

## Notes and Queries

### JOHN BUNYAN

"John Bunyan and nonconformity in the midlands and East Anglia", by Richard L. Greaves (*The Journal of the United Reformed Church History Society*, vol. 1, no. 7, April 1976, pp. 186-196) gives useful sources and references covering Bunyan's controversies with Friends.

\* \* \*

"The organizational response of nonconformity to repression and indulgence: the case of Bedfordshire", by Richard L. Greaves, professor of history in the Florida State University, Tallahassee, appears in *Church history*, vol. 44, no. 4 (Dec. 1975), pp. 472-484. The article touches on the part played by George Whitehead and Friends in securing the passage of the Declaration in which John Bunyan's name was included.

### PETER CEELY

Peter Ceely of St. Ives, merchant, and (during the first Dutch war of 1651-1654) owner of a privateer, makes brief appearances in James Whetter's *Cornwall in the 17th century* (Lodenek Press, Padstow, 1974), bringing to notice the magistrate concerned in the arrest of George Fox, Edward Pyott and William Salt on their preaching tour of the far west of England.

The same book also mentions Thomas Gwin (source given as Thomas Gwin's autobiography, Mss. Vol. 74, "Quaker Central Library, London"), and John

Kenton, a Quaker, of Newport (1688), p. 113.

### NEHEMIAH CHAMPION

The connection between Thomas Newcomen and Nehemiah Champion of Bristol (1649-1722) and his son, of the same name (1678-1747), is touched upon in a paper by J. S. Allen "The 1715 and other Newcomen engines at Whitehaven, Cumberland" (*Transactions of the Newcomen Society*, vol. 45 (1972-1973), pp. 237-268).

### JOHN DALTON

"John Dalton in Edinburgh", by Elizabeth C. Patterson, concerns the visit of Dr. Dalton to attend the annual meeting of the British Association in 1834. It appears in *Memoirs and proceedings of the Manchester Literary and Philosophical Society*, vol. 116 (1973-1974), pp. 5-19.

### ABRAHAM DARBY (1678-1717)

"The burial place of Abraham Darby I", by Winifred E. Hotton (*Transactions of the Shropshire Archaeological Society*, vol., 59, pt. 2, 1971/1972, pp. 124-126) identifies Broseley and 8 iii 1717 as the correct location and date for the burial of the first Abraham Darby of Coalbrookdale.

### DICKINSON, OF KINGSWESTON

*Somerset archaeology and natural history*, vol. 118 (1974), p. 50, includes a summary of manuscript holdings in the Somerset Record Office in the

collections of correspondence of Caleb Dickinson (merchant, of Bristol, son of Caleb Dickinson of Monks, Wiltshire) in the Dickinson of Kingsweston collection. Caleb Dickinson married in Bristol meeting 12 viii 1738 Sarah Prankard (b. 1720), daughter of Graffin Prankard. The manuscript collection also includes business papers of Graffin Prankard, merchant, who died 30 vi 1756 of Augustine's parish, and was buried 4 vii 1756 in Friends' burial ground at Redcliffe Pit, Bristol.

Also included in the collection are accounts of William Alloway, merchant, of Minehead and Bridgwater, trading with Ireland, 1683-1704. He may have had connections with the Friend family of that name at Minehead.

#### ARTHUR STANLEY EDDINGTON

"Verifying the theory of relativity", by S. Chandrasekhar, F.R.S. (*Notes and records of the Royal Society of London*, vol. 30, no. 2, Jan. 1976, pp. 249-260) an article reprinted from the *Bulletin of the Atomic Scientists*, recounts from conversation with Sir Arthur Eddington the events preceding the deferment of his military service in 1917 so that he would lead one of the expeditions being planned to prove Einstein's predictions with regard to the gravitational deflection of light. [pp. 250-51]

#### THOMAS ELLWOOD

A discussion of the influence of Thomas Ellwood on the work of John Milton appears at the beginning of the introduction to *A Variorum commentary on the poems of John Milton*, vol. 4

(*Paradise Regained*. Routledge, 1975).

#### ISABELLA ORMSTON FORD

(1855-1924)

Melville E. Currell in her *Political Woman* (Croom Helm, London, 1974. £4.50) has the following passage (p. 10) about Isabella Ford.

After dealing with Margaret Bondfield, and Mary McArthur and her work for women's trade unions, the paragraph concludes:

"Miss Isabella Ford, a Quaker, came from a Yorkshire family well known for its Radical sympathies. With her sister, Miss Ford was instrumental in improving women's conditions in the clothing industries of Leeds, and helped women there to organize into a trade union. Miss Ford was also active in the suffrage movement but was later to refuse invitations to stand for Parliament."

\* \* \*

Isabella Ford is noticed as one of the speakers at a public meeting held in connection with the Manningham Mills strike, December 1890-April 1891 (see paper by Cyril Pearce in the University of Hull Occasional papers in economic and social history series, no. 7, price £2.75).

The Misses Ford subscribed £80 towards the funds of the strikers.

Isabella and her sister Bessie were associated later with the Leeds I.L.P.

#### THOMAS FOX, OF BEDALE

In 1775 some Bedale boys were playing one Sunday by the river, and one fell in and was drowned. The subsequent events are told in verse in the words of

Robert Hird, 1768-1841, shoemaker, of Bedale, in *Hird's Annals of Bedale*, edited by Lesley Lewis (North Yorkshire County Record Office publications no. 2) [1975], pp. 96-97

“Christopher Johnson tumbled  
in,  
We quickly ran away.  
His brother in the tree had  
been,  
No longer near did stay.  
Our tidings spread throughout  
the town,  
The alarm'd quick did run;  
The water soon they plung'd  
into,  
But far below he'd gone.  
He was found near a bed of  
reeds,  
By Thomas Fox I'm sure,  
And they did take him home  
with speed,  
In hope, him to restore.  
Resuscitations means did fail,  
No spark of life was found.  
His widow'd mother did  
bewail  
Her darling son, now  
drown'd.”

Robert Hird's note on Thomas Fox who recovered the body reads: “Thomas Fox and family mov'd from Emgate [in Bedale] to York in the year 1780. That year he bought wheat in Bedale market for 3s 6d per bushel. Fox was a great genius. A Quaker by profession and by trade a whitesmith, he occupied in Emgate the house below the pump, consisting of a range of 3 low rooms. That nearest to where the pump stands was hardware shop, the centre was dwelling house, and the lowest was his workshop. He had an excellent business in which he had great demand for his portable gold balance.”

York Monthly Meeting records at Clifford Street Meeting House reveal that “Thomas Fox who hath for some years resided in York” applied and was admitted into membership, 6 iii 1783 (York MM minutes, vol. 6, 1777-1793, pp. 120, 121). The births and deaths of three children of Thomas Fox, whitesmith, and Mary his wife are recorded: Mary (1783-1784), George (1785-1786) and another George (19 ix-30 xii 1787). In 1803 Thomas Fox Senr. and Junr. and their apprentice Wm. Martin removed into Thirsk Monthly Meeting (York MM minutes, vol. 7, 1793-1815, p. 197; 3 viii 1803). Three years later, Thomas Fox Junr. came back into York Monthly Meeting alone (*ibid.*, p. 258; 6 viii 1806).

#### SAMUEL HAUGHTON (1821-1897)

The career of Samuel Haughton, professor of geology in the University of Dublin, is mentioned in the study by Victor L. Hilts, “A guide to Francis Galton's *English men of science*” (*Transactions of the American Philosophical Society*, new series, vol. 65, pt. 5, 1975).

Galton's book was based on answers to a questionnaire addressed to eminent scientists a hundred years ago, and Samuel Haughton's replies included a note on his independence of mind. He said that he “was baptised, being born of Quaker parents, at my own request aet. 13 and chose my clergyman's life in preference to a good living in commerce”. [p. 52]

In his preliminary discussion of Galton's findings, Professor Hilts comments: “Unitarians, Quakers and Moravians, in particular, were all more

prevalent among the parents than among the scientists." Also, "some of the sons of nonconformist parents may have found religion less of a living issue than did their parents; and therefore, more as a matter of convenience than conversion, they may have come to terms with the contemporary religious landscape". [p. 10]

#### THOMAS HODGKIN

"The RGS archives, a handlist compiled by Christine Kelly. Part 1" (*Geographical journal*, vol. 141, pt. 1 (March 1975), pp. 99-107) mentions 60 letters by Thomas Hodgkin for the period 1852-1862, in the correspondence files of the Royal Geographical Society. In the same collection are more than 200 letters of Francis Galton.

#### CHARLES LAMB

The new Cornell edition of *The letters of Charles and Mary Anne Lamb* (vol. 1—Letters of Charles Lamb, 1796-1801), edited by Edwin W. Marris, again brings to notice Charles Lamb's acquaintance with the Lloyds and the literary circle in which they moved.

A letter to Coleridge in 1797 runs: "Tell Lloyd I have had thoughts of turning Quaker, and have been reading, or am rather just beginning to read, a most capital book, good thoughts in good language, William Penn's 'No Cross, no Crown'; I like it immensely. Unluckily I went to one of his meetings, tell him, in St. John Street..." Lamb goes on to recount the unfortunate story of his visit to Peel Meeting, St. John's Street, Clerkenwell.

The week before, Lamb was

telling Coleridge of his appreciation of John Woolman, and quoted him in the letter.

A sentence in the editor's introduction (p. xxvi) states that John Lamb, father of Charles (c. 1725-1799), "joined a Society of Friends" at one time.

#### LUCY FRYER MORLAND

"At intervals of perhaps three months comes a morning when the school-room door is suddenly opened and a loud voice gives a good-morning . . . Rising from her desk, the Head shakes hands with the largest woman I have ever seen. This is Miss Morland, sister of the Mayor of Croydon, and herself a formidable member of the Education Committee. Her family . . . take most seriously their civic responsibilities."

With these descriptive phrases, the writer Helen Corke introduces her readers to Lucy Fryer Morland "one of the few women [of her generation] with a college education" and to her brother, Harold John Morland (later mayor of Croydon, and clerk of London Yearly Meeting in the 1920s), children of Charles Coleby and Jane (Fryer) Morland who were married at Brighthouse 22 x 1862. (Helen Corke, *In our infancy*, Cambridge University Press, 1975, pp. 128-129.)

#### HENRY OWEN OF LLWYNDU

A footnote (p. 290, note 2) of *A calendar of the Merioneth Quarter Sessions rolls*, vol. 1, 1733-1765, edited by Keith Williams - Jones (Merioneth County Council, 1965) states that the commission of the peace for 1792 includes the

name of the Quaker Henry Owen of Llwyndu (National Library of Wales, Wynnstay Box W, no. 34).

#### RANSOMES

*Ransomes of Ipswich: a history of the firm and guide to its records*, by D. R. Grace and D. C. Phillips (University of Reading Institute of Agricultural History, 1975) contains an inventory of the archives of the firm (which started in Norwich, and with Gurney financial support for the founder, Robert Ransome [born 1753] son of the Quaker schoolmaster at Wells, Norfolk). For the past couple of hundred years the firm has been in the forefront of the British agricultural machinery business. There are some good photographs, and an outline family tree for Ransomes directly associated with the business.

#### DAVID RICARDO

"On David Ricardo (1772-1823)", by Professor A. Heertje, of the University of Amsterdam (*Transactions of the Jewish Historical Society of England*, vol. 24, 1975, pp. 73-81) has a brief notice of Ricardo's marriage in 1793 to Priscilla, daughter of Edward Wilkinson. Priscilla (Wilkinson) Ricardo was disowned on marriage, but seems to have continued attending meeting. Births of all their children were entered (as 'Not in Membership') in Friends' registers.

#### THOMAS RUDYARD

Among Alfred Braithwaite's historical papers was an annotated copy of his *Thomas Rudyard* (*Jnl. F.H.S.*, supplement no. 27, 1956), which

included, among other items, typescript extracts sent to Alfred Braithwaite by A. Day Bradley of Hastings on Hudson, New York, 10706, in 1973 concerning Thomas Rudyard in America. The extracts come from *Documents relative to the colonial history of the State of New York*, ed. J. R. Broadhead (Albany, N.Y., 1853), vols. 3 and 4; *Calendar of British historical manuscripts, 1664-1776, in the office of the Secretary of State (New York State)*, ed. E. B. O'Callaghan (Albany, 1866); *Archives of the State of New Jersey*, 1st series, vol. 1: 1631-1687, ed. W. A. Whitehead (Newark, N.J., 1880); and *Notes from East Jersey under the proprietary government*, by W. A. Whitehead (New Jersey Hist. Society, 1846), pp. 123-125.

These extracts have been presented to Friends House Library by Millior Braithwaite.

#### LAURENCE STERNE

*Laurence Sterne: the early & middle years*, by Arthur H. Cash (London, Methuen, 1975) includes brief notes on Friends in the parish of Halifax where Sterne went to school, and at Sutton-on-the-Forest, where he was vicar from 1741 to 1744.

#### R. L. STEVENSON

Roger J. Swearingen, in his index and finding list to "The prose writings of Robert Louis Stevenson", appearing in *Studies in Scottish literature* (part 2 being in vol. 11, no. 4, April 1974 of the *Studies*), has a note (p. 244) concerning Stevenson's project in 1880 for a study of William Penn "probably never written, Unpublished". Stevenson was inspired by

finding a copy of *Fruits of Solitude* on a San Francisco bookstall, and he went so far as to obtain William Hepworth Dixon's biography of Penn, and Penn's *Select Works* (1771). Other references by Stevenson to William Penn are indicated in Professor Swearingen's note.

#### TANGYE BROTHERS

"Some notes on the Tangye family", by J. Francis Parker (*Transactions of the Newcomen Society*, vol. 45 (1972-1973), pp. 191-204) is the précis of a paper presented to the Midlands branch of the Newcomen Society, 3 October 1973. It brings together information on the sons of Joseph and Anne Tangye, the five of whom built the great engineering business in Birmingham in the second half of last century—James (1825-1913), Joseph (1826-1902), Edward (1832-1909), Richard (1833-1906) and George (1835-1920).

#### JOHN RICHARDSON WIGHAM

The work of John Richardson Wigham (1829-1906) in the field of lighthouse lighting is touched upon in *Lighthouses: their architecture, history and archaeology*, by D. R. Hague and R. Christie (Gomer Press, 1975).

#### GEORGE WILSON

"A Quaker in seventeenth-century Virginia: four remonstrances by George Wilson", by Warren M. Billings (Department of History, University of New Orleans) prints four papers, of which the originals are at Friends House Library, by George Wilson, a prisoner in 1661 and 1662, in which latter year he died. (*William and Mary*

*quarterly*, 3rd series, vol. 33, no. 1, Jan. 1976, pp. 127-140.)

#### GERRARD WINSTANLEY

A study—"Digger no millenarian: the revolutionizing of Gerrard Winstanley", by George Juretic (*Journal of the history of ideas*, vol. 36, no. 2, pp. 263-280, 1975), sees Winstanley's social radicalism as "intelligible only by seeing him as a product of two virtually distinct phases: a pre-Digger and a Digger period".

#### ABERDEEN

##### *Aberdeen Council letters.*

Transcribed and edited for the town council of Aberdeen by Louise B. Taylor, vol. 3-6 (Oxford University Press, 1952-1961) include some matter concerning Friends, and their sufferings.

Vol. 3, p. 275 has a newsletter report of Nayler's entry into Bristol, 1656, and his subsequent journey to London to be examined.

Vol. 4, pp. 366-367, 13 Dec. 1668, has a letter desiring the temporary release from prison of "ane poore boy called John Forbes a quaker in prison whom I know to be called by his urgent affairs to the countrey".

Vol. 5 and 6 cover the years 1670-1681, and include letters concerning the meetings and imprisonment of Friends. In one instance (2 March 1670) the town clerk complains that the Friends taken up at meeting and directed to disturb the inhabitants no more, "They being sua dismiss did imediately goe back to ther said meeting notwithstanding of the former comands put upon them to

forbear", so Friends were apprehended again.

In June 1672 Friends were reported to have bought a burial ground, "ane piece of ground within the towne which before wes ane kaill yeard for being ane distinct buriall place to them and have built great high stone dykes about the same for the said effect And have buried severall persons therin Also they doe hyre houses and possess the same for ther publict meetings this being a great prejudice to the upholding the fabrick of our Kirk".

The editor uses Alexander Skene's account of the Aberdeen sufferings (at Friends House Library) and says that she cannot account for the cessation of persecution in November 1679. One document (vol. 6, p. 70, 3 April 1677) authorizes the "magistrats of Aberdein or any of them to sett at libertie Alexander Symrell mariner [who had been arrested at a Friends' meeting] out of their Tolbooth wher he is, by reason he is goeing as pylat upon a ship thence overseas he always finding cation to re-enter the prison within twentie four hours efter his returne". The next document is the bond provided by a merchant of Aberdeen to let Alexander proceed on his voyage.

#### AUSTRALIAN IMMIGRATION

William Fry, brother-in-law of Elizabeth Fry the prison reformer, manager of the Guardian Penitentiary Society, who was instrumental in sending out twelve free women (the "Twelve Apostles") to Australia in 1822, is one of the people mentioned in "Without natural

protectors': female immigration to Australia, 1832-36" by A. J. Hammerton of La Trobe University (*Historical studies*, Melbourne, vol. 16, no. 65, Oct. 1975, pp. 539-566).

#### BAKEWELL F.M.H.

The Friends' Meeting House at Bakewell in Derbyshire is quite a large building, and manifestly too large for its present congregation.

White's *History, gazetteer and directory of the county of Derby* (1857) tells us that it was built in 1853, and that it will seat 400. The Religious Census in 1851 established that there were only 184 attendances in the morning and afternoon for the whole of Derbyshire. Can any reason be given for this overlarge meeting house?

I am doing research into nonconformity in Derbyshire from 1850 to 1918 for an M.A. degree. Quakers did not play a large part in Derbyshire at this period (there were only six meetings in 1851) but I am anxious to do justice to them. If anyone knows of any original papers in unexpected places I would be glad to hear of them.

DAVID A. BARTON (Hillcrest, Bent Lane, Darley Hillside, Matlock, Derby. DE4 2HN)

#### BEDFORDSHIRE

The "Bedfordshire ecclesiastical census, 1851", edited by D. W. Bushby, appears as part of volume 54 of the *Publications of the Bedfordshire Historical Record Society*, 1975. Friends at Ampthill, Leighton Buzzard and Luton are mentioned. At Leighton Buzzard 31 attended morning meeting, 22 in the evening (accommodation for 182

worshippers); at Luton, 70 morning, 49 afternoon (sittings: about 220); at Dunstable Street, Ampthill, 23 morning, 14 afternoon (sittings: 220).

#### BOTANISTS

*British botanical and horticultural literature before 1800*, by Blanche Henrey (Oxford University Press, 3 vols. 1975. £75) includes numerous references to Dr. Fothergill, J. C. Lettsom, Peter Collinson and their circles of scientific friends on both sides of the Atlantic in the eighteenth century. The volumes of text are handsomely illustrated with reproductions of plates and facsimile title-pages.

From the Braithwaite Manuscripts at Friends House Library, the author quotes minutes of Leinster Provincial Meeting and of Dublin Half-Year's Meeting in 1705 to show that Friends were interested in the utility of plants: "all Friends are desired as they have occasion to make gardens to make them plain or rather plant or set such profitable things as may be of service". [vol. 2, pp. 310-311]

This is particularly illustrated in the work of William Curtis (of the *Flora Londinensis*). Curtis made a careful study of indigenous plants, and cultivated many species that were of economic value in his botanic garden.

#### CHELTENHAM SPA

"The Gloucestershire spas: an eighteenth-century parallel", by Bryan Little, the eighth essay in the centenary volume of the Bristol and Gloucestershire Archaeological Society entitled *Essays in Bristol and Gloucestershire history*, edited by Patrick

McGarth and John Cannon, 1976, deals with the Bristol Hotwells and with Cheltenham. Friends were concerned in both developments. The Bristol Hotwell was leased in 1695 to Charles Jones and Thomas Callowhill and the stage was set for its development.

Twenty years later, in 1716, the qualities of the spring in Cheltenham were first noticed. The land there belonged to "William Mason, a local Quaker who had been in business as a hosier". William Mason himself did little to publicize the well. His daughter and heiress, Elizabeth Mason, married Captain Henry Skillicorne, a master mariner, "probably in Bristol, in 1731". This marriage does not appear in Bristol Friends' registers, although there is a burial record 18 xi 1732, for an unnamed infant of Henry Skillycorn, of James parish, Bristol. No further Bristol Friends' records have been traced. Henry Skillicorne settled in Cheltenham in 1738 and engaged himself in successfully developing the spa right up to the time of his death in 1763 at the age of 84. A memorial tablet was erected in St Mary's, Cheltenham.

#### DARLINGTON

*Influence, opinion and political idioms in reformed England: case studies from the north-east, 1832-74*; by T. J. Nossiter, Department of Government, London School of Economics and Political Science (Harvester Press, 1975), includes an unsympathetic detailed portrait of the Pease and Quaker influence in Darlington politics in the middle of the 19th century. The title of chapter 8:



"Industrial influence in the towns: the company of the saints, Darlington, 1832-74", seems to set the tone. The author states "it is the sanctimony of those secular saints, the quaker industrialists, which gives its history a special flavour". Perhaps the flavour might have been different had Dr. Nossiter had the benefit of access to the Pease papers.

#### DERBYSHIRE FRIENDS

*The church in Derbyshire in 1823-4: the parochial visitation of the Rev. Samuel Butler, arch-deacon of Derby.* Edited by M. R. Austin (Derbyshire Archaeological Society, Record series, vol. 5), 1974, mentions Friends specifically among dissenters in Chesterfield, Derby and Dronfield (pp. 62, 75, 83). There is no mention of Friends in the less populous rural parishes.

#### DUBLIN

*Archivum Hibernicum*, 32, 1974, contains an article by Nuala Burke "A hidden church?", sub-titled "The structure of catholic Dublin in the mid-eighteenth century". In discussing prejudice in the city the author has the following:

"The assignment of the Quaker meeting house in New Row to the Calced Carmelites . . . seems to have been accepted locally by Catholics and non-Catholics alike until a visitor to the community from the continent protested that the use of such a building for Catholic services would give scandal to religious superiors—presumably those on the continent — at which the Carmelites moved to new premises." [p. 90]

#### ENGINEERS

*A biographical index of British engineers in the 19th century.* Compiled by S. Peter Bell (Garland reference library of social science, vol. 5), 1975, gives references to some 3,500 obituary notices of engineers in twenty of the main engineering journals of the 19th century.

Under each name is given date of birth (when known) and death, descriptive epithet or title of the person, and journal, volume and page reference for the obituaries traced.

There are several Fowlers and Peases, and William Watson Hewitson (1815-1863) locomotive manufacturer.

#### EXETER

*Exeter in the seventeenth century: tax and rate assessments, 1602-1699* (Devon & Cornwall Record Society New series, vol. 2), edited by W. G. Hoskins, has entry (p. 100) in Trinity parish poor rate of 1699, for "The Quakers house & garden 2d".

#### GREER MANUSCRIPTS

Facsimiles of letters from emigrants in America in the 1770s (John McDonnell, Quaker settler at Wilmington, N.C., and Thomas Wright, Quaker settler at Plumstead, Penna.) to Thomas Greer at Dungannon, co. Tyrone, appear in the Northern Ireland Public Record Office Education facsimiles 121-140: *18th century emigration*, 1972.

#### IRISH BANKS

*The emergence of the Irish banking system, 1820-1845*, by G. L. Barrow (Gill and Macmillan, 1975) includes a

preliminary section on the Banking scene in 1820, and gives a brief paragraph outlining the history of the Pike's bank in Cork (from 1740, but successor to a bank which the Hoares founded in Cork in 1680) which went on until Joseph Pike died in 1826.

#### KENDAL

The position held by Friends in the town of Kendal during the eighteenth century is sketched by J. D. Marshall (editor of William Stout's *Autobiography*, Manchester, 1967) in his *Kendal 1661-1801, the growth of the modern town*. Published to mark the Kendal charter year by Cumberland & Westmorland Archaeological Society and the Curwen Trust, 1975.

#### LANCASHIRE DIARISTS

J. J. Bagley, *Lancashire diarists* (Phillimore, 1975) casts its net wide. It includes a chapter on George Fox and William Stout of Lancaster, quoting from Fox's *Journal* and William Stout's *Autobiography*.

Criticism is disarmed when the author begins, "George Fox was neither a Lancashire man nor a diarist". We hope that this volume will lead some to seek out complete texts, happily still available in modern editions.

#### LEEDS, CARLTON HILL

*Northern History*, volume 10, 1975, includes an essay by Asa Briggs entitled "Local and regional in Northern sound broadcasting" in which he touches on the move of the B.B.C. in Leeds in 1933 to the premises in Woodhouse Lane, where "The studios, control room

and other offices in what had been the old Society of Friends' Meeting House, offered facilities, particularly for brass bands and for certain kinds of drama superior to those in Manchester". [p. 178]

Professor Arthur Taylor in an article on the progress of the teaching of history at Leeds university states [p. 154] that the diary of A. J. Grant on 27 November 1910 records that "When Joshua Rowntree spoke on St. Paul at the Friends' Meeting House, Grant had 'never heard a more stirring address' ". Professor Grant himself sometimes gave lectures in the series of evening lectures which formed part of Leeds Friends' winter programme at this period.

#### LINCOLN, 1903

*Victorian Lincoln*, by Sir Francis Hill (Cambridge University Press, 1974) gives details of attendance of adult worshippers at the Friends' meeting in 1903.

The figures are taken from the *Lincoln leader and county advertiser*, 14 March 1903: morning—10 men, 21 women; evening—23 men, 22 women; a total of 76 attendances for the day

#### LONDON

*Mid-Georgian London. A topographical and social survey of central and western London about 1750*, by Hugh Phillips (Collins, 1964) mentions the old Savoy Meeting House in the Strand nearly opposite Exeter Change (pp. 159, 290). A valuable feature of the volume is the notes on the occupation of the houses (details obtained from the contemporary rate books). Names of occupants may be traced through the index.

## NEWHAM, LONDON

"From the Tower to Barking", a chapter in *London in the country—the growth of suburbia* (Hamish Hamilton, 1975) by Guy R. Williams, includes a couple of paragraphs on the "small colony of reasonably wealthy Quakers who had bought or built houses in and around Upton Lane". The colony began with Dr. John Fothergill and his botanical garden (1762). It continued with the Gurneys and the Frys (at Ham House and Plashet House), and the Listers at Upton House, where Joseph Lister, later Lord Lister was born in 1827.

## NEATH ABBEY IRONWORKS

The Newcomen Society visited the Neath Abbey ironworks in the course of its Summer meeting in Cardiff, 1973. The report in the Society's *Transactions*, vol. 45, p. 184 mentions the leasing of the ironworks site to the Falmouth Quaker Fox family in 1792, and the subsequent developments in which Cornish names figure prominently for the next century.

## NEWRY ELECTION, 1868

All four Quaker electors in Newry at the 1868 Parliamentary election voted for the Liberal candidate, as did the large majority of the Catholic voters. The main Protestant denominations saw their members voting strongly Conservative. These facts are brought out in a table from election poll books printed on p. 111 of *The origins of Ulster Unionism* by Peter Gibbon (Manchester University Press, 1975).

## NONCONFORMITY IN POLITICS

*Nonconformity in modern British politics*, by Stephen Koss, professor of history, Columbia University (London and Sydney, Batsford, 1975) covers roughly the first forty years of this century. "A relatively brief episode", "a dispiriting story" are a couple of the final phrases at the end of the final chapter, titled "Lazarus Unraised". An appendix provides a survey of the general election candidates from 1900 to 1935, indicating party affiliation and nonconformist allegiance. Only in 1906 did the number of nonconformist MPs elected exceed 150.

## NORFOLK

*A bibliography of Norfolk history*. Compiled and edited by Elizabeth Darroch and Barry Taylor (University of East Anglia, 1975) has references to Friends in the county, and also some entries concerning Elizabeth Fry. The names of Eddington, Gurney, and Opie are noticed.

## NORTH CAROLINA

*The Colonial records of North Carolina [Second series]* issued by the Division of Archives and History, Department of Cultural Resources at Raleigh, N.C., include various documents and illuminating editorial comment concerning Friends in the colony during the late 17th and early 18th century. Friends were influential on occasion out of all proportion to their numbers, and not only because of the governorship of John Archdale (1694). Four volumes in the series have been issued up to 1974, covering years up to 1708.

## NORWICH

"The Quakers with their meeting in Goat Lane were dominated by the Gurney clan", so writes C. B. Jewson in his book *The Jacobin city, a portrait of Norwich in its reaction to the French revolution, 1788-1802* (Blackie, 1975). The author has used an array of manuscript and printed sources to good effect. He touches on the Gurney excursions into politics, and notes that their whig sympathies did not always overcome a reluctance to engage in political controversy. Charles Jewson sums up "Apart from the Gurney family Norwich Quakers did not at this period appear much in the public eye". "There was always a hearing for a gifted preacher", as at the time of the visit of William Savery in 1798, which had such influence on the life of Elizabeth Fry.

## PHILADELPHIA

The part played by the Society of Friends in dealing with poverty in Philadelphia in the first century of its existence is dealt with by Gary B. Nash of the Department of History, University of California in his paper "Poverty and poor relief in pre-revolutionary Philadelphia" (*William and Mary quarterly*, 3rd series, vol. 33, no. 1, Jan. 1976, pp. 3-30).

\* \* \*

*The papers of Robert Morris, 1781-1784*, E. James Ferguson, editor (University of Pittsburgh Press), vol. 1 includes a letter from Robert Morris, superintendent of finance during the war of the American revolution, to prominent Philadelphia Friends, 23 July 1781, essaying

to persuade them to raise money for a fund for relief of refugees from the Carolinas and Georgia.

Morris had a plan for a lottery to bring in funds for the project—as he wrote "making thereby a joint appeal to interest and Pity. But, as the members of your Society are not enclined to Lotteries, I cannot expect they will become adventurers; tho' they certainly will not omit to seize an occasion for exercising those mild and benevolent Principles by which they are actuated". [p. 375]

The Friends in their reply enumerated some of their previous recent relief efforts, and then proceeded to point to the war and the oppressive laws enacted in Pennsylvania which had brought about a great change in the circumstances of many members of the Society, "so that there are divers instances of many families in City and Country who are already nearly stripped of their substance". They felt that their efforts for the time being should be concentrated on relieving distress among their own members, so that their own poor would not become a charge on state funds. They had already sent "something considerable as a relief" to Friends in the Carolinas "who we apprehend are reduced to great straits". [p. 411]

## PHILADELPHIA PRINTING

*Benjamin Franklin's Philadelphia printing, 1728-1766: a descriptive bibliography*, by C. William Miller (Memoirs of the American Philosophical Society, vol. 102, 1974) includes a full survey of the output of the Franklin press, from the time

(1728) when he helped to complete the first Philadelphia edition of Sewel's *History* until the 1760s, from which period we may quote John Woolman's *Considerations on keeping negroes. Part Second*, 1762. A good many Quaker books are included in Franklin's publications, and there are some also, which the editor has had to reject from the Franklin press canon on maturer consideration of the full bibliographical and historical evidence. These corrections to earlier authorities are listed in a separate section.

#### PLAINNESS, 1745

Gerald Cragg's edition of *The Appeals to Men of Reason and Religion* (which forms volume 2 of the Oxford edition of the *Works of John Wesley*, Clarendon Press, 1975) reproduces some passages concerning Friends.

John Wesley deals with "the plain language", pointing out that it is really the use of a particular form, and goes on: "Either do not pretend to 'plain speech' at all, or be *uniformly plain*". (p. 255)

Wesley charges Friends with inconsistency in their attitude to dress. "For instance: this woman is too strict a Quaker to lay out a *shilling* in a *necklace*. Very well; but she is not too strict to lay out *fourscore* guineas in a repeating *watch*. Another would not for the world wear any *lace*, no, not even an *edging* round her cap. But she will wear point—and sees no harm in it at all, though it should be of twelve times the price."

The Quakers, Wesley writes, "will not touch a coloured *ribbon*, but will cover themselves with a *stiff silk* from head to foot.

They cannot bear *purple*, but make no scruple at all of being clothed in *fine linen*; yea, to such a degree that the 'linen of the Quakers' is grown almost into a proverb". (p. 256)

Can anyone identify Wesley's "daughter to one of the Quakers in London" who was "married in apparel suitable to her diamond buckle, which cost a hundred guineas"? (p. 257)

#### POLITICS, 1906-1914

*Radicalism against war, 1906-1914: the advocacy of peace and retrenchment*, by A. J. Anthony Morris (Longman, 1972) quotes from material in Friends House Library and elsewhere concerning T. Edmund Harvey, J. A. Pease and the Rowntrees.

#### POOL BANK

*A short history of the manor and parish of Witherslack to 1850*, by G. P. Jones (Cumberland & Westmorland Antiquarian and Archaeological Society. Tract series, no. 18. 1971) includes information about Quakers.

Friends were centred at Pool Bank in the far northern corner of the district. Thomas Pearson was fined in 1672 for holding a conventicle in his house there. George Fox stayed there on his way to and from Swarthmoor. Friends seem to have continued in this district right through the eighteenth century, or at least until 1786 when Thomas Thompson, "one of the people called Quakers", was witness in a dispute over timber.

Another Quaker family, this time towards the southern end of the manor, was that of Rowland Crosfield (d. 1707) and the Haws, descended from Crosfield's daughter, Mary Haw at Town End.