

## Notes and Queries

RICHARD BAXTER

*Richard Baxter and the Millenium: Protestant imperialism and the English revolution*, by William M. Lamont (Croom Helm, London, 1979) explaining Baxter's dismissal of the Quakers as "nothing but the Ranters", likens Friends of the Interregnum period to "wild beasts" when compared with the domesticated animals of George Fox's later years (p. 132).

GEORGE BISHOP

*The Huntington library quarterly*, Winter 1978, vol. 42, no. 1, pp. 15-41 includes an article by Barbara Taft entitled "*The Humble Petition of Several Colonels of the Army: causes, character, and results of military opposition to Cromwell's Protectorate.*" In it George Bishop makes a brief appearance (pp. 20, 21). According to John Thurloe, George Bishop, who formerly had been in charge of domestic intelligence under Thomas Scot, saw a draft of the colonels' "Petition"—largely the work of John Wildman—and shewed it to Bradshaw the regicide. This shows George Bishop to have continued active in national politics right into the autumn of 1654, the very time when he had become committed to the Quaker cause and was having Friends' meetings at his house in Bristol.

BRAITHWAITE FAMILY

An interesting book on what may seem a dull subject is W. J. Reader's study of the London

Stock Exchange as viewed through the records of a broking firm, the great majority of whose partners trace lineage back to Isaac and Anna (Lloyd) Braithwaite of Kendal. The book, published by B. T. Batsford Ltd., 1979, is entitled: *A House in the City; a study of the City and of the Stock Exchange based on the records of Foster & Braithwaite, 1825-1975.*

GIDEON BUCK

*Whitby in 1851, a description of the town based on the Census records*; collated by Eric Rodway (Sleights, Whitby, the author, 1978. £1) includes a detailed list of the census enumeration in Grape Lane, just on the East side of Whitby bridge. House 47 included: "Gideon Buck, a master brazier employing 3 men and 1 apprentice. He was a widower of 58, his wife Grace having died in 1833. Only 3 of their 6 children were at home, 2 having died in infancy and the eldest son John (b. 1823) presumably living elsewhere. Ann (29) and Elizabeth (23) had no employment, while Gideon the son (22) was a merchant's clerk. They had a servant Elizabeth Ferguson (24). This family were Quakers, and would no doubt attend the Friends Meeting House round the corner in Church Street." (p. 27).

SIR THOMAS FOWELL BUXTON

The List and Index Society, Special series, vol. 13, consists of a calendar by Patricia M. Pugh of the papers of Sir Thomas Fowell

Buxton, 1786–1845, at Rhodes House Library, Oxford. The volume provides the key to a major collection of papers on the movement against slavery and the slave trade during the first half of the 19th century.

#### CLARKS OF STREET

*Bowlinggreen Mill, a Centenary History*, by Michael McGarvie (Avalon Leatherboard Company Limited, 1979), is the story of the mill at Street which has formed a significant part of the Clark family enterprises in mid-Somerset. The volume is attractively produced, with illustrative facsimiles, maps and views.

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*A History of Shoemaking in Street, Somerset: C. & J. Clark, 1833–1903*, by George Barry Sutton (York, William Sessions, 1979), is an edition of an academic thesis on the business history of the firm when it was a partnership. It is supplemented by a note about the family, and a family tree.

#### EDWARD DEEKES

Edward Deekes, Quaker, of Bury St. Edmunds was made an alderman, 14 May 1688, and attended meetings of the corporation four times between 28 June and 3 Sept. 1688. This information is given in Pat E. Murrell's "Bury St. Edmunds and the campaign to pack Parliament, 1687–8" (*Bulletin of the Institute of Historical Research*, vol. 54 (1981), p. 188–206).

#### FOWLERS OF LEEDS

*The Story of the Steam Plough Works: Fowlers of Leeds*, by Michael R. Lane. With a foreword by Isabel A. Pelly (London,

Northgate Publishing Company Limited, 1980. £17.50) traces the history of John Fowler & Co. and their steam ploughs, traction engines and locomotives during a century of experiment, world-wide sales and boom, ending with the inter-war slump and final closure in 1947.

No great firm is likely to have a single hero, and this is true of Fowlers, but the prominent figure in the story is John Fowler (1826–64), who married Elizabeth Lucy, daughter of Joseph Pease of Darlington, to which place the widow and young family moved back after John had died from injuries received from a fall from his horse one frosty morning in the winter of 1864.

#### GEORGE FOX

M. R. Austin, "Bible and event in the *Journal* of George Fox" (*Journal of theological studies*, N.S. vol. 32, pt. 1 (April 1981), pp. 82–100), discusses, with examples, the way in which Fox's deep knowledge of the Bible and biblical language may have influenced how, in retrospect, he recounted his "openings" and experiences.

This is an interesting field for study. Although papers survived from which George Fox, writing or dictating at Swarthmoor in the mid 1670s with Thomas Lower, could refresh his memory, this was often a quarter of a century or more after the transactions occurred which he was endeavouring to describe.

The author finds that, "Although it is true that by no means all the visions of George Fox can be traced to a biblical origin, so steeped is he in the Bible that almost invariably he dreams biblical dreams".

GEORGE FOX, OF TREDREA  
(d. 1858)

H.A.F. Crewdson (Church House, Slindon, Arundel, West Sussex, BN18 0RB) has produced an illustrated 140-page book of family history in the 19th century under the title of *George Fox of Tredrea and his three daughters: a century of family history* (obtainable from the author, £4). The three daughters were Ellen (Mrs G. B. Crewdson), Jane (Mrs Thomas Crewdson) and Tabitha (Mrs Wm. Reynolds Lloyd).

The author recalls the tragedy on Milnthorpe Sands which struck the nurse and two children of Mrs G. B. Crewdson who were drowned in May 1842. The melancholy accident was recorded at the time in the *Annual Register* (26 May 1842, Chronicle p. 95), having been reported nationally.

BENJAMIN FURLY

Benjamin Furdy and his family appear as correspondents, business and literary associates in the third volume of the Clarendon Press edition of *The correspondence of John Locke* edited by E. S. de Beer (1978). The period covered runs from 1686 to 1690. During much of the time Locke, until he returned to England when Princess Mary (later Queen Mary II) came over after the Revolution, is addressed at the house of Benjamin Furdy in Rotterdam.

The correspondence has a score of references to William Penn.

One letter of Furdy refers to a letter of his "writ into Scotland" (May 1689) and says, "I am sick of anything that looks like sectism, singularitys, and authority" [p. 625].

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*Notes and queries*, Feb. 1979, p. 51 includes a report of a letter to Furdy from Lord Shaftesbury, 15 Nov. 1700, in the Public Record Office, P.R.O., 30/24/20/15.

THOMAS HODGKIN (1813-1913)

"History was his ball-game and his league was First Division".

This quotation comes from an engaging article: "Hodgkin: Quaker and Historian", by Leslie James, which appears in *The Harvester*, April 1980 (Paternoster Press) pp. 103-7, together with cover picture portrait of Thomas Hodgkin, by courtesy of Friends House Library.

HUNTSMAN FAMILY

The marriage of Thomas Huntsman of Elloughton and Jane Nainby of Brigg, the parents of Benjamin Huntsman the iron-master, is noticed in William Richardson's *Some useful consumers of waste: history in two marshland parishes—Adlingfleet and Whitgift* (York, 1979), pp. 62, 63.

GEORGE KEITH

"Works of George Keith printed in America: a chronological bibliography", by William S. Reese (*Princeton University Library chronicle*, vol. 39, no. 2, Winter 1978, pp. 98-124) lists some 34 works published in the colonies between 1689 and 1709. Full titles, descriptions, and references are given, together with a few locations of copies in American libraries (in one or two cases photostat copies only located.)

HANNAH KILHAM

*The powerful bond: Hannah Kilham 1774-1832*, by Mora

Dickson (London, Dennis Dobson 1980. £7.50) is a well-produced biography of Hannah (Spurr) Kilham, widow of Alexander Kilham (who formed the Methodist New Connexion in 1797).

Hannah Kilham joined Friends in Sheffield in 1803. She developed an interest in schooling for freed African slaves and pioneered work in reducing their languages to writing. In the 1820s she went out as a missionary to West Africa. At Charlotte in Sierra Leone on 24 August 1831 she gave to a group of Yoruba girls newly arrived at the mission school their first lesson in their native language.

#### WILLIAM H. MARWICK

*Essays in Scottish labour history: a tribute to W. H. Marwick*, edited by Ian MacDougall (Edinburgh, John Donald, 1978). This volume includes a biography and bibliography of W. H. Marwick incorporating notice of his articles in *Journal F.H.S.*

#### PECKOVER FAMILY

An exhibition at Peckover House, Wisbech (now a National Trust property) organised by the Wisbech Society displayed varied material including printed books, diaries, letters, paintings, photographs and embroidery concerned with the Peckovers and Penroses. Ending in September 1980 the exhibition made an appearance for two weeks at the King's Lynn Festival. Books from the famous collection of Lord Peckover dated from 1488 and a letter from Clarkson (also a Wisbech man) were of particular interest.

DAVID J. HALL

#### STEPHEN ROBSON (1741-79)

Peter Davis (of the Hancock Museum, Barras Bridge, Newcastle upon Tyne): "Stephen Robson's *Hortus siccus*" (*The naturalist. A quarterly journal of natural history for the North of England*. April-June 1981, no. 957, vol. 106, pp. 67-73)

Peter Davis traces the descent of the *Hortus siccus* or collection of dried plants, still surviving today in three bound volumes, made by the Quaker botanist Stephen Robson of Darlington (well-known as the author of *The British Flora*, 1777), and quotes correspondence between Robson and Robert Harrison and William Curtis referring to the collection of specimens.

There is a brief family tree showing the descendants of Thomas Robson (1691-1771) of Darlington, father of Stephen.

#### WILLIAM SMEAL

Janet Fyfe's edition of the *Autobiography of John McAdam, 1816-1883* (Scottish History Society, 4th series, vol. 16, 1980) has a brief biographical note on William Smeal, editor of the *British Friend*, secretary of the Glasgow Emancipation Society in the 1830s and active in parliamentary reform movements for the next thirty years. In 1871 William Smeal took the chair at a meeting to raise funds for those made destitute by the Franco-Prussian War.

#### SYDNEY SMITH

Alan Bell, *Sydney Smith* (Clarendon Press, 1980, pp. 104-5) writing of Smith's period at Foston-le-Clay, near York says:

"In spite of his once having told a humourless neighbour at

dinner that his one secret desire was 'to roast a Quaker', Sydney was particularly sympathetic to the Society of Friends, who were very strong in the neighbourhood. He found them an obvious subject for banter: 'A Quaker baby? Impossible! There is no such thing; there never was; they are always born broad-brimmed and in full quake.'

The author draws attention to Smith's sympathetic essays in the *Edinburgh Review* on 'Mad Quakers' (The Retreat, York, 1814) and 'Prisons' (Elizabeth Fry, 1821).

#### STURGE FAMILY

*Gaunts Earthcott to Frederick Road: an account of the Sturges of Birmingham*, by Sylvia Lloyd Lewin (32pp. illus., 70p), is an historical pamphlet published for the occasion of the Sturge family visit on 19 July 1980 to Frenchay and the district north of Bristol, where the family lived when Quakerism was first embraced by the first Joseph Sturge (d. 1669).

#### THOMPSON, OF RAWDON

The Spring 1979 issue of *Quaker History* (vol. 68, no. 1) includes a note by Thomas Bassett on William Cobbett's Dedication of Jeremiah O'Callaghan's *Usury* to the Society of Friends, with its uncomplimentary references to "that sleek and saintly old blackguard, Isaac Wright", and Francis and Jeremiah Thompson, who with Benjamin Marshall established the first New York to Liverpool packets in 1817.

Thomas Bassett's notes from American sources may be supplemented by the account given by Herbert Heaton of the Thompson family of Rawdon, cloth manufacturers in his

"Yorkshire cloth traders in the United States, 1770-1840" (Thoresby Society Publications, 37). Heaton states that Jeremiah Thompson was unmarried.

The Yorkshire Quarterly Meeting Digests record the birth of Francis, son of James (cloth-maker, d. 1785, aged 56) and Mary Thompson of Rawdon, on 16 Nov. 1772, and of his nephew Jeremiah (born 9 Dec. 1784), son of William (clothier, 1758-1821) and his wife Betty, of Rawdon.

#### TOWSE OF GARTON

*An account of an estate in Garton in the East Riding, the property of the Towse family, 1537-1800, with a note on the Somerset branch of the family*, 1980, a privately printed pamphlet by Clive Towse, brings to notice Richard Towse (sometime prisoner in York Castle for refusal to pay tithes, died 1686) and other members of the family. These latter include Sarah (who married David Milner of Carnaby, 1683), Jeremiah, and Timothy (a Quaker minister, died 1743). Timothy Towse appears in the list of Ministers deceased in Pearson Thistlethwaite's *Yorkshire Quarterly Meeting*, p. 426.

There are more than two score entries under the name of Towse (Tows, Touse) for the East Riding and York, from the 1650s to the middle of the 18th century, in the Yorkshire Quarterly Meeting Digest of registers at Friends House Library, London.

#### VIVERS FAMILY

*Banbury corporation records: Tudor and Stuart*. Calendared, abstracted and edited by J. S. W. Gibson and E. R. C. Brinkworth

(Banbury Historical Society, vol. 15, 1977). This volume includes notes on the Vivers family, and in particular, Edward Vivers woollendraper 1622–1685. (For Edward Vivers see *First Publishers of Truth*; Richard Vivers (d. 1727) was a friend of Thomas Ellwood).

## WALT WHITMAN

*The Homosexual Tradition in American Poetry*, by Robert K. Martin (Austin, Texas and London, 1979) contains a number of references to the influence of Friends in Walt Whitman's verse, suggesting notably that his repeated use of the phrase "hand in hand" in *The Sleepers* is derived from the closing handshakes of a meeting for worship. D. J. H.

GERRARD WINSTANLEY  
(1609–76)

"Gerrard Winstanley's later life", by James Alsop, seeks to "demonstrate beyond reasonable doubt that Winstanley adopted Quakerism and returned to a London commercial career in his later life". (*Past and present*, no. 82, Feb, 1979, pp. 73–81.) James Alsop reviews the evidence on the case and quotes R. T. Vann's article in *Jnl. F.H.S.*, 49 (1959–60), pp. 41–6, 133–6.

## GUISBOROUGH

*Guisborough before 1900*, by B. J. D. Harrison and G. Dixon (Guisborough, G. Dixon, 1981) contains a chapter on "Early Nonconformity", with a section devoted to Friends. This traces briefly the history of the Society of Friends in the town, and its meeting places down through the years, from the time of the visits of George Fox and John Whitehead in 1651 and 1652.

Meetings ceased in 1918, but the burial ground is still (1980) owned by Friends.

## LINCOLNSHIRE

*Lincolnshire returns of the Census of Religious Worship, 1851*. Edited by R. A. Ambler (Lincoln Record Society, vol. 72, 1979).

This volume includes a dozen returns for Friends' meetings in the county: Spalding (no. 117–8), Gedney (170–1), Brant Broughton (erected 1701; no. 460, 1290) and Brigg (1287) all held meetings on Census Sunday 30 Mar. 1851. Waddington (no. 545) and Lincoln (no. 594) did not.

The registrar reported on Waddington; Erected about 1600; About 10 sittings little elevated [the ministers' gallery]; only one service here about one in two or three years; Friends have nearly all left this neighbourhood; about 25 years since it was regularly used.

Lincoln, Park Lane F. M. H. (built previous to the year 1700) accommodated about 100; attendance of 70 on two days quarterly [*presumably* Lincolnshire Q.M.].

## LONDON

*Trade, religion, and politics in London in the reign of William III*, by Gary Stuart De Krey (Princeton University Ph.D., 1978) deals in part with Friends. The author has used records at Friends House Library.

"For the most part, the London Quakers were preoccupied with their own concerns and took little notice of the political, commercial, and financial developments in the larger society of which they were nominally a part". (p. 145).

The value of this work is diminished for the English reader in that the appendix giving brief sketches of over 600 London dissenters, and the sources employed in identifying them, is not in the reprint produced by University Microfilms International, P.O. Box 1764, Ann Arbor, Michigan, U.S.A. 48106.

Membership of London Six Weeks Meeting serves as a guide to the leaders among Friends in the capital. The 140 substantial Quakers formed "a prosperous and thriving group of small overseas merchants and domestic shopkeepers". "About 5% of the London merchants of 1695 or 1696 were Quakers." (p. 142) Of these, over half traded with the colonies.

The author finds that concentration of Friends sometimes rose to 20 percent of the population in streets in the immediate vicinity of the meeting houses at the Bull and Mouth, Devonshire House and Gracechurch Street.

#### LUTON

*The Story of Luton*, by James Dyer and John G. Dony (3rd edition, Luton, White Crescent Press, 1975) provides glimpses of Friends in the town from the time of John Crook (from Beckerings Park) to the present. Among families mentioned are those of Marsh, Lucas, Seebohm and Latchmore.

#### MALTON FRIENDS

*Malton in the early nineteenth century* [by William Charles Copperthwaite]; edited by D. J. Salmon (North Yorkshire County Record Office publications, no. 26), 1981, includes notices of Malton Friends' Meeting.

The new meeting house (1824) had sittings for 500; there were 40 members. Average attendance on Sunday morning 30, afternoon 20, on weekdays 25. From 1773 to 1839 there were 46 baptisms [!], 112 burials, 16 marriages. The meeting house had a free library of 260 volumes circulating amongst the Society.

There is a drawing of the meeting house in Greengate.

#### MASHAM

*Days of Yore: a history of Masham and district*, compiled by Susan Cunliffe-Lister (published by the author, 1978. £3.50) has the following paragraph concerning Friends:

"The Society of Friends—  
"The Quakers"—had a meeting-house in Masham, which at one time was the house on the corner of College Lane and Black Bull Lane. They also had a burial ground at Ellington; this was very much a Quaker village as they had a tannery there... Quaker Terrace in Masham was so named because the Quaker family of Rowantree built a dairy there." (p. 139).

The volume includes two letters to Robert Arthington, the prominent Friend of Farnley, near Leeds (pp. 85, 86).

#### MEETING DISCIPLINE

*Power, authority, and the origins of American denominational order: the English churches in the Delaware valley, 1680-1730*, by Jon Butler (Transactions of the American Philosophical Society, vol. 68, part 2, 1978) studies church government in the early period of Quaker settlement, and deals quite largely with evidence

from Friends' records in Philadelphia Yearly Meeting and uses comparative material from this side of the Atlantic.

#### MEMBERSHIP FIGURES

*Churches and Churchgoers: patterns of church growth in the British Isles since 1700*, by Robert Currie, Alan Gilbert, Lee Horsley (Clarendon Press, Oxford, 1977) is a study "based on a comprehensive survey of the quantifiable aspects of church life".

The authors conclude that the Society of Friends has "exhibited steady but low growth". The estimates for various dates in the early 19th century are taken from J. S. Rowntree, *Quakerism, past and present* (1859), and from 1860 onwards from the annual returns to London Yearly Meeting. The membership fell from 18,000 in 1821 to under 14,000 in the 1860s and then climbed steadily for the next hundred years to 21,000 in the 1950s and 1960s, dipping to below 21,000 at the end of the 60s, when the series of figures ends.

Totals for Friends recorded as attending meetings for worship in the 1851 religious census are given, and likewise there are figures (at about ten-yearly intervals) for Quaker marriages from 1850 to 1967 (1840, 81; 1900, 77; 1962, 91); the highest figure, 137, occurred in 1919.

#### MONMOUTH

Keith Kissack's *Monmouth—the making of a county town* (Phillimore, 1975), pp. 46–47, has a brief notice of the Quaker meeting house and burial ground at the Pent in Llanvihangel-Ystern-Llewern and the inscription on the tombstone of Walter Jenkins, a prominent member of the Society in its early years:

Walter Jenkins lieth here  
Whose heart to god was  
found sincere,  
As by a vision did appear  
From him who loved his soul  
full dear.

This burying place contrived  
he  
For other friends interred  
to be.

He left the Body the 30th day  
of the fifth month, 1661.

#### NEWCASTLE UPON TYNE

"The Newcastle clergy and the Quakers" by Roger Howell, Jr, is a well documented account covering the Interregnum period (*Archaeologia Aeliana*, 5th series, vol. 7, 1979, pp. 191–206).

#### NORFOLK

*Norfolk lieutenancy journal, 1660–1676*. Edited by Richard Minta Dunn (Norfolk Record Society, vol. 45, 1977).

The volume includes references to defaulters who did not appear properly equipped for the militia at the musters. A thorough record kept from 1669 reveals that a majority of the defaulters were "respited" their fines, and perhaps this held good at other periods. The editor remarks: "It should be noted, however, that the laws were always scrupulously executed against Quakers". Entries for villagers of Tasburgh in the summer of 1674 illustrate the point:

"Depwade Hundred: A list of the defaulters in Lt. Collonell Sir John Knyvett's foot company att the muster at Mulbarton Green the 9th of June last.

Tasborow: Stephen Cullin, the souldjer, appeared but without his arms, for Thomas Tyrrell and John Goodwin, being Quakers,



and in whose arms the said Cullin serveth, refuseth to send the arms and to pay the soldier and muster master his fee."

#### NOTTINGHAMSHIRE SUFFERINGS

"Robert Thoroton, Nottinghamshire antiquary (1623-1678)" an article by Adrian Henstock and Keith Train (*Transactions of the Thoroton Society of Nottinghamshire*, vol. 81 (1977), pp. 13-32) notes Thoroton's attitude to Friends. "Thoroton regarded the Quakers as the worst of the "fanaticks" as they denied the rule of the king in their refusal to take the Oath of Allegiance and the rule of the church in their refusal to attend divine service or to pay tithes." Prosecutions against conventicles in the county were numerous in the period when Thoroton was appointed a magistrate in the 1670s until his death in 1678, although there were none before and few after.

#### OXFORDSHIRE

*Bishop Fell and nonconformity: visitation documents from the Oxford diocese, 1682-83*, edited by Mary Clapinson (Oxfordshire Record Society, vol. 52, 1980) includes material concerning Friends. Friends' records of the period are noted as being at Berkshire Record Office and at Oxfordshire Record Office.

In 1669, Quaker conventicles were reported at Adderbury, Bloxham, Brize Norton, Charlbury, North Leigh, Henley, Shipton under Wychwood, Sibford Gower, Tadmarton and

Warborough. There were 14 Quakers at Hook Norton in 1683.

The vicar of Lewknor wrote (4 July 1682): "A Quaker and his wife who have wasted their estate in propagating that faction, are lately run away for debt."

A long letter from Tho. Thomlinson, rector of South Weston (in Aston deanery), to the bishop, 9 June 1682, mentions one family of Quakers in the parish (tentatively identified as Richard and Elizabeth Hollyman), and gives an extended report of his discourse with the master of the family, on "the cause of his seperation and apostacy". The account concludes: "your Lordships knows the quakers to be a sort of obstinate and self-willed people, but I finde these with whom I have to doe a little more civill then they have beene formerly".

#### PACIFISM, 1914-45

Martin Ceadel's *Pacifism in Britain, 1914-45*, Clarendon Press, 1980 (Oxford historical monographs), is based on an Oxford thesis. Extensive reading in printed and manuscript sources is revealed in a wide-sweeping and thoughtful survey.

Although the account glances back to the Peace Society (founded 1816), the author views the 1914 War as marking the beginning of the modern British pacifist movement. The three divisions into which the volume separates are dominated by the impact of the two world wars. The final section (from 1936) deals substantially with the Peace Pledge Union.