

Notes and Queries

HENRY ECROYD'S WATCH

For many years I have had in my possession a copy of a humorous letter about a watch needing repair, said to have been written by my great great grandfather in 1816.

The writer, Henry Ecroyd of Edgend (1765-1843), began his letter to Henry Spencer, Watchmaker, Burnley, as follows:

"Friend, I have sent thee my pocket companion which greatly stands in need of thy kind care and correction. The last time he was at thy school he was no ways benefitted by thy discipline—nor in the least reformed thereby . . ."

The letter ends with:

"Do thou regulate his conduct for the time to come by the motion of the luminary that rules over the day, and let him learn of that unerring guide the true calculation of his table and the equation of time, and when thou finds him converted from the error of his ways and conformable to the above mentioned rules, do thou send him with a true bill of charge drawn in the spirit of moderation, and it shall be faithfully remitted to thee by thy true friend, on the second day of the week commonly called Monday . . ."

I would be pleased to hear of the existence of similar letters. The following different versions have come to my notice up to now:

1. Tobias Gowell, 1883. "I send thee once more my erroneous watch . . . (for which) thou demandest the fourth part of a pound sterling." The watchmaker was clearly British, but the letter appeared in print in the *American Farm Implements Magazine*, 1883. Subsequent publications: *American Heritage Magazine* [c. 1961]; *American Horologist and Watchmaker* of Denver, Colorado, May 1975; *British Jeweller and Watch Buyer*, May 1976; and *The Friend*, 10 Sept. 1976, p. 1068.

2. [Unsigned.] "I herewith send thee my pocket clock . . ." Printed in Richard Pike, *Quaker anecdotes*, 1880, pp. 54-55.

3. John H. Giles, Leman Street, Goodman Fields, [London], to Ezra Enoch, watchmaker, London, [c. 1827-32]. "Friend Enoch: I have sent thee my erroneous watch . . ." [Information from George Edwards.]

4. P. H. Little Dale, 19 ix 1759, to "Friend Joseph, I desired Christopher Hopkins, who sells the dead letter, and gains much by trading in such books, to bring to thee an erroneous movement, called a watch . . ." From *The Lady's Magazine* for May 1796.

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RICHARD CLARIDGE

A 17th-century volume of Francis Bacon, with flyleaf inscribed: "Ex Libris Richardi Claridge", in Isaac Norris's library, is recorded in Marie

Elena Korey's catalogue of *The books of Isaac Norris (1701-1766) at Dickinson College* (Carlisle, Pennsylvania, 1976). The editor suggests that the owner concerned may possibly be Richard Claridge the Quaker schoolmaster (1649-1723) who was educated at Oxford and figures prominently as an author in Joseph Smith's *Descriptive catalogue of Friends' books* (1867).

FOTHERGILLIANA

Can any reader inform me of:

(i) The present whereabouts of Dr. John Fothergill's hat-box, bearing his initials in brass studs on the lid (sold by John Brigham, Darlington bookseller, perhaps to an American purchaser)?

(ii) Any details of the origins and history of the Richardson-Currer-Roundell Collection, which included Dr. Fothergill's watch and strap?

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T. B. MACAULAY

For one who established the Whig view of history as respectable, Macaulay has not had a good Quaker press—overtly because his obstinate misreading of sources did not allow him to correct demonstrated inaccuracies in his account of William Penn.

In *Macaulay and the Whig tradition* (University of Chicago Press, 1976) Joseph Hamburger draws attention to Macaulay's distrust of religious fervour, and how the historian observed a connection between religious extremism and civil conflict—"Bunyan and Fox and many others he described as being

bizarre and sometimes dangerous" (p. 14).

The author poses the question whether Macaulay's attitude may have been a reaction from his upbringing—his father, Zachary Macaulay, was an active and prominent member of the evangelical Clapham sect who had married Selina Mills, a Quaker.

A footnote quotes Macaulay's letter to his brother Henry (May 26th 1824) when the latter was in Liverpool working in James Cropper's counting house, and apparently considering whether to turn Quaker:

"the drab will become you. And you have already the demure look—the sharp eye to the main-chance, and the coolness—aye Hal, and, if I remember right, the obstinacy too" (see *Letters of T.B.M.*, ed. Pinney, 1974, i. 197).

WILLIAM PENN

We are grateful to Frank M. Wright, 16 Rosedene Avenue, Croydon CRO 3DN, for bringing to our notice references to William Penn and Warminghurst which appeared in the *Pharmaceutical Journal*, 1976, vol. 217, no. 5876, p. 3, under title "An Onlooker's Notebook. Sussex and the New World".

Penn moved to Warminghurst in 1677 where he had considerable land. In 1684 the Sheriff of Sussex was given a direction to apprehend him as "a factious and seditious person . . . [who] doth frequently entertaine and keepe unlawfull Assemblies and Conventicles in his dwelling house at Worminghurst [*sic*] to the terror of the Kings leige people".

FRANCIS RICHARDSON (d. 1688)

"Up from the bottom in Franklin's Philadelphia", by Gary B. Nash of the University of California, Los Angeles (*Past and Present*, no. 77, November 1977, pp. 57-83) opens with a reference to Francis Richardson (d. 1688) an emigrant from County Durham in 1681, whose family rose to affluence in the mercantile society of pre-revolution Pennsylvania, which this paper studies.

BARTON HILL, BRISTOL

University & community: essays to mark the centenary of the founding of University College, Bristol, edited by J. G. Macqueen and S. W. Taylor (University of Bristol, 1976) includes an article by T. K. Ewer entitled "The University Settlement", which outlines some of the social and educational work carried on at Barton Hill by, among others, Hilda Cashmore (the first warden), Lettice Jowitt, Marian Fry Pease and Mabel Tothill.

Elsewhere in the volume the active part played by the Fry family in the foundation of the College is noted, and the involvement of Marian Fry Pease (first Mistress of Method in the Bristol Day Training College, 1892) also went right back to the first day the College opened, "when on a September morning in 1876, [she] walked across Durdham Down, took a horse tram down Blackboy Hill and presented herself at the doors of 32 Park Row . . . to compete, successfully, for one of the three scholarships offered for women" (p. 41).

CHESHIRE SUFFERINGS

A chapter by T. C. Curtis entitled "Quarter Sessions appearances and their background: a seventeenth-century regional study", gives a few pages (pp. 143-52) to Cheshire Friends' concerns with the law during the persecutions at the end of the reign of Charles II in the volume edited by J. S. Cockburn, *Crime in England, 1550-1800* (Methuen, 1977. £10.50).

CUMBRIAN IRON

"The Cumbrian iron industry" by C. B. Phillips (University of Manchester) is the first essay in *Trade and transport: essays in economic history in honour of T. S. Willan* (Manchester University Press, 1977). It includes details about the Rawlinson and Fell forges, an alphabetical list of sites referred to, and a useful battery of references.

MADAGASCAR

Quaker History, vol. 66, no. 2 (Autumn 1977) includes (pp. 87-97) a brief survey by Bonar A. Gow of "The Quaker contribution to education in Madagascar, 1867-1895". He shows how Friends led by Joseph S. Sewell cooperated at first in the running of Congregational schools under the London Missionary Society until after a few years it was agreed that Friends should set up a completely separate Quaker mission establishment, with its own schools and churches. The high quality of the education given in the F.F.M.A. schools was recognized as giving the students a passport to a job in the administration; and the

educational work of the Friends' mission also fostered the growth of reading and an indigenous literature. Though Quaker influence began to decline after the French invasion in 1895, the early start given to Malagasy education by the Quakers & the Congregationalists had great impact on the island, and in the area of literacy Friends helped to transform Madagascar into one of the most advanced of all the pre-colonial African states.

NORTHERN FRIENDS

DONALD ROOKSBY, 7 Park Street, Millans Park, Ambleside, is collating an index system listing references to meeting houses, burial grounds, houses and other sites of historical interest, biographical notes on Friends of all periods, and other material relevant to Quaker history in Cumbria, North Lancashire, the Yorkshire Dales, the northern Pennines and the Border Country.

The loan of press cuttings, unpublished material, personal observations &c., would be particularly appreciated. It is hoped, at some stage, to make this research generally available.

THE ROYAL SOCIETY

T. L. Underdown finds two Friends only (William Penn, Edward Haistwell) members of the Royal Society in the 17th century ("Quakers and the Royal Society of London in the seventeenth century", *Notes and records of the Royal Society of London*, vol. 31, no. 1, July 1976, pp. 133-150).

In the course of his article Professor Underdown removes

the names of Sir John Finch, Anthony Lowther and Richard Lower from the list of Quaker Fellows or those of Quaker descent—Richard Lower, F.R.S. (1631-91) being ineligible because he was already grown up when Humphrey Lower his father became a Friend.

According to the list of elected members (p. 111 of the same issue of *Notes and records*), William Penn, elected 9 Nov. 1681, was inactive (never admitted, no payments of subscriptions, name never appeared in membership lists).

EARLY QUAKERISM

"Overcoming the world: the early Quaker programme", by Geoffrey F. Nuttall, the presidential address delivered to the Ecclesiastical History Society is published in *Studies in church history* (Basil Blackwell, Oxford, 1973) vol. 10, pp. 145-164.

QUAKERS YARD

Handlist of manuscripts in the National Library of Wales, part 31 (The National Library of Wales journal, supplement, Series 2, no. 31), p. 451, MS 13152A (Llanover C. 85) Miscellanea. [Volume includes:] "a copy of the inscription on the tomb of Lydia Phell, ob. 1699, in the Quakers' Yard near Newbridge, co. Glamorgan, with a description of the said Yard and a note on its connection with the Quakers (344, 354)".

SLAVE EMANCIPATION

An article on "Daniel O'Connell and American anti-slavery" by Douglas C. Riach (*Irish historical studies*, vol. 20, no. 77, March 1976, pp. 3-25) has a

footnote based on a letter from John Grubb to Joseph Grubb, 16 June 1826, in the Grubb letters, S.G.D.a, folder 10, no. 256 at Friends' Historical Library, Eustace Street, Dublin, which notes that some London Friends were objecting to the use of the word "emancipation" in reference to the anti-slavery cause because it smacked too much of Roman Catholic emancipation, then actively under discussion.

SLAVERY

Friends' activities in the anti-slavery movement in the United States in the 19th century are studied briefly in *The abolitionists: the growth of a dissenting minority*, by Merton Lynn Dillon (De Kalb, Northern Illinois University Press, 1974). The author notes that "Except for Quakers, religiously oriented abolitionists ordinarily found in religious doctrine no insurmountable obstacle in the way of accepting" violent means to aid their cause.

SLAVERY

To wash an Aethiop white: British ideas about Black African educability, 1530-1960 (Teachers College Press, 1975) by Charles H. Lyons includes brief notes on some Friends' concern in improving the lot of the negro. There are the famous names from Anthony Benezet to James Cowles Prichard and Wilson Armistead (and his *Tribute to the Negro*, 1848). The study ranges from the modern students of scientific methods of studying intelligence and varying human capacities, back to the careers of Olaudah Equiano and Benjamin

Banneker, negroes who were able to prove their capacities to doubters nearly a couple of centuries ago.

SOCIAL HISTORY

The Quaker family in colonial America: a portrait of the Society of Friends, by J. William Frost (New York, St. Martin's Press, 1973) is a valuable internal social survey of Friends in America in the colonial period. Examples and quotations are from American sources, but the studies (in chapters like, "Childhood: as the twig is bent", "Quaker school life", "Quaker marriage customs") have relevance for conditions among English 18th-century Friends. J. William Frost is chairman of Friends Historical Association Historical research committee.

SLAVE TRADE

Roger Anstey's *The Atlantic Slave Trade and British Abolition, 1760-1810* (Macmillan, 1975) inevitably contains a great deal of interest to Friends. In addition to a very extensive range of printed sources he has drawn upon manuscript material at Haverford and Friends House for the Quaker aspects of his account, one of the main aims of which is to examine the question: "how far can the groups which loom so importantly in traditional accounts of the abolition, Quakers and Evangelicals, be regarded as the actual dynamic of reform?" Professor Anstey demonstrates clearly, with detailed accounts of the beliefs of Woolman and Anthony Benezet, how Friends provided much of the impetus for the beginning of anti-slavery agitation in this

country. He shows, too, that English Friends initially were subjected to some pressure from their American counterparts to work up enthusiasm in the matter. In the end he seems to see the importance of Friends in the agitation being taken over by the more politically aware Evangelicals, outside as well as, quite obviously, inside Parliament. But this is all part of a much wider based account of the trade and its abolition, with sections devoted to the economic history of the trade, and to the changing intellectual climate with regard to slavery in the eighteenth century.

DAVID J. HALL

SOCIAL STATUS

"Dissent and catholicism in English society: a study of Warwickshire, 1660-1720", by Judith J. Hurwich (*Journal of British studies*, vol. 16, no. 1, Fall 1976, pp. 24-58) closes with the sentence: "Dissent by the early eighteenth century was on its way to becoming little more than one facet of an urban middle-class subculture."

In this study, the author quotes from Ernest Taylor, Alan Cole, Richard Vann and Hugh Barbour, and covers not only Warwickshire evidence, but also such general material as has become available in recent years concerning the social status of Friends.

STAFFORDSHIRE MEETING HOUSES

The buildings of England: Staffordshire by Nikolaus Pevsner (Penguin Books, 1974) mentions Friends' meeting houses at Leek, Stafford and Uttoxeter. The Leek

house dates from 1697, although few of the original features survive. The Uttoxeter M.H. in Carter Street is "a plain brick cottage of the early 18th century".

Stafford meeting house, Foregate Street, dates from 1730, and is an oblong brick house, with original panelling inside (pp. 170, 246, 290).

STAFFORDSHIRE

A history of the county of Stafford. Edited by M. W. Greenslade, vol. 17. (Victoria History. Oxford University Press, 1976.)

Friends were reported in visitation records in West Bromwich (1665, 1773) and in Walsall (1773). The development of the Walsall Meeting since 1932 is noticed.

SUSSEX

The table of returns of numbers of dissenting places of worship in Sussex, 1810-1851, in *The journal of the United Reformed Church History Society*, vol. 1, no. 7 (April 1976), p. 201, shows that Friends' places of worship never reached double figures during that period.

SYDNEY FRIENDS

Gwyneth M. Dow's *Samuel Terry, the Botany Bay Rothschild* (Sydney University Press, 1974) includes a few references to John Tawell, druggist and sometime Quaker, who built for Friends "a commodious meeting house" on Macquarie Street, Sydney. Samuel Terry himself (d. 1838), though not a Friend, sat on the committee of the Quaker Australian School Society.

TASMANIA

The Quaker collection of the Morris Miller library, University of Tasmania. A preliminary checklist, compiled by F. M. Dunn (Hobart, 1973) lists some 1,000 items, including older works on Quakerism presented to the library in 1971 by Hobart Meeting.

TEESSIDE

Teesside's economic heritage by G. A. North (County Council of Cleveland, 1975) includes much statistical material on commercial, industrial and communications development in the district. Of particular interest to Friends will be the sections on the rise of the engineering and other industries up to 1914. This study illustrates the wide spread of Quaker involvement in industry and railways during the 19th century. The Stockton and Darlington Railway is the enterprise which comes to mind immediately, but there were activities as diverse as sugar and textiles, quite outside the engineering and heavy industrial field.

TITHE BILL, 1736

The Quaker's Reply to the Country Parson's Plea (1736) which was Lord Hervey's answer from the government point of view to the Bishop of Salisbury's *The Country Parson's Plea Against the Quaker's Bill for Tythes* is noted in the course of Robert Halsband's *Lord Hervey, eighteenth-century courtier* (Clarendon Press, 1973), pp. 193-195. In the final debate on the Bill in the House of Lords Hervey spoke in its support, but to no avail;

the Bill was defeated, although it had passed the Commons.

Joseph Smith's *Descriptive Catalogue of Friends' Books*, ii, 460-461, does not assign an author to the first edition of the pamphlet, but gives the name "LordHarvey" against *An Answer to the Country Parson's Plea*, 2nd edition, 1736.

TRAVEL IN ITALY

R. S. Pine Coffin's *Bibliography of British and American Travel in Italy to 1860* (Firenze, Olschki, 1974. Lire 14,000), includes an entry for *A Narrative of some of the Sufferings of J. P. [Perrot] in the City of Rome*, 1661. Perrot set out for the Mediterranean in 1657 and visited Leghorn, Venice and Rome. "In 1658 he was committed to a madhouse, by order of the Holy Office, for preaching against the Catholic faith, but was released and returned to England in 1661." The second part of the *Narrative* contains the account by Charles Bayly of the journey from Calais to Rome and the imprisonment of Perrot.

The bibliography does not mention the accounts of the voyage of Sarah Cheevers and Katharine Evans and their imprisonment in Malta, or George Robinson, and the others who visited Italy in the course of their missions to the eastern Mediterranean.

WELSH LITERATURE

"Quaker and anti-Quaker literature in Welsh from the Restoration to Methodism", by Geraint H. Jenkins (Aberystwyth), an article in *The Welsh history review*, vol. 7, no. 4 (December 1975), pp. 403-

426, uses material in Friends House Library, including the Kelsall diaries.

WESTHOUGHTON MINUTE BOOKS

Hardshaw East Monthly Meeting newsletter, April 1977, reported the receipt by Monthly Meeting of two Westhoughton Preparative Meeting minute books, 1827-47 and 1847-55, and a Women's Meeting minute book, 1827-74. It was decided to pass these over to the Archives Department of Manchester Central Library which already holds similar minute books.

WESTMORLAND HERALDRY

An armorial for Westmorland and Lonsdale, by R. S. Boumphrey, C. Roy Hudleston and J. Hughes (Cumberland and Westmorland Antiquarian and Archaeological Society, Extra series, vol. 21, 1975), gives coats of arms and useful notes on the armigerous families of the county, now merged in Cumbria.

Under *ASKEW*, of *Marsh Grange* is the following: "The most famous member of the family was Margaret Askew (1614-1702), wife first of Judge Fell [q.v.] and then of George Fox. *Arms*. Argent a fess Gules between three asses passant Sable."

Also mentioned are the following families: Abraham of Swarthmoor, Backhouse, Braithwaite of Kendal, Bateman of Tranthwaite (Underbarrow), Beaufoy (allied to the London brewers), Collinson of Hugill (Peter Collinson, F.R.S.), Crewdson of Helme Lodge, Cropper of Ellergreen and Tolson Hall, Ecroyd, Fallowfield of

Great Strickland, Farrer, Fell of Swarthmoor, Ford of Ellel Hall, Fry, Halhead of Heversham and Natland, Gough, Hubbersty of Underbarrow, Lawson, Lloyd of Old Brathay, Rawlinson (various branches), Satterthwaite, Sessions of Kendal, Simpson, Stout of Lancaster, Wakefield, Whitehead of Raisbeck, Whitwell, and Wilson (of High Wray, and of Kendal).

WILTSHIRE

Swanborough hundred and the borough of Devizes are covered in vol. 10 of the *Victoria History: Wiltshire* (Oxford University Press, 1975. £27).

References are given to Friends and Friends' meetings in the parishes of All Cannings, Great and Little Cheverell, Market Lavington (a couple of paragraphs), Marden, Stert, Upavon, Urchfont and Wilcot, and in Devizes. Friends do not appear to have been strong in the area, although until 1775 Lavington gave its name to a monthly meeting.

WRAMPLINGHAM

"The graveyard that never has a visitor" is the title of an article in the *Eastern daily press*, 14 October 1974, concerning the old burial ground at Wramplingham, and Friends of the district. The author gives an informed account and quotes from the recollections of Anthony Eddington (clerk of Norwich Meeting).

WYCOMBE FRIENDS

In his article "Martin Llewellyn and 'Wickham Wakened, / or, / The Quakers Madrigall, / in Rime Dogrell'" (*Neuphilologische Mitteilungen*,

vol. 76, no. 3, pp. 448-456, 1975), John P. Cutts discusses the authorship of the anti-Quaker ballad of 1672, lampooning Friends in High Wycombe.

One example of the verse may suffice:

The Quaker and his Brats,
Are born with their Hats,
Which a point with two Taggs,
Ty's fast to their Craggs

YEALAND CONYERS

A note entitled "Under-registration in the Warton (Lancs.) registers" by R. Speake (*Local population studies*, no. 15, Autumn 1975, pp. 45-46) produces figures from the Yealand registers to give Quaker "baptisms", burials and marriages in the parish. The statistics are given by decades from the 1650s to 1812.

YORK

An inventory of the historical monuments of the city of York. vol. 4—Outside the city walls east of the Ouse (Royal Commis-

sion on Historical Monuments—England), Her Majesty's Stationery Office, 1975.

This volume includes brief notes and references to The Retreat, and an illustration (View by H. Brown, early 19th century). There are notices of the fine 18th-century houses in Bootham, and a plan and elevation of the house (nos. 29, 31 Lawrence Street) which Samuel Tuke bought in 1822 and extended.

YORKSHIRE

A history of the county of York, East Riding, vol. 3. Edited by K. J. Allison. (Victoria History. Oxford University Press, 1976.)

This volume mentions Friends in Harthill wapentake (where William Dewsbury was born in 1621 at Allerthorpe) at Barmby (1702 meeting house registration); and in Ouse & Derwent wapentake, at Skipwith and at Dunnington, Fulford, Hemingbrough, Stillingfleet and Thorganby (these last mainly from Archbishop Herring's 1743 visitation).