coin & medal bulletin*, Nov. 1973, no. 663, pp. 394-6) records what is known of George Gregson, issuer of a copper token, 1659, of which a unique copy is in the Numismatic collection at the Ulster Museum, Belfast.

George R. Chapman has searched Friends' sources and recounts what is known of George Gregson's sufferings, and indicates his service for Friends in Lisburn and Ireland. At his own expense George Gregson built the first Friends' meeting house in Lisburn "a small plain thatched building in his back garden, with an entrance from Schoolroom Lane (now Railway Street)". This building escaped destruction in the great fire of Lisburn in 1707. A copy of his will is preserved among Friends' records at Lisburn Meeting House, and it records a bequest to "Poor Friends in the County of Lancaster where I was born".

George Chapman has presented a copy of the article, and it is in Friends House Library.

## GRIGG OF MILNTHORPE

"The domestic economy of the Lakeland yeoman, 1660-1749." By J. D. Marshall (*Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, vol. 73 New series, 1973, pp. 190-219), traces from many surviving records the farming activities of the yeoman or statesman in the Lake District. Few farmers probably had as many as the fifteen or twenty pigs as the inventory of 1673 allows one to ascribe to John Grigg of Milnthorpe, "a member of an outstandingly resourceful Quaker family". John's son, Joseph, "was one of Westmorland's leading entrepreneurs."

Documents are quoted from *The Household account book of Sarah Fell* (edited by Norman Penney, 1920).

## GURNEY MANUSCRIPTS

The List and Index Society, Special series, volume 6, consists

of a *List and index of Gurney Manuscripts at the Friends House Library, London, 1973*, which reproduces a typescript of the Synopsis of the Gurney manuscripts deposited in the Library of the Religious Society of Friends. Prepared by Arthur J. Eddington in 1933, and subsequently revised by him and others. (Published and printed by Swift (P. & D.) Ltd., London. £4.90.) This is a valuable key to a major manuscript collection. A less sedulous dedication to shortened titles might help the unaware; for instance "*Opie*, p. 75", last line in entry for MS 1/325, really indicates p. 75 in Margaret Eliot Macgregor's *Amelia Alderson Opie: worldling and Friend* (Smith College studies in modern languages, vol. 14, no. 1-2, 1932-33), although this is not immediately apparent.

#### BENJAMIN HAGEN

Edward Royle's *Victorian infidels: the origins of the British secularist movement, 1791-1866* (Manchester University Press, 1974) includes mention of Benjamin Hagen, formerly a Friend, but in the 1850s a socialist, a retired brewer, and worker in the secularist cause in Derby. The brief biography for Benjamin Hagen reads: b. 1791; a Quaker brewer, attracted to Owenism, c. 1841; retired in 1843 to spend more time on Owenism; president of the Derby Secular Society, 1853; the backbone of Derby freethought until he moved to Brierly Hill; d. 1877. (*Reasoner* 6 August, 1851).

#### JOHN HANCOCK, (1762-1823)

"John Hancock, Junior, 1762-1823", by Neville H. Newhouse (*Journal of the Royal Society of*

*Antiquaries of Ireland*, vol. 101, part 1, 1971, pp. 41-52) records the life and work of John Hancock who left £1,000 for the founding of Friends' School, Lisburn. The account is lively, and deals largely with John Hancock's Quaker upbringing, which contributed lastingly to his attitudes to life and social and political problems even after he severed his ties with the Society of Friends. "For John Hancock religion was a quality of life, not obedience to the forms of church membership."

We are grateful to Bancroft Clark of Street for bringing this article to our notice, and would like to encourage others of our members to bear the *Journal* in mind when similar new material comes to their notice which escapes our net.

#### HARTAS FAMILY

*Cruck-framed buildings in Ryedale and Eskdale*, by R. H. Hayes and J. G. Rutter (Scarborough and District Archaeological Society, Research report no. 8, 1972, pp. 35-37) includes two references to houses in north Yorkshire which belonged to the Hartas family. The houses are:

STANGEND, DANBY. This remarkable building stood until recently on a steep slope to the north of the River Esk below Winsley Hill and about  $\frac{1}{4}$  mile West of the village of Danby, by a pannierman's "trod" from Cleveland to the coast . . . the east end was built, then the central bays, which are dated by the inscription I.H.1704 on the lintel over the door of the cross-passage, and finally the west end . . . The deeds . . . only go back to 1764 when it was known as Stang Farm. John Hartas was

the owner [probably John Hartas 1714-92, see George Baker, *Unhistoric Acts*, 1906] and the initials over the south doorway may be his. . . .

**THATCH HOUSE, DANBY DALE.** Situated high up (altitude 600 feet) on the west side of Danbydale is Thatch House, which is possibly the cruck-house described by G. Baker [in *Unhistoric acts*, 1906, pp. 25-27] . . . and the one in which George Fox, the Quaker, held meetings. It was in the occupation of the Hartas family for several generations before it was bought by John Hartas in 1655. John Hartas married Euphemia Rigg (of Glaisdale?) in 1638. The building was of long-house type with laithe, hay-house and tan-house. The southern end of the house with its thatched roof and oak beams and rafters was demolished before 1900. The chimney with its smoke-hood was at the north gable end.

**JOHN WILFRED HARVEY**  
(1889-1967)

Some 2600 manuscript and typescript leaves mainly consisting of manuscripts of talks and lectures on philosophical and religious subjects forming part of the collection of John W. Harvey, professor of philosophy in the University of Leeds from 1932 to 1954, have been presented to the Brotherton Library, University of Leeds, by representatives of the Harvey family, formerly of Leeds. In the Brotherton Library they come under the same roof as a large number of printed books presented by members of the family over the last half century and more, since the time of William Harvey (1848-

1928) and the late T. Edmund Harvey (1875-1955).

**GILES HOWSON**

A biographical notice of Dr. Giles Howson of Lancaster (d. 1973) appears in *Local population studies*, no. 11, Autumn 1973. It is written by John Marshall of Lancaster University and deals with Howson's work on plague and other diseases in north-west England.

**ANTHONY HUTCHINS**

"Was your ancestor a Quaker?" by Constance Church, in *The Cheshire family historian*, no. 4, Oct. 1974, reproduces a brief account in manuscript from the Mayor's Files of Chester Corporation of the sufferings of Anthony Hutchins. The account gives also information concerning the sufferings of Deborah Maddock in the prison "Little Ease" at Chester gaol. It was printed first in 1657 with the title *Caines Bloudy Race*, and as such appears in Joseph Smith's *Descriptive catalogue of Friends' books*, 1867, i. 1025.

**CATHERINE IMPEY**  
(1847-1923)

A letter from Catherine Impey, dated: Street, Somerset, England March 5/90, to Booker T. Washington, is preserved, written on the back of a circular (of February 1890) concerning her publication *Anti-Caste*. The letter, with annotations, is printed from the Booker T. Washington Papers in Library of Congress, in *The Booker T. Washington Papers*, Louis R. Harlan, editor, vol. 3 (1889-95), pp. 33-34.

The note states that "Miss Impey published *Anti-Caste* from

March 1888 until July 1895, except for a time in 1893-94, when it apparently did not appear". In visits to the United States from 1878 onwards Catherine Impey became acquainted with several of the black leaders there, and her liberal racial outlook coincided well with her other social and humanitarian activities.

#### HANNAH LIGHTFOOT

Ian R. Christie dismisses pretty comprehensively the story of George III's romance with Hannah Lightfoot in an article on "The family origins of George Rex of Knysna" in *Notes and queries*, N.S., vol. 22, no. 1 (vol. 220 of the continuous series), Jan. 1975, pp. 18-23.

#### JAMES LISTER, PRINTER

James Lister [see *Jnl. F.H.S.*, 41, p. 80; and 50, p. 131] was active in the Leeds printing trade, and was (between 1734 and 1753) printer of the *Leeds Mercury*. He appears in Elizabeth Parr's Leeds M.Phil. thesis, 1973, on "Early Leeds printers". Mrs. Parr reproduces portions of the inventory of his goods prepared in 1746 when James was in financial difficulties. The inventory gives details of some of his stock, including works by Benjamin Holme, Thomas Story, and William Penn's *No cross, no crown*; it is preserved in the Spencer Stanhope collection (no. 2041) at Bradford Central Library.

Yorkshire Friends' archives at Carlton Hill Meeting House show that Leeds Meeting was active in advice and assistance. The matter came up at each meeting from May to October in 1746, and regularly through the winter of

1748 to 1749, when he was "again in difficulties on account of his creditors" [Leeds P.M. minute book, 1712-1749, no. E2].

The Yorkshire Quarterly Meeting Registers digest at Clifford Street M.H., York, gives entries for the marriage of James Lister, of Leeds, printer, son of Francis Lister of Wakefield deceased, to Rachel Jackson, of Tyersal, at Bradford, 3 ii 1734 [see H. R. Hodgson, *Society of Friends in Bradford*, 1926, p. 112]. James died 13 v 1753; and Rachel died 20 x 1753; both were buried at Meadow Lane, Leeds.

#### RICHARD MARCHANT (1702-1773)

The Bath business career of Richard Marchant, a Friend, who assisted the Woods in the building development of 18th-century Bath, is briefly outlined in R. S. Neale's article "Society, belief and the building of Bath, 1700-1793" in *Rural change and urban growth, 1500-1800: essays in English regional history in honour of W. G. Hoskins* (Longman, 1974), pp. 257-8.

The author concludes: "When Richard Marchant died (1773) he must have possessed assets worth at least £30,000 including all his property in Bath, his loans to Wood, and a £6,000 share in the Bristol Brass Company."

It may be recalled that Richard Marchant married Mary Goldney, widow, at Bristol, 28 ix 1751. The links with the Bristol Brass Company go back further, to his father, who had a protracted dispute with the general meeting of the Brass Company which got as far as an abortive appeal to London Yearly Meeting in 1720 [see Bristol Men's Meeting minute book no. 4, for 1716-1727, pp. 35, 35a, 36a-37, 45, 45a, 55a,

57, 61a, 64 (volume deposited in Bristol Archives Office, series SF).]

AYLMER MAUDE (1858–1938)

"Tolstoy and his Quaker", by Alfred Kazin (*New York review of books*, vol. 21, no. 19, 28 Nov. 1974, pp. 33–34), gives a sketch of Aylmer Maude's study and translation of Tolstoy's works. "An English businessman in czarist Russia, a committed Quaker, and a frequent visitor to Tolstoy's great estate at Yasnaya Polyana", Aylmer Maude knew Russian perfectly, and with his Russian-born wife, Louise, translated Tolstoy's principal works and could interpret Tolstoy's outlook and influence perceptively.

ALBERT KIMSEY OWEN

*The Huntington Library quarterly*, vol. 38, no. 1 (Nov., 1974), p. 96, mentions the acquisition for the library of "a significant addition to the Albert Kimsey Owen collection on the utopian community of Topolobampo in Sinaloa, Mexico. Owen, a Quaker, was a civil engineer from Pennsylvania who dedicated many years" at the end of the 19th century to founding a city "based on cooperative principles".

THOMAS BENSON PEASE

Eleanor M. Ford of Leeds has recently presented to the Brotherton Library, University of Leeds, estate plans and sales register and documents for the Sheepscar estate in Leeds, the property of Thomas Benson Pease (1782–1846). T. B. Pease had married Martha Whitelock in 1814 at Bradford, and their son (Eleanor Ford's grandfather), Thomas Pease (1816–1884, removed to

Henbury Hill, near Bristol in 1852) was still conducting sales of portions of the property as late as 1875, although the main plan is dated 1837.

With considerable clearance in the district in the past few years, most of the street names have disappeared from the map, but they included then Bristol Street, Clifton Street, Henbury Street, Benson Street, Ford Street and Pease Street.

WILLIAM PENN

The Oaths of Irish Papists no evidence against Protestants: or, A Warning piece to Jurors. In a letter to a friend. [Signed at end:] August 1st. 1681. Yours Philanglus. London: Printed for William Inghall the Eld. Book-binder. 1681. 12 pp. 4to. Entered at P1333 under PENN, WILLIAM, in Wing's *Short-title catalogue* ... 1641–1700.

This work cannot be identified in the collections of William Penn's works examined, is not recorded in Joseph Smith's *Descriptive catalogue*, 1867. The printer is not known to have worked for Friends, and seems unacquainted with Friends' dating customs and forms of address.

The ascription to William Penn must be viewed with a good deal of suspicion, although it is true that on occasion he did use the pseudonym "Philanglus", as is recorded in the British Museum catalogue. The work is not in the Library at Friends House. There is a copy in the Brotherton Collection at the University of Leeds.

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The National Library of Ireland report for 1973–74 notes (p. 7) that documents concerning the sale of the Co. Cork estates

of the Penn family in 1711 have come to light during the listing of material in the Irish Land Commission archives.

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A manuscript copy of John Dryden's *Ode on the death of Purcell* is to be found on the recto of the preliminary leaf of a collection of music in several seventeenth-century hands, formerly the property of William Penn and now in the Folger Library. The manuscript copy is from the text printed 1698 in *Orpheus Britannicus*. (*Works of John Dryden: vol. 4—Poems, 1693–1696*, University of California Press, 1974, p. 805.)

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Edmund Rack's "Kurze Nachricht von dem Leben Wilhelm Penns, Esq., Eigenthümers und Statthalters von Pensylvanien, worin zugleich seine Einrichtung dieser Provinz beschrieben und sein Character geschildert wird" appears at pages 167–243 of the collection entitled *Brittisches Museum, oder Beyträge zur angenehmen Lectüre. Aus dem Englischen*. 19. Theil. Leipzig, im Schwickertschen Verlage, 1778.

#### WILLIAM READSHAW OF BECKWITHSHAW

William Readshaw, a sufferer in 1682, was of Beckwithshaw, Pannal parish, near Harrogate. By his first wife Jane (d. 16 vi 1667, buried at Scotton) he had five children: William (b. 28 xii 1655), Elizabeth (b. 1 iv 1656), Mary (b. 17 v 1658), Judith (b. 11 v 1661) and Grace (b. 18 ii 1665).

The eldest daughter, Elizabeth (described in 1682 as "of York, spinster") married Thomas Hammond, of York, printer, 17 vii

1682; and William Readshaw's daughter Christiana (b. 2 x 1670) by his 2nd wife Ann (Spence), whom he married 12 xi 1668, married Benjamin Horner of Leeds, 6 viii 1692.

William Readshaw removed to Leeds some years before his death and his signature is found at the end of notes on the first meeting in the new Meeting House in Water Lane, Leeds, 24 vii 1699 (Carlton Hill archives, E1).

Among the Carlton Hill Meeting House, Leeds, archives is a letter (F25/9/3-4), dated York, 24 iv 1703, from Thomas Hammond addressed "To William Readshaw att Benjamin Hornors In Leeds."

The registers record the death of William Readshaw "of Leeds borelaine", 3 ix 1703; he was buried Near Leeds. Anne Readshaw, "late wife of William Readshaw late of Leeds" died on 15 ii 1711, aged 80 or 81, and was buried at Leeds.

These notes supplement the information given in a footnote in the *Journal*, xi (1914), p. 111, with reference to Margaret Fox's visit to Readshaw on her Yorkshire journey in 1672.

#### WILLIAM RECKITT

"A Quaker prisoner in France (1756)" by Graham E. Rodmell of the Department of French, University of Durham (*Eighteenth century studies*, vol. 7, no. 1, 1973, pp. 78–92) deals with the treatment accorded to William Reckitt (1706–69) who fell into the hands of the French when the ship on which he was sailing to America was captured by a French privateer in the English Channel. The article studies Voltaire's published account of Friends, and the possible in-



fluence which this may have had on Reckitt's reception, and uses Voltaire and Reckitt's *Life* (1799) in parallel columns to illustrate some of his points.

Minutes of Meeting for Sufferings are also quoted.

#### JOHN ROBERTS

*The Memoirs of the Life of John Roberts*, by Daniel Roberts (1746 and many later editions) and the encounters between John Roberts, of Siddington and the village parson, are recalled in an article by J. B. T. Homfray entitled "George Bull, D.D., 1634-1710" (*Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. 92, 1973, pp. 121-138).

George Bull ended his life as Bishop of St. David's, but near the beginning of his ecclesiastical career (1655) he was under the direction of the rector of Ubley, Somerset, William Thomas (well known to Friends for his controversy with Quakers in Bristol). Soon after obtaining the living of St. George's, Easton-in-Gordano, Somerset, Bull began to have trouble with Friends. The parish was full of "Quakers and other wild sectaries". On one occasion "a Quaker sprang up and cried out in the sermon, 'George, come down: thou art a false prophet and an hireling'. The parishioners to a man fell on the Quaker and belaboured him", until Bull came down and caused them to desist.

In 1658 Bull was presented to a living at Siddington, near Cirencester, and he stayed there for 27 years, during which time occurred his tithe dispute with John Roberts. In 1685 he moved to Avening, and was consecrated bishop of St. David's in 1705.

#### DAVID RICARDO

The appearance of vol. 11—General index to *The works and correspondence of David Ricardo*, edited by Piero Sraffa with the collaboration of M. H. Dobb (Cambridge University Press, 1973. £3.50) reveals points concerning Friends.

Ricardo was expecting Mr. Phillips [identified by the editor as probably William Phillips (1773-1828) the Quaker bookseller and geologist] and Etienne Dumont to dine with him on 11th March 1815 (Ricardo, *Works* vol. 6, p. 180).

On 9 March, 1816, Ricardo wrote: "The quakers, who are a very benevolent people, are about to open a saving bank in the populous borough of Southwark, from which they anticipate the happiest effects." (Vol. 7, p. 26.)

On 20 May, 1817, Ricardo was writing to John Barton to defend his theory of profits. John Barton (1789-1852) of Chichester, brother of Bernard Barton the poet, was one of the promoters of the savings bank, the Lancastrian school and Mechanics' Institution of Chichester, his printed works are recorded in Joseph Smith's *Descriptive catalogue of Friends' books*. At the time of writing John Barton was staying at Clapham. (Vol. 7, p. 155.)

On 30 March, 1822, Ricardo wrote to David Hodgson declining to enter a contest for the Liverpool parliamentary seat. David Hodgson was a partner in the merchant house of Cropper, Benson & Co. at Liverpool. (Vol. 9, p. 182.) A few days later Ricardo wrote to another: "The reflection that Mr. Hodgson and a few of his friends thought so favourably of me as to be willing to give me their aid in elevating

me to the rank of a representative of Liverpool will always be a source of satisfaction to me." (Vol. II, p. xiv.)

Ricardo married Priscilla Ann Wilkinson on 20 December 1793. In the section "Independence and marriage" (vol. 10, pp. 36-46) there is some account of the marriage. Priscilla Ann Wilkinson was eldest daughter of the surgeon Edward Wilkinson (1728-1809) the author of *Wisdom, a poem* [see Joseph Smith's *Descriptive catalogue*], and she maintained some connection with Friends after marriage. The birth of Ricardo's children was recorded in Friends' registers, but "not Members". There is a glimpse of Priscilla Ann Ricardo in Charlotte Sturge's *Family records* (London, 1882).

#### WILLEM SEWEL

Willem Sewel, as well as being the first Quaker historian of Quakerism of note, compiled the second English and Dutch dictionary (1691). He figures also as a translator and as author of philological works. His work is extensively studied in N. E. Osselton's *The dumb linguists: a study of the earliest English and Dutch dictionaries* (Oxford University Press, 1973).

#### HENRY THOMAS, d. 1714

Henry Thomas, buried 22 viii 1714 according to the Bristol Friends' registers, appears to be the "Quaker named Thomas" who, while making "well-intentioned efforts to calm the situation, was trampled underfoot and crushed to death" in a Bristol riot on 20 October, 1714, the day of the coronation of George I. [See "Daniel Defoe, John Oldmixon and the Bristol riot of

1714", by Pat Rogers, *Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. 92, 1973, pp. 145-6.]

Information at present available does not enable us to say whether he was the Henry Thomas, hooper, who married Mary Tippet of Brislington, in Bristol, 5 v 1675, or (as seems more likely) their son Henry, born 26 iii 1680. In this latter case, he would have been a man of 34 when the tragedy occurred (see Bristol Record Society's publications, vol. 26, p. 217).

#### GEORGE TROSSE

Andrew W. Brink, the author of the article on "*Paradise Lost* and James Nayler's *Fall*" in our last issue, has edited "The Life of the Reverend Mr. George Trosse. Written by himself, and Published Posthumously According to his Order in 1714" (McGill-Queen's University Press, Montreal and London, 1974). George Trosse (1631-1713), a nonconformist divine in Exeter, was one of the very many seventeenth-century writers of spiritual autobiographies, but he is one of the few whose writing has the literary quality necessary to attract the modern reader. Although he makes only one allusion to Quakerism (a condemnation of their alleged prophetic excesses), the book will be of interest to Friends both on account of the many parallels that exist between Trosse's sufferings under persecution and those of Quakers, and for Andrew Brink's Introduction, which includes a reasoned exposition of the seventeenth-century autobiographical convention and its relation to the psychology of "guilt" and "melancholy".

## ROBERT SPENCE WATSON

A paper in *Irish historical studies*, vol. 18, no. 72, Sept., 1973, pp. 583–91, entitled "Lord Spencer on the Phoenix Park murders" is based on a memorandum drawn up by Robert Spence Watson in 1889 after a conversation in which Lord Spencer gave an account of the murders, which occurred in 1882 when he was Viceroy of Ireland.

The document is in the Spence Watson MSS, in the possession of Mr. W. B. Morrell, of 99 South End Road, London NW3.

## HEW WOOD

Rosalind K. Marshall's *The days of Duchess Anne. Life in the household of the Duchess of Hamilton, 1656–1716* (Collins, 1973), devotes a page or two (pp. 71–73) to the Scottish Quaker, Hew Wood, who was employed by the Duchess of Hamilton as head gardener at Hamilton for more than 25 years. Hew Wood held meetings in his house at Hamilton, and it was there (27 June, 1680) that the marriage took place of Margaret Cassie and William Miller, gardener at Newark. William Miller became famous as "the Patriarch", and was employed by the Duke and Duchess of Hamilton at Holyroodhouse. Hew Wood died 25 March 1701, and was buried in his own garden; he left two sons, both Friends and both gardeners.

## AFRICA

*Materials for West African history in the archives of the United Kingdom*, by Noel Matthews (London, Athlone Press, 1973. £4), includes a note on the papers describing some of the work of Richard Smith

(1784–1824) in the Gambia, Hannah Kilham in Sierra Leone, and copies of letters by Mary Ann Bisshopp (1819–64) written from West Africa, which are kept at Friends House Library.

## AMERICA

"Wealth, war and religion: the perfecting of Quaker asceticism, 1740–1783", by Jack D. Marietta (professor of history in the University of Arizona, Tucson), an article in *Church history*, vol. 43, no. 2 (June 1974), pp. 230–41, is concerned with the response of Friends in America to the problems posed by the wars on the American mainland in the middle of the 18th century.

The author ends: "The Quaker prophets . . . predicted a reward for Friends who steadfastly followed their consciences and suffered. And some were rewarded. They got liberty, security and peace."

## AMERICAN REVOLUTION

*European manuscript sources of the American revolution*, by W. J. Koenig and S. L. Mayer (London and New York, Bowker, 1974), is a useful survey of libraries and archives preserving documents and copies of material throwing light on United States history during the third and fourth quarters of the eighteenth century.

The "General Index" is not comprehensive, so a careful reading of the text is needed to pick up all the Quaker references. These begin on the first page of the inventory, with references to the Penn papers among the Stuart papers at the Bedfordshire Record Office. Note is made of records for the period 1770–1821 in the hands of Fox Bros. &

Co. Ltd., Tonedale Mills, Wellington, Somerset. Nearly a page is devoted to manuscripts, journals and letters at Friends House Library. There are notices of papers in the hands of Allen & Hanburys, Colonel Q. E. Gurney, Worcester Cathedral Library, and the National Library of Wales (Dillwyn diaries).

#### BARBADOS

Jerome S. Handler in his *The unappropriated people: freedmen in the slave society of Barbados* (Johns Hopkins University Press, 1974) mentions the presence of Friends in the island. He quotes George Fox's message at a Men's Meeting in Barbados, encouraging Friends to let their negroes go free "after a considerable term of years, if they have served them faithfully, and when they go, and are made free, let them not go away empty-handed". (p. 29.)

The author thinks that Fox's words may have had some influence on Quaker slaveholders, but not on others. He does not think that Friends' treatment of their slaves had any measurable effect on the persecution of Friends in the island, although this may have added another reason for the sufferings which they had to undergo on account of their conscientious objections to militia service and to enforced contributions for the upkeep of the Anglican ministry, and of their criticism of the standards of morality and behaviour elements in the white population.

#### BESSBROOK, CO. ARMAGH

*Newry area plan* (Belfast, Her Majesty's Stationery Office, 1973. £1.50) covers the area of Bessbrook, outside Newry, where in

1845 John Grubb Richardson established his flax mill, and planned the model village which housed the workers. There are some striking photographs in the survey.

#### BRISTOL BRASS

*Bristol brass: a history of the industry*, by Joan Day (David & Charles, Newton Abbot, 1973. £4.75), provides a comprehensive study of the industry, and notes the activities of Friends in it during the 18th century. Abraham Darby, the Lloyds, the Thomases, the Champions and the Harfords all make an appearance. The index is selective.

#### CANALS

Friends' hand in the financial development of English canals is glimpsed briefly in J. R. Ward's *The finance of canal building in eighteenth-century England* (Oxford historical monographs), O.U.P., 1974. £4.50.

Evidence is adduced concerning the Leeds and Liverpool Canal, the Shropshire Canal and the Chesterfield Canal, in the finance of which Friends from various parts of the country participated, illustrating "the possibilities for the long-distance recruitment of capital offered by the exceptional cohesion of the sect" (p. 79).

One of the most noted names in this connection is that of John Hustler, of Bradford, woolstapler and treasurer of the Leeds and Liverpool until his death in 1790.

#### CARMARTHENSHIRE, 1710

The first portion of the record of an ecclesiastical visitation of parishes in the archdeaconry of Carmarthen, July-August, 1710, undertaken by Archdeacon Ed-

ward Tenison (1673-1735) is printed in *The National Library of Wales journal*, vol. 18, no. 3, 1974, pp. 287-307, from a manuscript among the Church in Wales records deposited in the National Library of Wales. The following items appear:

LLAN LLWCH. About a mile from Carmarthen is Llan Llwh, a Chapell of ease to it. Q. if there is not a Quakers meeting at this Place? [p. 295].

LLAN DDEWI WELFRI. There are in the Parish two Families of Dissenters, one of Quakers, another of Anabaptists. [p. 299].

LLACHARN. In the Parish are two Meetings one of Quakers and another of Presbyterians. They are both of a long standing. The Quakers have continued ever since the reign of K. Charles II, & the Presbyterians were here in K. James's reign. . . . There Quakers are two families, & there are besides two other Dissenters that call themselves Antinomians. A Charity of 50s a year was left by Matthew Warren of Bristol to buy bread for the poor, which is distributed every Sunday. [Reference to *Endowed Charities, County of Carmarthen*, London, 1901, pp. 100-101, 105] [p. 307].

#### COFFEE-HOUSES

"The Leicester coffee-house and cocoa-house movement" by Malcolm Elliott (*Transactions of the Leicestershire Archaeological and Historical Society*, vol. 47 (1971-2), pp. 55-61) tells of the group of temperance sympathizers who, between the late 1870s and the end of the First World War, set out to provide restaurant facilities in the town not associated with the licensed liquor trade for the general

public and the working classes. Three Friends, Edward Shipley Ellis (d. 1879), and the brothers Edward (architect) and Alfred Howard (solicitor) Burgess, are mentioned in the article.

#### DARLINGTON

*Darlington Newspapers*, by John Robert Page (himself a long-serving member of the staff of Darlington newspapers), is the third in the Darlington Public Library local history publications series (1972. 30p). This pamphlet provides a good outline of the activities of the North of England Newspaper Company, formed in 1903 by Arnold Rowntree and others, and the local interests of the Westminster Gazette group. There are illustrations of the front pages of papers from 1772 onwards.

It is enlightening to find that in the election for parliament after Darlington had received its charter of incorporation in 1867, Henry King Spark, proprietor of the *Darlington and Stockton Times*, although he received the popular acclaim by show of hands at the hustings, he was dealt a crushing defeat at the polls by Edmund Backhouse.

#### DUBLIN NATURALISTS

*My Uncle John*, Edward Stephens's life of J. M. Synge, edited by Andrew Carpenter (Oxford University Press, 1974. £3.75), contains the following information:

John Synge joined in December 1885 the newly-formed Dublin Naturalists' Field Club. It is noted that "about half the members of the club were professionally interested in science and that about half were Quakers who, 'though they followed other

avocations, were careful and accurate naturalists'." [p. 38.]

"Eminent Quakers, who attended the meetings of the Field Club, saw in a scientific examination of nature new and unexpected evidence of the infinite wisdom of the Creator." [p. 40.]

#### ESSEX

The Victoria history of the counties of England volume on Essex, vol. 6, edited by W. R. Powell (Oxford University Press, 1973. £20), covers portions of Becontree Hundred adjacent to Middlesex and fronting the Thames. Friends were active in this area and there are brief sketches of their presence in East Ham (p. 32), West Ham (pp. 131-2), Walthamstow (pp. 299-300) and Wanstead (pp. 334-5). Plaistow meeting was held at the house of Solomon Eccles (d. 1683) in the 1670s. The Barclays, the (Elizabeth) Frys, the Gurneys, Luke Howard (1771-1864), and the Listers (Lord Lister's family) all had homes in the district within easy reach of London.

\* \* \*

*Essex Quarter Sessions order book, 1652-1661.* By D. H. Allen. (Essex edited texts, vol. 1. Essex Record Office publications, no. 65. 1974) prints an order of Midsummer Sessions, 1656, against Quakers—"many idle, seditious and evill disposed persons" who "doe travaile and passe from County to County and from place to place propagating and spreading certaine desperate and damnable opinions and Delusions" and requiring that they be arrested and brought to justice (p. 88).

A record of October Sessions, 1661, orders payment to one of

the constables of "Burneham in this County" of money spent on conveying Quaker prisoners to Colchester Castle (p. 203).

#### FOLLIES & GROTTOS

Barbara Jones: *Follies & grottoes* (2nd edition, 1974. Constable, London) at p. 152, gives a good account of the Goldney grotto in Clifton, Bristol, and there is a striking sketch on the facing page. The Goldney's shipping interests enabled them to get shells from the West Indies and elsewhere for the decoration. The author deals also with William Reeve and Arnos Castle, Brislington (pp. 63-65).

#### FRIENDS AT ENFIELD

A paper on "Non-Conformist Churches in Enfield" by G. W. Knight, published by the Edmonton Hundred Historical Society (copy in Friends House Library) gives a useful account of the Quaker association with Enfield, which lasted from 1687 to about 1790, after which date the meeting-house was sold. There is a photograph of Meeting House Yard, which appears to derive its name from a Friends' meeting place. Mention is made of George Fox as a frequent visitor to Enfield, and of the Quaker goldsmith and banker John Freame, who lived at Bush Hill.

#### GATESHEAD

*A history of Gateshead*, by F. W. D. Manders (Gateshead Corporation, 1973) has a brief passage on Friends in the town, and mentions the works of J. W. Steel around the beginning of this century.

Aspects touched upon include the early visits by George Fox,

the sufferings, and growth of Quakerism in the district in the 17th century.

From 1697 when Friends purchased the site in Pilgrim Street, Newcastle, for a meeting house, local Quakerism was centred there, and not until 1965 did a meeting again begin in Gateshead (on Sunday afternoon in a private house).

#### GILDERSOME M.H.

"In Gildersome two Nonconformist groups, the Quakers and the Baptists, were established very early. The Friends' Meeting House with its gateway on Street Lane dates from 1758 but this replaced an earlier building in The Nooks." The above description is printed beneath photograph no. 99, which shows the Meeting House, in David K. Atkinson's *Morley borough, 1886-1974: a pictorial history* (Morley Borough Council, 1973. £1).

#### GLAMORGAN

*Glamorgan county history*. General editor: Glanmor Williams. vol. 4: Early modern Glamorgan, from the Act of Union to the Industrial Revolution (Cardiff, distributed by the University of Wales Press, 1974). This imposing volume includes chapters on the civil wars, politics and religion during the Interregnum, economic and social history during the 17th and 18th centuries, and over 100 pages on "Religion and education in Glamorgan, 1660-c. 1775".

Beginning with Morgan Llwyd and John ap John and the controversies with the Baptists in the 1650s, and continuing with the sufferings of Friends ("probably the most hounded of the sects"), the account of Quaker-

ism notices meetings at Merthyr (Quaker's Yard), Cardiff, Swansea and elsewhere, and concludes that Friends were "virtually a spent force in Glamorgan by 1689". Quakers had been "transformed from the fiery, aggressive, outgoing zealots of the 1650s into the placid, comfortable, in-group quietists of the eighteenth century".

#### GLORIOUS REVOLUTION

The Quaker involvement in politics during the reign of James II is discussed in brief in Stuart Prall, *The Bloodless Revolution, England, 1688* (Anchor Books, A482. 1972. \$2.50).

James II's friendship with William Penn is noticed, and the influence which James's move towards toleration had in securing politically some support for himself from the protestant dissenters—in the event from the Baptists and Quakers rather than from the more influential Presbyterians and Independents. "The Quakers and the Baptists, however, were men of lesser substance and of little or no political experience." (p. 143.)

It is probably a fair assessment when the author says that "the mass of Englishmen—Anglican, Dissenter, and Catholic—dis-trusted Penn, hated Petre and his Jesuits, and feared the king". (p. 153.)

#### GLOUCESTERSHIRE

*The Victoria History of the county of Gloucester*, vol. 10 (Oxford University Press, 1972) mentions Friends in Westbury-on-Severn (meeting 1670, meeting house registered 1690, burial ground 1724) and Woolaston (a handful of Friends, 1676-81).

## HAT HONOUR

*Puritanism in north-west England* by R. C. Richardson (1972) is interesting on the subject of the early opposition to hat honour and shows that this did not originate with Friends.

D. J. HALL

## HIGHWAYMAN QUAKER

*The Leeds Mercury*, no. 559, for 21 September 1736, has the following account (under date-line, London, Sept. 14):

"On Thursday the 9th Instant, Zachariah Whyat, a Quaker, of Saffron Walden, going from thence to Sturbridge Fair, at Littlebury, he met with on the Road a Brother Quaker, as he appeared by his Dress and Talk, so they became very familiar on the Road: Whyat tells his new Brother he was going to the Fair, to see what Pennyworth he could buy, and in order to do it, he had put 50 Guineas in his Pocket; upon which his Friend told him he must have it, and immediately acted the compleat Highwayman: Whyat told him he had work'd hard for it, and that he should not have it without taking some Pains for it, and immediately took his Purse and Gold and flung it over the Hedge; the Rogue jump'd off his Horse and went to fetch it, and in the Interim, Whyat dismounted a poor, sorry Scrub of his own, and rode away with the Villain's Horse, which proves to be a fine Bay Stone Horse, with four White Feet, and of great value; which if nobody claims it, will go a great Way towards his Loss."

## HUTTON-LE-HOLE

Quaker Cottage, Hutton-le-Hole, next door to the "Hammer and Hand" is a surviving long-house named the Quaker Cottage from its association with John Robinson, a Quaker, whose daughter married John Richardson, a friend of William Penn. The stone with JR 1695 indicates the date of the rebuilding of Robinson's house. The north end is still a byre and the cross-passage survived until the 1920s. Parts of crucks have been used as lintels. [Research report no. 8 of the Scarborough and District Archaeological Society, *Cruck-framed buildings in Ryedale & Eskdale* by R. H. Hayes and J. G. Rutter, 1972, p. 59.]

## IRISH RECORDS

"Libraries and Archives. 10: Ireland", by C. J. Woods and R. J. Hunter (*History*, vol. 58, no. 194, Oct. 1973, pp. 392-396), is a brief introduction to the subject. The fact that Quaker records are at 6 Eustace Street, Dublin 2, is noted. The section on Northern Ireland runs: "At the Friends' Meeting House, Railway Street, Lisburn, Co. Antrim, are preserved the records of various Quaker meetings in Ulster since 1674. See O. C. Goodbody, *Guide to Irish Quaker records* (Dublin, 1967)."

## IRISH WILLS

*Wills and where to find them* (Phillimore, published for the British Record Society, 1974) includes sections on wills in Scotland, Ireland, the Channel Islands, the Isle of Man, and north and south Wales, as well as each county of England, indicating the whereabouts of the wills in the areas concerned.



Wills of Friends at the Friends' Meeting House, 6 Eustace Street, Dublin, and at Friends' Meeting House, Railway Street, Lisburn, are noted (p. 195) and the printed guides issued by the Irish Manuscripts Commission, 1957 and 1967, edited by Olive Goodbody, are quoted.

#### KENDAL

Roy Millward of Leicester University contributes a perceptive chapter on "The Cumbrian town between 1600 and 1800" to the Festschrift volume for W. G. Hoskins entitled *Rural change and urban growth, 1500-1800* (Longman, 1974). There are a couple of plans of Kendal (1614, 1787) and the author describes the growth of the town and its cultural amenities around the end of the 18th century. The two newspapers (the *Whig Chronicle* and the *Tory Gazette*), the subscription library, the Natural History Society, flourished, but there was no profitable ground for a theatre—not perhaps surprising in a place where between 10 and 12 per cent of the population at the time was estimated to belong to the Society of Friends.

#### KINMUCK

In "The Kinmuck Meeting-House: a seventeenth-century scandal?" (*Aberdeen University review*, vol. 45, no. 152, Autumn 1954, pp. 369-379), Christopher J. R. Armstrong argues persuasively for a date of 1680 or very shortly after for the building of the Kinmuck Friends' Meeting House.

#### LAMBETH PALACE LIBRARY

*S.P.G. papers in the Lambeth Palace Library. Calendar and Indexes.* Prepared by William

Wilson Manross. (Oxford, Clarendon Press, 1974.)

The papers of the Society for the Propagation of the Gospel in Foreign Parts in Lambeth Palace Library include minutes for the years 1701-1711 and from 1737 to 1750, together with correspondence for other periods. These all relate to the English Church and its affairs abroad, particularly in the American colonies. The (two) indexes point to documents concerning Friends and the missionary work of George Keith.

For Lambeth Palace Library generally, see the article in our last issue (pp. 165-69), "Records of Quaker interest in Lambeth Palace Library", by Melanie Barber.

#### LEEDS FRIENDS, 1736

One source of historical information for filling in details of the economic activities of Friends is that of the local newspaper. For instance, *The Leeds Mercury*, for Dec. 14 and 21, 1736, contain notices of the bankruptcy and sale of goods of Joshua North, of Leeds, merchant, some months before the matter came before Leeds Preparative Meeting owing to his failure to satisfy all his creditors.

Also, in the Dec. 21, 1736, issue is a notice of a friezing-mill erected at Sheepscar, Leeds, by William Whitelock. William Whitelock (1705-74) was the Friend who married Martha Jackson in 1732 (see Beatrice Saxon Snell, "Martha Jackson's minority", *Jnl. F.H.S.*, xlv (1953), pp. 6-14).

Local newspapers are usually scarce, even where they have survived, and are rarely indexed. So, before a search is begun, one

needs to know the names of the Friends concerning whom information is sought.

#### LISBURN

The *Ulster Architectural Heritage Society list of historic buildings . . . in . . . Lisburn*, prepared by C. E. B. Brett, Lady Dunleath, in 1968 and 1969 (The Society, Belfast. 60p), places the Friends' Meeting House, 21/23 Railway Street, among the category of buildings which are "important and should be preserved wherever possible". The information given on p. 8 is:

"The original thatched church of 1674 escaped the great fire of 1707, but was rebuilt and enlarged in 1793; parts of this church may have been incorporated in the present building, which dates from 1853. It has round-headed windows, and a U-shaped gallery on plain Tuscan cast-iron columns; pleasant pews and restrained panelling. At the side, a small, charming, and very unusual burial ground with head-stones set out in a long row, to thirteen Richardsons, and one other. The exterior of the church is of painted stucco and quite seemly."

#### LONDON, HORSLYDOWN

Friends gave up their lease of Horslydown Meeting House, Fair Street, in 1800, but recently I have come across the following minute, 3 April 1823, of the governors of Queen Elizabeth's Grammar School in the parish of Saint Olaves, Southwark:

"[The Treasurer said] he had seen the holder of the original lease of the Quaker Meeting House in Fair Street, who had

underlet part for a Welch Chapel.

[Signed:] Charles Barclay, warden."

This minute shows who were the freeholders of the property. Charles Barclay, warden of the school in 1823, was son of Robert Barclay and Rachel Gurney. He was head of Barclay Perkins brewery, and at one time M.P. for Southwark. He left Friends when he joined the militia during the Napoleonic wars.

Roque's Map, 1746 [see *Jnl. F.H.S.*, liii, 179] marks the site, "Q.M." in Fair Street.

GEORGE W. EDWARDS

#### LONDON LEAD COMPANY

"The lead-mining landscape of Alston Moor", a chapter in the *Landscapes of Britain* series (Macmillan, 1972) on *Cumbria*, by Roy Millward and Adrian Robinson, notices some of the results of the activities of the London Lead Company in the district, and sets the historical setting. The chapter is illustrated, and in the suggested further reading is *A history of lead mining in the Pennines* (1965) by Arthur Raistrick and Bernard Jennings. The reader will recall Arthur Raistrick's volume on the Company issued as a Supplement to this *Journal* in 1938.

Two further papers: "The London (Quaker) Lead Company mines in Yorkshire", by Arthur Raistrick (*Memoirs of the Northern Cavern & Mine Research Society*, vol. 2, no. 3, Sept., 1973, pp. 127-131), and "The influence of the London Lead Company on the development of Middleton-in-Teesdale; a lesson in good management/labour relations, 1750-1905", by R. A. Barnby (*Durham County Local History*

*Society bulletin*, 15: December, 1972, pp. 19-32).

#### MATHEMATICAL PRACTITIONERS

*The Mathematical Practitioners of Hanoverian England* by Professor E. G. R. Taylor (Cambridge, 1966) is a sequel to the same author's earlier book on this theme, covering the Tudor and Stuart period and probably containing some notices of Friends. This volume contains 2,282 biographical notices. At least six Friends are named. The work of George Graham (1673-1751) is fully described. Notices are given for George Dixon, Jeremiah Dixon, John Hadley, Stephen Horseman and Daniel Quare (who belonged essentially to an earlier period). The information about Jeremiah Dixon does not agree entirely with that in Raistrick's *Quakers in Science and Industry*. Professor Taylor does not mention Samuel Frothingham in this volume.

DAVID J. HALL

#### NEW ZEALAND

"Pacifists and anti-militarists in New Zealand, 1909-1914", by R. L. Weitzel (*New Zealand journal of history*, vol. 7, no. 2, 1973, pp. 128-147) is partly based on papers at the Friends' Meeting House, Auckland, and on the Charles R. N. Mackie Papers, at Canterbury Museum, Christchurch. Charles R. N. Mackie, a founder of the National Peace Council, was a Baptist lay preacher. The names of W. H. F. Alexander, Henry Corder, John P. Fletcher, and other English Friends are mentioned.

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"The awkward ones—dealing with conscience, 1916-1918" by P. S. O'Connor (University of

Auckland) deals with the effects of military service legislation on conscientious objectors in New Zealand in the latter half of the first world war when the flow of volunteers to the Expeditionary Force had dwindled and conscription was introduced in the country. The paper appears in *The New Zealand journal of history*, vol. 8, no. 2 (1974), pp. 118-36.

#### "NO" OR "NAY"

"Scott could never remember whether his Quakers should say 'No' or 'Nay'. In an article by G. A. M. Wood of the University of Stirling, entitled 'Scott's continuing revision: the printed texts of 'Redgauntlet'' (*The Bibliothek*, vol. 6, 1973, pp. 121ff.), the author notes changes from the first edition, which had both versions, for the *Magnum opus* edition. "Unfortunately, changes are made in both directions at once, for 'Nay, Rachel' becomes 'No, Rachel' in the same scene as 'No, my good friend' is altered to 'Nay, my good friend'." (p. 131.)

#### NORTHUMBRIAN ARTISTS

*The artists of Northumbria: a dictionary of Northumberland and Durham painters, draughtsmen and engravers, born 1647-1900* (Marshall Hall Associates, Newcastle upon Tyne, 1973) is the first in a series entitled Artists of the Regions, and includes biographical notes of James Edward Backhouse (1808-1879), Myles Birket Foster (1825-1899), John Edwin (Jonathan Edward) Hodgkin (1875-1953), Claude Edward Pease (1874-1952), Ernest Procter (1886-1935), Charles James Spence (1848-1905), and Robert Spence (b.

1871). The exhibition of *Geo. Fox at Lichfield* by the last-named at the Royal Academy in 1902 is mentioned.

#### OXFORDSHIRE

*Oxfordshire* (The buildings of England) by Jennifer Sherwood and Nikolaus Pevsner (Penguin Books, 1974, £5), notices meeting houses at Adderbury (1675), Banbury (1751), Burford (1710), Charlbury (1779), Henley-on-Thames (1894) and Witney (early 18th-century) as well as the school at Sibford Ferris, and Ellwood House at Crowell.

#### PHILADELPHIA IN REVOLUTION

"Political mobilization and the American revolution: the resistance movement in Philadelphia, 1765 to 1776" by R. A. Ryerson (*William and Mary quarterly*, 3rd series, vol. 31, no. 4, Oct. 1974, pp. 565-588), is based on the author's doctoral thesis, and gives statistical basis on which to gauge the influence of Friends in the politics of Pennsylvania immediately before the revolutionary war.

While it is true that Friends mainly were neutral in the struggle for independence, and some were tories, yet the author finds that among the younger sort there were numbers who espoused the radical cause and even remained in good standing among Friends until the watershed of 1775, after which time they could not engage in revolutionary affairs without risking disownment by the Society.

#### PHILANTHROPY

"Women in English philanthropy, 1790-1830" (*International review of social history*, vol. 19, pt. 3, pp. 426-45) by

F. K. Prochaska of Cambridge, is a thought-provoking study in a field where a good many Friends must have found outlet for their energies. More than 40 charitable organizations are studied and assessment made of the part played by women.

#### PHRENOLOGY

Note of articles on phrenology in *The Friend*, 1846, vol. 4, pp. 15-16, 35-37, 37-38, 54-55, is made in the course of an article on phrenology in *The Journal of modern history*, vol. 46, no. 1, March 1974.

#### POLITICAL ATTITUDES

Christopher Hill's *Change and continuity in seventeenth-century England* (Weidenfeld and Nicolson, 1974, £5), has some wide-ranging views and perceptive assessments in fields which continually engage the interest of the historian of early Friends.

The author places emphasis on the influence of the North in the spread of Quakerism, and quotes the encomium of Edward Burrough in 1655, extolling the virtue which had come from thence to the rest of the country: "and thou, O North of England, who art counted as desolate and barren, and reckoned the least of the nations, yet out of thee did the branch spring and the stem arise which gives light unto all the regions round about."

Likewise, attention is given to radical criticism of the universities and the professions in the 1650s. The writings of Richard Farnsworth, George Fox and Samuel Fisher are quoted in this context.

In the course of a chapter on social attitudes, Christopher Hill quotes the claim made by Francis

Howgill before Bristol magistrates in October 1654, that he and Edward Burrough were "free-born Englishmen" who had served faithfully the Commonwealth [note here that Besse's *Sufferings* has altered the "had" of *The Cry of Blood*, 1656, to "have"].

#### IN QUAKER GUISE

John Wilson Bowyer, *The celebrated Mrs. Centlivre* (New York, Greenwood Press, 1968. Reprint of edition of 1952, Duke University Press.)

This account of Mrs. Susannah Centlivre (1667?-1723), actress and author of 18 plays, is described as the first attempt at a complete study of "her life, writings, stage history and literary relations" and includes a brief assessment of her use of Quaker characters and of the disguise of a Quaker.

The farce *A Gotham election* (1715) includes among its *dramatis personae* a Quaker, Scruple, distinguished for his frankness and honesty.

Two other plays introduce the use of the disguise of a Quaker for the purpose of furthering the plot. In *The Beau's duel* (acted 1702) Mrs. Plotwell is able to gain the upper hand of the heroine's tiresome father by appearing as a highly virtuous Quaker, a disguise which she puts off immediately after their marriage. *A Bold Stroke for a Wife* (1718) contains both a Quaker character, Obadiah Prim "a very rigid Quaker", one of the four guardians whose consent must be obtained before the heroine can marry and enter into possession of her estate, and also the use of disguise by the hero, Feignwell, who appears as "Simon

Pure from Pennsylvania", and extracts Obadiah's consent just before the real Simon Pure arrives. Incidentally, Mrs. Centlivre may be credited with the origin of the phrase "the real Simon Pure".

J. W. Bowyer suggests a play by Newburgh Hamilton from which Mrs. Centlivre may have got the idea of using the disguise theme, but considers it more likely that she was burlesquing the language and "the sermons" of Quakers whom she had heard. He also points out that though *A Bold Stroke for a Wife* was extremely popular, it did not receive much critical mention, except in *The stage the high road to Hell* (1767) in which it is particularly objected to as making a mockery of religion under the guise of satirizing the Quakers.

#### QUAKER WOMEN

*Women and Protestant culture: the Quaker dissent from Puritanism*, by Jeanette Carter Gadt (Ph.D., University of California, Los Angeles, 1974. 347 pages. Abstract in *Dissertations abstracts international, A*, vol. 35, no. 3, p. 1591-A) studies "the relationship between two Protestant ideologies and women in England and America during the seventeenth- and eighteenth-centuries". "This study maintains that there was a necessary and compelling connection between Quaker doctrine and the unusual participation of women in the sect."

#### RUSSIA

Dr. John S. Andrews of Lancaster University Library has kindly drawn our attention to an article "Quakers in early

nineteenth-century Russia", by Arnold B. McMillin of the School of Slavonic and East European Studies, University of London (*Slavonic and east European review*, vol. 51, no. 125, Oct. 1973, pp. 567-79).

The paper surveys briefly earlier contacts from the 17th-century, but is mainly concerned with the land drainage work of Daniel Wheeler near St. Petersburg under the patronage of the Emperor Alexander. The author draws usefully on George Edmondson's letters preserved at Friends House Library.

The conclusion is: "Tenuous and artificial as they may have been, the friendly relations and understanding achieved between Quakers and Russians at this time have not been bettered or even equalled in the hundred and fifty years that have elapsed since then."

#### SCHOLES, YORKS.

*A history of Quakerism in Liversedge and Scholes*, by David Blamires (the author, Friends House, Euston Road, London, 1973. 75p.) is an illustrated, referenced and thoroughly readable history of Friends in one part of Brighouse Monthly Meeting in the West Riding of Yorkshire. There is a useful map to show the situation of Liversedge, Cleckheaton, Scholes, the Sepulchre and the M62 motorway.

#### SCOTTISH RECORDS

Among local records deposited in the Scottish Record Office and noted by Margaret Sanderson, assistant keeper in the Historical Department there, in an article in *The local historian*, vol. 11, no. 3, August 1974, p. 128, are

those of the South-east Scotland Monthly Meeting of the Society of Friends (CH 10).

#### SHEFFIELD

"The development of a scientific community in Sheffield, 1790-1850: a network of people and interests", by Ian Inkster (*Transactions of the Hunter Archaeological Society*, vol. 10, part 2, 1973, pp. 99-131) includes notices of various scientific societies and activities. "Robert Barnard, known as 'the Poet Laureate of Sheffield' was a Quaker, a dealer in staple wares and a radical poet who published a 'variety of fugitive pieces' in the town around 1790 and 1791." (p. 103.)

Robert Barnard moved to Coalbrookdale sometime after 1805.

#### SHEFFIELD ARCHIVES

A description of the collections in Sheffield City Libraries Archives Department by R. Meredith (*Northern history*, vol. 9, 1974, pp. 139-152) includes the following summary:

"The Quakers have not deposited their archives, which remain at the Hartshead meeting house and go back to the seventeen-thirties. The Society of Friends is represented in the Library archives by a few records relating to the burial ground and library of the Handsworth Woodhouse meeting of nineteenth-century date; and by family letters addressed to Mrs. Eliza Payne of Newhill in Wath and her daughter Susannah, the wife of Jonathan Peckover of Wisbech (both Quaker families), 1756-1800." [pp. 148-149.]

## SLAVE TRADE

*The African slave trade and its suppression: a classified and annotated bibliography of books, pamphlets and periodical articles*, by Peter C. Hogg (London, Frank Cass, 1973). This useful piece of work does not appear to have drawn on the resources at Friends House Library, where, for instance, item 1493 might have been identified, and the name of Wilson Armistead (1819–68) given to the initials W.A. which sign *Slavery illustrated* (Manchester, 1849) [see Joseph Smith, *Descriptive catalogue*, 1867, i. 125].

## SLAVERY

An article by D. D. Wax, entitled "Quaker merchants and the slave trade in colonial Pennsylvania" (*Pennsylvania magazine of history and biography*, 1962), dealing with economic reasons encouraging the withdrawal of Pennsylvania Friends from the slave trade, is mentioned in Jacob Viner's *The role of Providence in the social order: an essay in intellectual history* (Jayne lectures for 1966: *Memoirs of the American Philosophical Society*, vol. 90, 1972, p. 84).

In the passage concerned the late Professor Viner expressed his little faith in the existence of a *purely* economic or a *purely* non-economic man, and quotes the contrary views of Adam Smith and of James Dunbar concerning the Pennsylvania Friends emancipation of their slaves. Adam Smith said that had slaves made any considerable part of Friends' property, the resolve to emancipate "could never have been agreed to". James Dunbar held that the resolution "seems to evidence a

degree of pure and disinterested virtue . . . beyond the example of the most virtuous communities of ancient times."

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*Politics and the Public Conscience: Slave Emancipation and the Abolitionist Movement in Britain* by E. F. Hurwitz (1973) contains a number of references to Friends. The book reprints a small but useful selection of documents, although only one, an 1833 letter from Thomas Clarkson, appears not to be available in a printed form. The author points out that contact with Anglicans, and with other dissenters, in this context was responsible for the influence of evangelical Christianity on Friends. He notes the increasing part played by Friends, particularly in finance, in the British and Foreign Anti-Slavery Society.

DAVID J. HALL

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"Blacks and blackface on the Irish stage, 1830–60" by Douglas C. Riach of the University of Edinburgh (*Journal of American studies*, vol. 7, no. 3 (December, 1973), pp. 231–241) concludes with a paragraph or two concerning the abolitionist campaigns of the middle of the century. "[Irish] abolitionists were usually middle-class dissenters, and the same high-minded principles that led them into the movement to free the slave also led them to ignore the music hall as something unworthy." It is true that "Richard Davis Webb, the Dublin Quaker, did have printed a parody of 'Dandy Jim of Caroline' with anti-slavery words", but, the author concludes, "it is probable that the cause of the Negro in America suffered from the failure

of the abolitionists in Ireland to condemn as wholly inaccurate the image of the Negro most often presented on the Irish stage, and carried to America in the minds of countless Irish emigrants”.

## SOMERSET

Footnotes in *The Victoria History of the county of Somerset*, vol. 3 (Oxford University Press, 1974. £24), reveal the value of the monthly meeting minutes at Street Meeting House as a source of information concerning Friends in the districts of mid-Somerset covered by this volume. Friends appear widely scattered in the district, although Long Sutton is the only meeting of which any considerable record is given and which continues today. Entries occur under the parishes of Aller, Charlton Mackrell, East Lydford (home of John Clothier, c. 1656), Ilchester (and the prison), Langport, Long Sutton, Montacute, Muchelney, Northover (Ilchester, the home of Jasper Batt), Pitney, Somerton, and Stoke sub Hamdon.

S. C. Morland is noted as having provided information.

## SOUTH CAROLINA

“‘Camden’s turrets pierce the skies’: the urban process in the southern colonies during the eighteenth century” by Joseph A. Ernst and H. Roy Merrens (*William and Mary quarterly*, 3rd series, vol. 30, no. 4, Oct., 1973, pp. 549–574), traces some of the origins of Camden, S.C. in the early 1750s when a number of Irish Quakers moved and settled as a group in the area. Robert Millhouse built a gristmill and Samuel Wyly seems to have set up a store.

## YORK RETREAT

The report for 1973–74 of the Borthwick Institute of Historical Research, University of York (p. 5), includes a note of records deposited in the Institute by the committee of The Retreat. The deposit includes “much correspondence addressed to William and Samuel Tuke, as well as the official and medical records.”

## YORKSHIRE

“The pattern of nonconformity in south Yorkshire, 1660–1851”, by D. G. Hey (*Northern history*, vol. 8, 1973, pp. 86–118) has some dubious information concerning Quakers in the district. A footnote on p. 89 credits George Fox with establishing at Balby and Pontefract in 1646 monthly meetings, which kept “baptism registers”.

Meeting houses at Balby and Darfield are recorded in 1669; and the High Flatts, Wooldale and Lumb Royd (Penistone) meeting houses are also mentioned. The author gives tabular returns of Friends in various parishes based on visitation returns of 1743 and 1764, and a summary from the 1851 Ecclesiastical census returns. “By 1851 the Quakers still had eight meeting-places but had a total attendance of only 1,231. They were scattered, and almost finished as a force to be reckoned with.”

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*A history of the county of York, East Riding*. Edited by K. J. Allison (Victoria History), vol. 2 (Oxford University Press, 1974). This volume deals with Dickering Wapentake. Friends are mentioned in the parishes of Bridlington, Filey, Foston on the Wolds, Fraisthorpe, Garton on the Wolds, Kilham and Thwing.