

Notes and Queries

PEACE SOCIETY

Alexander Tyrrell, of la Trobe University, writes on "Making the millennium: the mid-nineteenth century peace movement", in *The Historical Journal*, vol. 20, 1978, pp. 75-95. The author deals with the part Friends played together with political figures on the radical side in national affairs in publicising their advocacy of peace. Not all Friends were persuaded to go along with Joseph Sturge and Samuel Bowly, and the author has a quotation from the mouth of Samuel Gurney, who said he did not go to meetings of the Peace Society to listen to attacks on the aristocracy. The author mentions the work of Stephen Frick on Joseph Sturge, recently published in this *Journal*.

PROPHECY AND MILLENARISM

Prophecy and millenarism: essays in honour of Marjorie Reeves. Edited by Ann Williams (Longman, 1980) includes an essay by Christopher Hill on the Muggletonians which has much concerning relations with Friends.

In another essay, "Christian magistrate and Romish wolf", William Lamont mentions Richard Baxter's attack on Friends as crypto-Papists, and James Nayler's reply in his *An Answer to a book called the Quakers Catechism* (London, 1655, p. 13) stating that Friends did believe the Pope was Anti-Christ. Nayler, indeed, cast his net wider; what he wrote was:

"we confess the Pope to be Antichrist, and all your Popish Clergy of his Linage".

QUAKER ACT FINES

The Record Society of Lancashire and Cheshire's volume 121 (1981) containing *Proceedings of the Lancashire Justices of the Peace at the Sheriff's table during assizes week 1578-1694* prints evidence (pp. 109, 114) that fines from Quakers under the Quaker Act were assigned to the maintenance of the County jail, concerning whose conditions George Fox and others were complaining (1663, 1664).

SLAVE TRADE

The campaign for the abolition of the British slave trade: the Quaker contribution, 1757-1807, by Judith Gaile Jennings (University of Kentucky Ph.D., 1975; University Microfilms International, 1978) uses Friends House and other Quaker records to very good effect in tracing the ways in which abolitionist Friends used their experience in political activity to alert public opinion and try to persuade Parliament to end the slave trade. The victory and the Parliamentary success belongs to Wilberforce, but he could not have begun to work if the ground had not already been prepared by Granville Sharp, Thomas Clarkson, and the "Quaker stalwarts" whose energy and perseverance carried the moral campaign to the country.

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"The anti-slave trade agitation in Manchester", by E. M. Hunt (*Transactions of the Lancashire and Cheshire Antiquarian Society*, vol. 79 for 1977, pp. 46-72) traces Manchester involvement up to 1792 in the campaign which succeeded with the passing of the Abolition Act in 1807, twenty-four years after the London Meeting for Sufferings had set up its committee on the slave trade.

The author brings out the connection between this movement and other humanitarian and developing radical activities in the town. The Manchester Friend most prominent was Joseph Atkinson.

WEALTH

Men of property—the very wealthy in Britain since the industrial revolution (Croom Helm, London, 1981) by W. D. Rubinstein bases conclusions on a study of estates from probate records. The author calculates that 5 percent of the total wealth-holders were Friends—a much greater proportion than their numbers in the whole population.

"When one has named the most celebrated Quaker dynasties, like the Gurneys, Peases, Barclays and Cadburys, one has virtually exhausted the roll-call of Quaker wealth; in contrast to the Anglicans, there are very few names of those who were just as wealthy but unknown." (p. 154)

WELSH LITERATURE

Literature, Religion and Society in Wales 1660-1773 by Geraint H. Jenkins (Cardiff, 1978) repeats some of the information in his *Welsh history review* article noted in this *Journal* in 1978 (see pp.

164-5), but sets it to advantage in the much wider context of religion in Wales, showing for example both the contribution of Friends to the religious attack on profane language and the opposition of other dissenters to Friends' preaching and publishing.

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WHITBY FRIENDS

James Cook, maritime scientist, by Tom and Cordelia Stamp (Whitby, Caedmon of Whitby Press, 1978. £3.95) introduces John Walker (the Quaker ship-owner to whom James Cook was apprenticed for three years), the Walker household in Grape Lane, where the house still stands, and the circle of Whitby Friends, who in the eighteenth century were known to find themselves in receipt of reprimands from meetings for discipline for sending their ships out armed.

An Appendix reproduces some of Friends' Advices of the period.

WHITE HART COURT, LONDON

"Seven centuries in White Hart Court", by Priscilla Metcalf (*Guildhall studies in London history* vol. 4, no. 1. pp. 1-18, 1979) adds information to that already available concerning Friends' occupation of the site, which for just short of two centuries included the Gracechurch Street Meeting House. Beginning with the "slightly mysterious" advent of Friends to a portion of the property a year or so after the Great Fire, the account traces the descent until Friends finally surrendered their lease in 1862 (pp. 13-16).

Four plates illustrate the article, including a plan of the 1680s, and a plan on a lease of 1760.