

Notes and Queries

WILLIAM ALLEN, F.R.S.

The friendship of William Allen, Robert Barclay (1751-1830) and others for John Norton the Cherokee Indian adopted into the Mohawk tribe, is noticed in the Champlain Society's publication, vol. 46, *The Journal of Major Norton, 1816*, edited from the Alnwick manuscript by Carl F. Klinck and James J. Talman (1970).

WILSON ARMISTEAD

Christine Bolt's *Victorian attitudes to race (Studies in social history, Routledge, 1971, £3.00)* covers many aspects of the subject. There is an appendix "Some notes on Abolitionist attitudes to race" which mentions the work of Wilson Armistead, the Leeds Friend who was the author of a number of remarkable books on the Negro, anticipating twentieth-century scholarship and seeking to prove that Africans had long contributed to the civilization and progress of the world. (p. 228)

DAVID BARCLAY (d. 1768)

David Barclay traded as a linen draper at 108 Cheapside in the City of London; he married as his second wife Priscilla Freame, daughter of John Freame, banker, of Lombard Street: their son John later became a partner in the Freame Bank, and eventually gave his name to the Bank.

After the Great Fire of 1666 it had become customary for the King of England during the first year of his reign to view the Lord Mayor's Procession from

the first floor balcony of 108 Cheapside, and this continued after it had come into the possession of a Quaker family.

In 1761, David Barclay entertained George III and Queen Charlotte with other members of the Royal family.

One hundred years later in 1861 the premises were pulled down, and among the lots sold was the wainscoting from the first floor room, described in an advertisement in *The Times*, June 10, 1861: "A fine old oak panelling of a large dining room with chimney-piece and cornice to correspond, elaborately carved in fruit and foliage, in excellent preservation, 750 feet superficial, from 107 and 108 Cheapside, immediately opposite Bow Church."

This lot was purchased by Mr Morris Jones who used it to cover the walls of his dining room at Gungrog near Welshpool. Barclay's Bank has recently purchased this panelling and used it to line the walls of their Board Room at the headquarters of the Bank in Lombard Street, London.

GEORGE W. EDWARDS

THOMAS BRADFORD, Carpenter
Thomas Bradford, carpenter, of Bristol (Bristol Record Society's publications, vol. 26, p. 195), shipped iron, nails and lead, on the *Society of Bristol*, May 2, 1682, and he doubtless sailed in that ship to Pennsylvania. A note in *Publications of the Welcome Society of Pennsylvania*, no. 1, p. 43 gives further information.

JOHN BRIGHT

The Sir Isaac Holden (Sir Isaac Holden, 1st bart., 1807–1897, *D.N.B.*) collection of business and family papers, *c.* 1840–1897, in the University of Bradford Library, includes letters from John Bright in 1867 (Bundle numbered 5), and August 1868 (Envelope 53).

The Library has issued a brief inventory of the contents of the collection, April 1971.

As would be expected, John Bright (along with other Friends) appears prominently in P. F. Clarke's *Lancashire and the New Liberalism* (Cambridge University Press, 1971)—the "New Liberalism" of the title filling the forty years up to the 1914 War.

CANANUEL BRITTON

One Kendall Britain has 2 cwt. wrought iron, and 7 cwt. nails loaded on the ship *Society* of Bristol (Thomas Jordan, master) on May 2, 1682, for Pennsylvania. A note to the entry in *Publications of the Welcome Society of Pennsylvania*, no. 1, p. 43, states that he was probably Canawell Britton who had died intestate by February 27, 1682/3; see *Chester Court Records* (Philadelphia, 1910), 25, 56, 68, 140. This information supplements that given concerning him in Bristol Record Society's publications, vol. 26, p. 195.

RICHARD CHAMPION (1743–1791) Richard Champion's *Comparative Reflections on the . . . State of Great Britain*, 1787, has come into the possession of the Huntington Library, San Marino, California, in the shape of a copy annotated for a new

edition which never appeared. *The Huntington Library Quarterly*, vol. 34, no. 4, p. 368 (August 1971) suggests that the time may be ripe for the publication of a new edition, particularly as many of the letters reflect on conditions at the time of the American Revolution.

CLARKS OF STREET

Bancroft Clark of Street, writes in amendment of the note which appeared on p. 226 in our last issue, that the firm's history was edited by L. H. Barber and published in 1951, and that William Clark's invention should be dated in the 1860s.

WILLIAM COLLINS

In "A Northampton Joke, *c.* 1900" which concerns Sir Henry Randall and his home at Monk's Park on the east side of Northampton town, a little to the north of the Wellingborough Road, it is mentioned that the house ("a dignified 'Regency' structure") "was built *c.* 1835, by William Collins, a prosperous draper in Northampton who was also a Quaker". (*Northamptonshire past and present*, vol. 4, no. 6, 1971/2, p. 378.)

HENRY COMBLY (d. 1684)

The appearance of George E. McCracken's *Welcome claimants*, 1970 (Welcome Society of Pennsylvania, Publications 2) prompts a correction to the note on Henry Comby in the Bristol Record Society's publications, vol. 26, p. 197. The date of death of Henry Comby (Comly) should be 1684 and not as given. Henry Comby died in Bucks County, Penna., and was buried at Middletown, May 14, 1684 (will, dated April 26, 1684,

Bucks County Wills, Register of Wills Office, Court House, Doylestown, Pa., A-1: 8).

Henry Combly's widow, Joan, married Joseph English (d. October 10, 1686) April 26, 1685, Middletown Monthly Meeting; she was buried at Middletown, December 20, 1689.

It may be noticed that there is no Bristol burial record for John Combly, son of Henry and Judith, b. October 14, 1661; he did not go to Pennsylvania. No Bristol birth register entry has come to light for Henry (1674-1727), son of Henry and Joan, who went across the Atlantic with his parents and who had eleven children and more than 70 grandchildren.

WILLIAM DARGAN (1799-1867)
Victoria Travels: journeys of Queen Victoria between 1830 and 1900, with extracts from her journal, by David Duff (London, Frederick Muller, 1970. £5) is an opportunity for a wealth of illustrations, including many photographs taken about the time.

At the end of August 1853 the royal family visited the Dublin exhibition, mounted two years after the Great Exhibition in Hyde Park in 1851 with the aim of assisting Irish industry. They stayed at the Viceregal Lodge in the Phoenix Park and visited the exhibition each morning of their stay. One afternoon they drove to Mount Annville, the home of Mr. and Mrs. Dargan. William Dargan, the Irish railway promoter, had been a moving spirit behind the exhibition, and he had guaranteed £100,000 to cover the cost of the erection of the exhibition building. "The Queen offered

Mr. Dargan a baronetcy, but he and his wife were Quakers, and declined, being satisfied with the success of their efforts. When Mrs. Dargan was asked by a friend why her husband had turned down the honour, she replied that "the fount of all true honour is within oneself" (p. 146).

ROBERT DAY, TAILOR

"The seventeenth-century token issuers of Gravesend and Milton-next-Gravesend", by Ernest W. Tilley (*Archaeologia Cantiana*, vol. 85 for 1970, pp. 149-74) mentions a halfpenny token of Robert Day a Gravesend tailor (G295). It had the obverse of a pair of scissors. Robert Day lived in a small house in West-street. He was a Quaker, and "with a relative, Thomas Day, was imprisoned in Maidstone jail for . . . not swearing" (p. 164). (Besse, *Sufferings*, i.290 places the imprisonment at January 1660/61.)

EZEKIEL DICKINSON (1711-1788)
"Bowood, Friday, August 31, 1781", Jeremy Bentham to Jeremiah Bentham, letter no. 405 in *The Correspondence of Jeremy Bentham*, vol. 3, edited by Ian R. Christie (Athlone Press, 1971), includes the following passage:

"Oh yes: on Friday we had a Mr. Dickinson, a rich old Quaker in the neighbourhood, who called here and drank tea."

Although the editor of the *Correspondence* has not identified Mr. Dickinson, he is doubtless Ezekiel Dickinson, son of Caleb and Sarah Dickinson of Monks, parish of Corsham, born 28.v.1711, died 21.v.1788 (age given as 77) at Bowden Hill, near Lacock, and buried in the family vault at Pickwick. (See

Jnl. F.H.S., vol. 50, no. 3, p. 155.)

Ezekiel and Caleb Dickinson also figure in the letter book of an attorney in the Jamaica trade between March 1762 and 1763, which has been acquired recently by the manuscripts department of the Guildhall Library, London (reported by C. R. H. Cooper, *Journal of the Society of Archivists*, vol. 4, no. 4, October 1971, p. 334).

FOX OF WELLINGTON

The woollen industry of south-west England, by Kenneth G. Ponting (Bath, Adams & Dart, 1971. £5.25) in the Origins of Industry series, includes a note (p. 175) on the mills of the Fox family at Wellington. The author says: "The industrial buildings of this long-established and famous firm are a little outside the town at Tonedale. Not as important architecturally speaking as their literary documentary material."

"MR. FOX, FROM CORNWALL"

Edward Long Fox is brought to mind in the following passage in *Boswell in extremes, 1776-1778* (Edited by Charles Weis and Frederick Pottle, Heinemann, 1971. £7), p. 186. Boswell was travelling northwards to Edinburgh. He set out from Newcastle upon Tyne in the diligence on Saturday, September, 27 1777, "with an elderly female Quaker . . . At Kelso in place of the female Quaker there came in Mr. Fox, a young Quaker student of physic from Cornwall."

We may hazard a guess that the traveller who entered the chaise at Kelso was Edward Long Fox, M.D.(Edin.), L.R.C.P. (1761-1835), "the colourful

Quaker physician to the Bristol infirmary and sire of a long line of 'mad-doctors' who sent the York Retreat its first matron." The quoted words come from R. Hunter and I. Macalpine, *Three hundred years of psychiatry*, 1963, p. 631, and the reference to the matron is to Katharine Allen, who in 1806 married George Jepson (1743-1836) superintendent at the Retreat (see W. K. & E. M. Sessions, *The Tukes of York*, 1971, p. 66).

If the guess is correct, then Edward Long Fox, second son of Joseph and Elizabeth (Hingston) Fox of Falmouth, may have been going north to begin his studies at Edinburgh. He matriculated at Edinburgh in 1779, and graduated M.D. on June 24, 1784 (with dissertation *de Voce Humanâ*) [see J. Smith, *Descriptive catalogue of Friends' books*, 1867, i.644]. William Munk's *Roll of the Royal College of Physicians of London*, 2nd ed., 1878, ii.376-377, records that he was admitted an extra-licentiate of the College of Physicians, June 26, 1787. Before that time, April 3, 1786, Dr. Fox had been elected a physician at the Bristol Infirmary, a post which he held until 1816 (see also A. B. Beavan, *Bristol lists*, 1899, p. 257). He died at Brislington House in June 1835, aged 74.

Another possible candidate for the seat in Boswell's diligence is indicated in Munk's *Roll*, ii.390, in the person of Joseph Fox, M.D., born in Cornwall, educated as an apothecary, who went to Edinburgh and studied for some time, and on February 1, 1783 became a doctor of medicine in the University of St. Andrews. He settled in London; admitted L.R.C.P. September 30, 1788;

physician to the London hospital 1789–1800; retired to Falmouth; died at Plymouth February 25, 1832, aged 73.

KATHARINE BRUCE GLASIER

The Enthusiasts: a biography of John and Katharine Bruce Glasier, by Laurence Thompson (Victor Gollancz, 1971. £3) gives documentary evidence to fill out the history of the Labour movement around the turn of the century and up to the twenties.

Katharine Bruce Glasier died a Friend in 1950.

JOHN GRISCOM, LL.D.

"Humanitarianism in the pre-industrial city: the New York Society for the Prevention of Pauperism, 1817–1823", by Raymond A. Mohl, assistant professor of history in Florida Atlantic University (*Journal of American history*, vol. 57, no. 3, December 1970, pp. 576–99) pays some attention to the work of Thomas Eddy (b. Philadelphia, 1758) and John Griscom (b. New Jersey, 1774, and settled in New York as Friends' schoolmaster in 1807) two Friends who were instrumental in establishing and guiding the work of a pioneer society aiming to ameliorate poverty and poor social conditions in New York.

WILLIAM HENDERSON

"New light on Smollett and the Annesley cause", by Lillian de la Torre (*Review of English studies*, New series, vol. 22, no. 87, 1971, pp. 274–81) brings to notice again William Henderson "the treacherous Quaker", whose name appears in the 1740s in connection with the claimant to the Annesley peerage.

William Henderson "of Ire-

land" visited Scottish meetings in company with Thomas Grier, 1713 (*Journal F.H.S.*, xii (1915), 175). In Joseph Smith's *Descriptive Catalogue of Friends' Books*, 1867, I.932, he is distinguished with an asterisk to indicate those individuals who at some time were disunited from the Society, and not known to have returned.

DENNIS HOLLISTER

Dennis Hollister is mentioned in an article by Tai Liu, assistant professor of history, University of Delaware, U.S.A., in the *Journal of ecclesiastical history*, vol. 22, no. 3, July 1971, pp. 223–36, entitled "The calling of the Barebones Parliament reconsidered". The author essays to establish the allegiance of this man who became one of the founders of Bristol Quakerism by reference to the Broadmead (spelled *Broadmeat*) *Records*. Alexander Jaffray is also mentioned.

The same review of the *Journal* includes a sage review of *Victorian Quakers*, by Elizabeth Isichei (Oxford University Press. £3.25).

PHILIP JAMES

Philip James, cooper, of Bristol, and later of Pennsylvania (Bristol Record Society's publications, vol. 26, p. 205) is mentioned as loading goods for America on the ship *Bristol Factor* (Roger Drew, master), July 26, 1682 (*Publications of the Welcome Society of Pennsylvania*, no. 1, p. 95). Some details of his career in Pennsylvania are given in the volume.

JOSEPH LANCASTER

An interesting chapter on "Religion and the Churches" in

George Rudé's *Hanoverian London: 1714-1808*, the first published volume of Weidenfeld and Nicolson's projected eight-volume *History of London* (1971. £3.50) closes with a couple of pages on the charity school movement, and notes the establishment of the first of the Lancasterian schools in London in 1798—"The Bible was still obligatory, but the catechism dropped out of the curriculum. In James Mill's phrase, they were 'schools for all, not for Churchmen only', it was quite a big step forward."

WILLIAM AND EMMA NOBLE

The work of William and Emma Noble at Maes yr haf in the 1920s is mentioned in Drusilla Scott's engrossing biography of her father entitled *A. D. Lindsay* (Oxford, Blackwell, 1971. £4.20).

EVAN OLIVER

The publication of *Passengers and Ships prior to 1684*, the first of the Publications of the Welcome Society of Pennsylvania (edited by Walter Lee Sheppard, Jr.), 1970, brings to notice a gap in records of removals among Friends which presents difficulties to searchers wishing to trace the movements of members between meetings.

On p. 14 of the book we read: "A note in the early records of the Philadelphia Meeting reads, 'Evan Oliver ROCF [received on certificate from] Bristol Monthly Meeting, dated 1682-6-26', that is, August 26." The author notes that Evan Oliver and his family came from Radnorshire, and so the certificate should have come from Wales, and goes on to say that the certificate must have been a temporary one, granted

because the emigrants had to live in Bristol until their ship was ready to sail (the ship, the *Bristol Factor*, arrived in the Delaware in the last week of October 1682). See also note 104 on pp. 55-56 with a reference to A. C. Myers, *Quaker arrivals*, 5.

Not mentioned, however, is the fact that August 26 was not a regular meeting day, that Bristol Monthly (*recte* Two-weeks) Meeting did not record any delegation of powers to grant removal certificates to emigrants, and that the Meeting has no record of Evan Oliver and his party. It is true, of course, that Friends emigrated without certificates and that records of the granting of certificates are incomplete.

MARY (LANGFORD) OLIVER

"Planters and merchants: the Oliver family of Antigua and London, 1716-1784", by Richard B. Sheridan (*Business History*, vol. 13, no. 2, July 1970, pp. 104-113) has a note that "In 1724, Richard Oliver IV married Mary, elder daughter of Jonas Langford, a well-to-do Quaker planter of Antigua."

SIR ALFRED PEASE

J. Fairfax-Blakeborough, in his "Yorkshireman's Notebook" (a weekly miscellany on country topics) in *The Wetherby, Tadcaster & Boston Spa News*, Friday, October 15, 1971, mentions the plain country speech of "thee and thou" meaning no disrespect. He describes a manuscript containing memories of early Quakers in Yorkshire which the late Sir Alfred Pease gave him many years ago. The manuscript has a lot to say about Friends' forms of address.

JOHN PHILLEY

At the risk of boring readers, I venture to bring forward yet another contemporary notice of John Philley's sojourn in Turkey! Cf. my previous notes, *Jnl. F.H.S.*, vol. 52, no. 1, pp. 62-63; vol. 52, no. 2, pp. 131-134.

The account, which does not name the Quaker, though his identity need cause us no worry, appears in Bernard Randolph's: *The present state of the islands in the Archipelago*, Oxford, 1687, pp. 68-69: "In the year 1665 a Quaker who lived in Dover, was perswaded to come to Constantinople to convert the Grand Signior; those who set him on the design, perswading him, that he should have the gift of Tongues: but he was disappointed in that, and all other his expectations, and without seeing the Grand Signor, or Vizier, by the Right Honorable the Earl of Winchelsea's order, was shipt aboard the ship Sun, and sent for Legorn. I have since seen him in Kent, *he being now of another perswasion.*" [The italics are mine.]

While most of the information repeats that found in the accounts of Frampton and Winchelsea, we are here presented with a suggestion that Philley left Friends after his return to England. If he did, I should like to know of corroborating evidence.

WILLIAM ASHFORD KELLY,
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The Arrainment of Christendom, 1664, by John Philly (Wing P 2127) is printed in facsimile from one of the three copies at Friends House Library, as no. 293 of the series on English linguistics, 1500-1800 (Scolar Press, Menston, 1971).

The volume receives a place in Dr. Alston's series because it was printed in a semi-phonetic spelling, in an edition of about 1,000 copies produced in Holland.

HENRY RICHARDSON PROCTER,
F.R.S.

Notebooks of experiments in tanning, lecture notes, and cognate material (c. 1898-1918) made by Henry Richardson Procter (1848-1927) professor and head of the Department of Leather Industries in the University of Leeds (1891-1913) have recently been transferred within the University from the Procter Department of Food and Leather Science (as the Department has in recent years become) to the Brotherton Library, where they have been allotted Manuscript numbers 285, 290-292. H. R. Procter was born at Lowlights Tannery, North Shields, son of John R. Procter (for whom see *Records of a Quaker family*, by Anne Ogden Boyce, 1889), and went to Bootham School. See *Who was who*.

Among the papers in Leeds University MS. 290 is a letter from Joseph Clark & Sons tanners, carriers & leather merchants, Low Fishergate & 11 St. Sepulchre Gate, Doncaster, concerning their hides and methods of tanning, addressed to J. R. Procter & Son, July 27, 1876. MS. 290 records H. R. Procter's experiments in tanning at Lowlights, June 1877 to October 1887.

MARY SEWELL (1797-1884)
"A Victorian Quaker writer—
Mary Sewell", by A. G. Newell,
of Liverpool University Library,
appeared in *The Witness* (Pickering & Inglis), March 1971,

pp. 85–87. It recalls the literary work—poems and tracts—of Mary (Wright) Sewell, wife of Isaac Sewell, and mother of Anna Sewell (1820–1878) the author of *Black Beauty*, the autobiography of a horse. Isaac Sewell remained a Friend, but his wife left the Society and is indicated with the asterisk of “some time . . . disunited” in Joseph Smith’s *Descriptive Catalogue*, 1867.

THOMAS STORY

“In the journal of the life of Thomas Story, a Quaker, under the year 1739, there is probably one of the earliest literary references of any importance to Methodism: ‘We called at Lowther Hall to pay our regard to Lord Lonsdale . . . we had agreeable conversation on divers Subjects; and a People of late appearing in this Nation, to which the name of Methodists is given’.” (*Proceedings of the Wesley Historical Society*, vol. 9, p. 141.)

The above incident is recalled in David Frederick Clarke: “Benjamin Ingham, 1712–1772, with special reference to his relations with the churches (Anglican, Methodist, Moravian and Glassite) of his time”, unpublished M.Phil. thesis, University of Leeds, 1971.

ISAAC THOMPSON (b. 1703)

“A philosophic war: an episode in eighteenth-century scientific lecturing in north-east England”, by F. J. G. Robinson (*Transactions of the Architectural and Archaeological Society of Durham and Northumberland*, vol. 2, 1970, pp. 101–108) deals with the lecturing activities in Newcastle and the Durham county area of Isaac Thompson, “born in Lanca-

shire of Quaker parents in 1703”.

THOMAS WELD (1595–1661)

Archaeologia Aeliana, 4th series, vol. 48 (1970), pp. 303–332, includes an article “Thomas Weld of Gateshead; the return of a New England Puritan”, by Roger Howell. It brings to mind Thomas Weld’s arguments with Friends in the 1650s. The author says Weld’s dispute with the Quakers did not prosper him as much as his controversies with the Baptists, “in part because he faced a more formidable antagonist in James Nayler, in part because the Quaker community struck more permanent roots, aided in this by the patronage of Sir Arthur Hesilrige’s crony and secretary, Anthony Pearson” (pp. 326ff). Weld was appointed in 1657 one of the first visitors of the newly-founded Durham College.

WALT WHITMAN

“The Quaker influence on Walt Whitman”, by Lawrence Templin, of Bluffton College, an article in *American Literature*, vol. 42, no. 2 (May 1970), pp. 165–180, aims to summarize the facts of Whitman’s relationship to Quakerism (among factors influencing Whitman he recognized the inspiration that his family received from Elias Hicks) and the light it sheds on Whitman’s work as a creative artist.

ADULT EDUCATION

In the course of an article entitled: “The sociology of adult education in Britain and America”, by Donald Garside (*Memoirs and proceedings of the Manchester Literary and Philosophical Society*, vol. 113, 1970–1971, pp. 44–58), mention is made of

the work of the adult schools after the 1870 Education Act had made dealing with the problem of illiteracy unnecessary. This was the time of "the leadership of the 'Chocolate Quaker' families of Rowntree, Cadbury and Fry", and the developments at Woodbrooke, Fircroft and Scarborough early in this century.

AMPLEFORTH

Local Population Studies magazine and newsletter, no. 3 (Autumn 1969) contains (p. 53) a letter from the Vicar of Ampleforth commenting on the social history of the village as a squire-less village. He notes, "In the seventeenth century, Quakers, who were not acceptable on many estates, found refuge here, and there was quite a sizeable settlement of them, complete with their own meeting house . . . For the same reasons, Roman Catholics . . . found a refuge here too . . ."

In the previous issue (No. 2, Spring 1969, p. 10) "News from the Cambridge Group for the History of Population and Social Structure", mentions the work of Dr. Eversley and Professor Vann on family reconstitution forms for Quaker families.

BANBURY

A Victorian M.P. and his constituents: the correspondence of H.W. Tancred, 1841-1859. Edited by B. S. Trinder (Banbury Historical Society, vol. 8, 1969. £1.80) has some notice of three Friends, James Cadbury the temperance advocate, John Padbury, tailor, and Mrs. Bigg, wife of William Bigg, hatter, prominent liberal and partner in the *Banbury Guardian*. Tancred

wrote to his Banbury agent: "Pray do something to satisfy Mrs. Bigg. I never in my life heard of a Dorcas society; but . . . the name of Mrs. Bigg as a patroness is a guarantee to me that all is right."

It is noted that Joseph Ashby Gillett (1795-1853), the Quaker banker who was usually reckoned a Conservative, gave £100 like the leading Liberals (and Tancred himself) to the British Schools Society, which the editor deems "the most important of the outwardly non-political organizations in which the Banbury Liberals came together" (p. xxi).

BIRMINGHAM

In Bryan Little's *Birmingham Buildings: the architectural story of a midland city* (David & Charles: Newton Abbot, 1971. £3.50) there is a brief column on the architectural work of Thomas Rickman (1776-1844), particularly in the Birmingham district.

This well produced and fascinating book includes notices of work at Bournville and many illustrations.

BROMYARD

Bromyard: a local history. Edited by Joseph G. Hillaby and Edna G. Pearson (Bromyard and District Local History Society. 1970. £1.25). This volume has a photograph of the former Friends' Meeting House (eighteenth century), and a useful 4-page summary of the history of Friends in the market town from 1668 until the present century. Deborah Waller, the author of this account, acknowledges assistance from Mrs. E. S. Whiting of Leominster, and quotes from Herefordshire Q.M. records at Worcester and Hereford county

record offices, and Leominster M.M. minutes.

CHESHIRE

The Buildings of England: Cheshire, by Nikolaus Pevsner and Edward Hubbard (Penguin Books, 1971. £2.25) includes mentions of Friends' Meeting Houses at Antrobus (1726), Heswall (Telegraph Road, 1961-1962, by Dewi Prys Thomas and Gerald R. Beech), and Wilmslow (1830), and a brief note of the existence of a Quaker burial ground at Eaton, near Congleton.

COALBROOKDALE

"A description of Coalbrookdale in 1801", by B. S. Trinder (*Transactions of the Shropshire Archaeological Society*, vol. 58, pt. 3, 1970, pp. 244-258) includes among other passages a description of the view from "Sunniside, a very pleasant Seat belonging to the family of the Darby's the proprietors of the works . . . The garden is laid out with taste and ingenuity . . . at the bottom of which is a Meeting house belonging to the people called Quakers, the proprietors of the works & some of the inhabitants being members of that society" (p. 253).

In the same issue of the *Transactions* is an account by J. D. Nichol of the parliamentary history of the borough of Wenlock in the half century up to the Reform Bill of 1832. The Quaker ironmasters of Coalbrookdale supported the Forester family (Whig) during most of the period; they played an active part in local politics during the reform agitation of the late 1820s. In 1832 they brought forward an independent radical candidate in the person of

Matthew Bridges, a Bristol attorney pledged to vote by ballot, triennial parliaments and repeal of the Corn Laws. Bridges was defeated in a lively election and the iron masters were again unsuccessful in their last attempt to return a candidate in 1835 (pp. 221, 224, 233).

D.N.B.

The Dictionary of National Biography, 1951-1960. Edited by E. T. Williams and Helen M. Palmer. With an index covering the years 1901-1960 in one alphabetical series. (Oxford University Press, 1971.)

Notables included are Bishops Barnes (Birmingham) and Bell (Chichester), Ernest Bevin (mentioning the "Quaker Adult School" of his Bristol years), H. N. Brailsford, Patrick Alfred Buxton, medical entomologist, Sara Margery Fry (by Thomas Hodgkin), Tom Goodey (nematologist, and clerk of Bedfordshire Quarterly Meeting), Henry Wilson Harris (of *The Spectator*), the diplomat Sir Reginald Hervey Hoare, and Viscount Templewood (Sir Samuel John Gurney Hoare), Laurence Housman (by Roger Fulford), George Barker Jeffery, A. D. Lindsay (Lindsay of Birker), Gilbert Murray, Francis Wall Oliver (palaeobotanist and ecologist, son of Daniel Oliver, F.R.S., and educated at Kendal and Bootham schools), Edward Reynolds Pease (of the Fabian Society), Sir George Lionel Pepler (town planner, educated at Bootham, and first married (1903) to Edith Amy (d. 1942) daughter of Alfred E. Bobbett of Bristol), Arthur Cecil Pigou (economist, in the Friends' Ambulance Unit in the 1914 war), Lewis Fry Richardson,

Benjamin Seebohm Rowntree (by Lord Simey), George Tomlinson (Labour Minister of Education, a Methodist and a conscientious objector in 1916), Sir Charles Philips Trevelyan, 3rd baronet, of Wallington, and Geoffrey Winthrop Young (mountaineer, and member of the F.A.U.).

DOVER

"The Divine Durant: a seventeenth century Independent", by Madeline V. Jones, an article in *Archaeologia Cantiana*, vol. 73, for 1968, tells (p. 201) how John Durant (1620-1689) "hastened to Dover in 1656 to sustain the Independent congregation there in the face of a powerful Quaker movement in the town, and to remind them of the essential tenet of their belief, that Christ did not die for all 'but only for those elect ones'."

GRANGE-OVER-SANDS

W. E. Swale: *Grange-over-Sands: the story of a gentle township* (Grange-over-Sands, 1969. 50p), page 78, contains the following:

"The nearest Friends Meeting House is that in Cartmel, built in 1859; but it seems that a Quaker chapel was put up in Grange at the back of Prospect House. It was built by a Quaker, J. H. Midgley, who had converted Burners' Close into a hotel, around 1883."

HAMPTON COURT GRAPE VINE

The rebuilding of the Vine House at Hampton Court Palace in the autumn of 1969 evoked some interesting correspondence in the *Journal of the Royal Horticultural Society*.

It was in 1720 that the Black Hamburg vine was first brought

to England by John Warner and grown by him in his garden at Rotherhithe in south east London. In 1758 John Warner gave a cutting of his vine to Sir Charles Raymond at "Valentines" near Ilford. Ten years later Sir Charles Raymond gave a cutting of his vine to Capability Brown, who planted it at Hampton Court Palace where it still flourishes. John Warner was a prominent member of Horslydown Monthly Meeting.

GEORGE W. EDWARDS

LAW REFORM

Parliament and Conscience, by Peter G. Richards, professor of British government at the University of Southampton (Allen & Unwin, 1970. £2.75) gives an account of moves for the reform of British laws in the fields of capital punishment, homosexuality, abortion, censorship, divorce and other fields. Mainly concentrated on events in and out of Parliament in the last decade, the book also includes some historical material, and notes the activity of John Bright against capital punishment more than a century ago.

LEEDS

R. G. Wilson's study of the merchant community in Leeds 1700-1830, has been published under the title *Gentlemen Merchants* (Manchester University Press, 1971. £3.60). The author remarks that he had been unable to see the minutes of the "Leeds and Brighouse Meeting", but Friends will remember from a previous note (*Jnl. F.H.S.*, vol. 50, pp. 258-259, 1964) on Dr. Wilson's work that he mentions the Elams. The bibliography includes Dr. A. T. Gary's

thesis on "The political and economic relations of English and American Quakers, 1750-1785" (Oxford D.Phil., 1935).

MIDDLESEX

The Victoria History of *Middlesex*, vol. 4, edited by J. S. Cockburn and T. F. T. Baker (Oxford University Press, 1971) includes various notices of Friends in Edgware, Longford (Harmondsworth parish), Pinner (Harrow), Ruislip and Uxbridge. The account of Friends in Uxbridge has material supplied by Celia Trott, and there is an illustration of Uxbridge meeting house (1818). Richard Taverner (vicar of Hillingdon) and his dispute with Friends at West Drayton in 1658 is mentioned, and there is also a note about a Quaker school at Mill Hill (p. 164).

MISSIONS

In the *Concise Dictionary of the Christian World Mission*, edited by Stephen Neill, Gerald H. Anderson, John Goodwin (Lutterworth Press, 1970. £3.50) there is a brief survey by Blanche Shaffer of the organizations set up by Friends in the mission field.

MOUNTMELICK SCHOOL

The Irish flowerers, by Elizabeth Boyle (Ulster Folk Museum and Institute of Irish Studies, Queen's University, Belfast, 1971. £2.50) includes a note (p. 12) "when the Society of Friends opened Mountmellick school in Queen's County, in 1786, they arranged for the girls to earn money for their textbooks by taking in needlework".

For the famine period, the author makes use of evidence

produced in the *Transactions of the Society of Friends Central Relief Committee during the famine in Ireland, 1846-1847*, concerning conditions among the makers of lace. The Relief Committee helped to support one lace manufactory and gave £500 to a Belfast association promoting needlework schools in Connacht famine areas.

NATURALISTS

A short history of the libraries and list of MSS. and original drawings in the British Museum (Natural History), by Frederick C. Sawyer (Bulletin of the British Museum (Natural History), Historical: vol. 4, no. 2, 1971), includes notice of drawings and manuscripts by John Gilbert Baker, the Bartrams, Peter Collinson, Richard Beck, J. H. Gurney, Sydney Parkinson, Edward Robson, Henry Seebohm and others.

NEW-ENGLAND JUDGED

The impact of George Bishop's *New-England Judged* (1661) in publicizing the anti-Quaker measures taken by the Massachusetts government and bringing about a change of face in the colony is mentioned in T. H. Breen's *The character of the good ruler: a study of puritan political ideas in New England, 1630-1730* (Yale University Press, 1970).

The author recalls that "the Quakers refused to accept their banishment, returning to Boston as fast as they were sent away. More out of frustration than fanaticism the Puritan authorities finally executed several of them. John Hull, the colonial mint master and a deputy, described the incident in his diary: 'These three persons had the sentence of death pronounced against them

by the General Court . . . and well they deserved it. Most of the godly have cause to rejoice, and bless the Lord that strengthens our magistrates and deputies to bear witness against such blasphemers'." (p. 92).

NORTHAMPTONSHIRE

Entries under the word QUAKERS in the index to *The letters of Daniel Eaton to the third Earl of Cardigan, 1725-1732*. Edited by Joan Wake and Deborah Champion Webster (Northamptonshire Record Society. Publications. 24) 1971, lead to a letter of 1725 in which an un-named Friend is named, who "has always been a very great friend to [his apprentice, the son of the widowed housekeeper at Deene Hall] but since he is a Quaker and a creditor, he may perhaps, if he could get mony into his hands, pay himself in full, tho' he pays the others but in part. He is a man of very good substance & promises very fair". It is not difficult to see that Lord Cardigan's land agent did not entirely trust the Quaker.

NOTTINGHAM

Duncan Gray's *Nottingham: settlement to city* (1953) was republished in 1969 by S. R. Publishers Ltd., East Ardsley. The author notices the imprisonment of George Fox in the town, and the consequent conversion of John Reckless the mayor to Quakerism. In the eighteenth century Friends had a meeting house in Spaniel Row, and the nineteenth saw them concerned in the dispute over payment of church rates.

POETS OF IRELAND

The Poets of Ireland: a bio-

graphical and bibliographical dictionary of Irish writers of English verse, by D. J. O'Donoghue (Dublin, Hodges, Figgis; reprinted 1970 by Johnson Reprint Co.) brings to notice the following: Mary Birkett; Gershon Boate; Edward Clibborn, M.R.I.A.; M. E. Dudley; Lydia Jane Fisher; Sarah D. Greer; Thomas Hancock (1783-1849); Joseph Humphreys; Douglas Hyde; Mary Leadbeater; John F. McArdle ("Mr. Quips was a Quaker"); Thomas Makin (an early settler in Pennsylvania); Joseph John Murphy; A. Neale; Sophia S. Pim; Abigail Roberts; William Robinson; members of the Shackleton family; John Todhunter; George Webb; Richard Davis Webb; Thomas Wilkinson (of Yanwath, Cumberland).

POPULAR BELIEFS

Religion and the decline of magic: studies in popular beliefs in sixteenth and seventeenth century England, by Keith Thomas (Weidenfeld and Nicolson, 1971) is a massive book, well-presented and a valuable contribution to a subject which cuts across many fields of study.

Friends appear in this work many times. Meeting houses, Friends' attitude to oaths, to miracles and the workings of divine providence against persecutors, to prophesying and to the practice of astrology, are all dealt with. One may sometimes suspect the reliability of the sources quoted; for instance the ascription to "a Quaker" in p. 598 seems to rest on a questionable endorsement on a document in the Domestic State Papers.

Among other Quaker names

appearing in the index we note those of Solomon Eccles, George Fox, James Nayler, John Raunce and Susanna Pearson.

POPULATION

"Family size and fertility control in eighteenth-century America: a study of Quaker families", by Robert V. Wells (*Population studies*, vol. 25, no. 1, March 1971, pp. 73-82) deals with 276 Quaker families in New York, New Jersey and Pennsylvania. It finds that the fertility rates of the Quakers studied were considerably lower than those found in the general American population at the same time.

QUAKER LEAD COMPANY

Industrial archaeology of the Peak District, by Helen Harris (David & Charles, £3.15, 1971) includes a brief notice on p. 49 when dealing with the smelting process:

"The cupola is said to have been introduced into Derbyshire from Wales by a company of Quakers in about 1747 when the first one was constructed at Kelstedge, Ashover, by the London Lead Company."

READING, BERKS.

Reading, a biography, by Alan Wykes (Macmillan, 1970, £2.75) includes a couple of pages concerning Friends in the town during the reign of Charles II, and gives a stirring paragraph to Sir William Armorer, equerry to the king, and persecutor of the Quakers (p. 106).

RELIGIOUS GEOGRAPHY

The Geography of Religion in England, by John D. Gay (Duckworth, 1971, £3.95), has

a good map section showing the distribution of various major denominations at different periods. There is a page of information on the Society of Friends, not all of it trustworthy—for instance, "The great success of Fry's and Cadbury's established Bristol as an important Quaker centre." There is a table (p. 226) of percentages of total Quaker membership for England in 1967.

RHODE ISLAND FRIENDS

Accusations of Toryism were levelled against Friends in Rhode Island when they refused to take up any other stand than neutrality in the War of Independence.

A Quaker petition of 1788 against the paper money system then in operation in the colony enabled opposition to it to crystallize, so that it was abandoned within a year.

Rhode Island had prohibited the slave trade in 1786, and prominent Friends in the colony were unenthusiastic for the federal Constitution of 1787 when it provided for the continuance of slavery (and toleration of the slave trade until 1808).

The above are among points covered in Irwin H. Polishook, *Rhode Island and the Union, 1774-1795* (Northwestern University Press, Evanston, 1969).

SANDY FOUNDATION

The Journal of Giles Moore. Edited by Ruth Bird (Sussex Record Society, Lewes. Publication vol. 68, 1971) prints the accounts of Giles Moore (1617-1679) rector of Horsted Keynes. Here (p. 191) we find that on April 20, 1669 he purchased "Pens Sandy foundation, &

Dr Owens Answer—2s. od.”
No other identifiable work concerning Friends is noted.

SCOTLAND

Sources for Scottish genealogy and family history, by D. J. Steel, assisted by the late Mrs. A. E. F. Steel (National Index of Parish Registers, vol. 12. Published for the Society of Genealogists by Phillimore, London and Chichester, 1970) includes a useful 7-page survey of Scottish Friends' history and records likely to be used in genealogical searches.

On p. 210 John Wigham suffers from an intrusive aitch which puts him wrong in the index.

A SHAKEN QUAKER

The Yorkshire Dialect Society summer bulletin, no. 18, June 1971, pp. 12-13, contains the following anecdote contributed by Fred Brown:

“An old Quaker lady was telling how in the old days Friends used to go to meetings on horse-back, or on horse-drawn vehicles, if they came from any distance.

She told about one couple who usually rode to meetings in a high dog-cart, and on one occasion the horse shied and threw the pair out onto the road.

When they arrived at the meeting, bruised and shaken, and related their mishap, another old Quaker asked in the quaint vernacular, ‘An’ wer’ ye much hurt?’

‘Noa,’ replied the trembling man, ‘I favoured; I fell on my wife.’

With a twinkle in her eye, the old Quaker lady remarked that one never heard the word

‘favoured’ used in that way now-a-days.”

SHEFFIELD

Books printed by John Garnet, Sheffield's first known printer (Sheffield City Libraries, Local history leaflet no. 13, 1969), includes as item no. 5, a work of which no copy has been traced, and which is listed on the last page of *A new historical catechism*, by W.L., S.P., as “Shortly will be Publish’d”, the following:

A Dialogue between a Pupiple [*sic*] and his Tutor, wherein is finally overthrown the Quakers pretences to Infalability [*sic*], Loyalty and Unity; and in fine, a Demonstrative Proof of Quakerism being worse than Atheism. Printed by John Garnet. 1737.

SOCIOLOGY

Some of the material about Friends in *The London Heretics, 1870-1914*, by Warren Sylvester Smith (London 1967) has already appeared in *Quaker History*. The author describes the period as one of quietism for Friends. He thinks Rufus Jones “perhaps the greatest legacy (John Wilhelm) Rowntree left”. London Yearly Meeting is called “the Quaker designation for the inclusive membership of all the smaller meetings in the London area”. A quotation from Harriet Law, “The Christian Life”, in *The Secular Chronicle* (X, 6., August 11, 1878, p. 65) may not be well known: “The Quakers, it is true, have tried to put into force a modified form of the oft-repeated injunction ‘Resist not evil’; and by systematic contravention of another less authoritative command (‘Lay not up for yourselves treasures on earth’) have managed to keep themselves

in existence; but they exist (like the smaller European nationalities) under the protection, and for the convenience of the more efficient members of the body politic, who act upon an entirely different principle" (pp. 238–239). The social involvement of Friends in his period is the author's main concern.

DAVID J. HALL

STAFFORDSHIRE

There is a substantial and informative account of Friends in Staffordshire in the chapter on "Protestant nonconformity" in the *Victoria County History: Stafford*, volume 3 (Oxford University Press, 1970. £10.50). The author (the Rev. R. Mansfield) acknowledges help from notes on Staffordshire Quakerism from Mr. D. G. Stuart, Department of Adult Education, Keele University.

SWARTHMOOR

The 1970 summer meeting of the Royal Archaeological Institute was based on Lancaster, and *The Archaeological Journal*, vol. 127 (1970) includes a brief account of Swarthmoor Friends' Meeting House by C. F. Stell (pp. 269–270) which the Institute visited on Tuesday, July 7, 1970.

SWARTHMORE COLLEGE

Frank Aydelotte of Swarthmore, by Frances Blanshard (Wesleyan University Press, 1970) tells the life story of the Rhodes Scholar (and later the influential American secretary for the Rhodes Trustees) who introduced ideas for university education which he had been exposed to during his time at Oxford into the American university field, and as its president brought the Quaker Swarthmore College into

the front rank of liberal arts colleges. The book was written by Frances Blanshard, who shared Frank Aydelotte's work in serving for many years as Dean at the college; she herself receives a fitting tribute from Brand Blanshard, her husband, who edited and completed the work after her death in 1966.

TEMPERANCE

Drink and the Victorians: the temperance question in England, 1815–1872, by Brian Harrison (Faber, 1971. £5.50) is likely to stand as the definitive work on the subject for a long time.

The participation of Friends in the various (and sometimes conflicting) societies in the field is well covered. The first British anti-spirits society, requiring abstinence from spirits and moderation in other drinks, was founded at a Bible Society gathering in the Quaker meeting house at New Ross, co. Wexford, in 1829.

"The pillars of teetotalism in rural areas were . . . often eccentrics or Quakers who had little to lose by an additional eccentricity, and whose income could not be threatened by squires and parsons" (p. 149).

Friends produced 24 per cent of the teetotal leaders whose religious allegiance is known (p. 165).

Well before the rise in cocoa consumption in the 1840s, "Eighteenth-century Quakers were prominent for manufacturing beer, the eighteenth-century temperance drink; likewise nineteenth-century Quakers—Tuke, Mennell and Horniman—were prominent in distributing tea, the nineteenth-century temperance drink" (p. 302).

TOLERATION

"The Cromwellians could satisfy neither Quakers who wanted universal toleration, nor Presbyterians who pressed constantly for greater rigidity." The governments of the Interregnum were constantly beset with the difficulty (which proved itself an impossibility) of finding any firm middle ground on which the country could agree to be governed. David Underdown's *Pride's Purge: politics in the puritan revolution* (Clarendon Press, 1971. £4.75) sums up in this way one of the problems facing Whitehall in the period which saw the rise of Quakerism (p. 348).

The book goes searchingly into the political scene and gives much information (some in tabular form) concerning the political figures of the period. Names such as those of Jasper Batt, George Bishop, Dennis Hollister, Anthony Pearson and Morgan Watkins appear, together with names of representatives of families (like Pittard of Martock) found later among Friends of the areas concerned.

The author is not afraid to give his opinions. He concludes a paragraph concerning Anthony Pearson, with the remark: "The combination of high-flown Puritan zeal with a careful eye to the main chance was a common feature of the 1650s." Perhaps of other times, too.

Concerning the turbulent year of 1659, the author cites in evidence J. F. Maclear's article on "Quakerism and the end of the Interregnum" (*Church history*, xix, 1950, pp. 240-270).

UNEMPLOYMENT

"The voluntary occupational

centre movement, 1932-1939", by Ralph H. C. Hayburn (*Journal of contemporary history*, vol. 6, no. 3, 1971, pp. 156-171) has mention of the pioneering efforts of the Friends at Maes-yr-Haf, Trealaw (1927) and at Brynmawr (1928) in the field of organizing and assisting self-help among the unemployed in the depression years.

The article gives a useful synopsis of the organization which sprang up from the beginning of these efforts, and the regional organizations spreading over the country—like the Tyne-side Council of Social Service, and the Friends Unemployment Committee in west Cumberland (the only such bodies existing in 1932).

The author thinks that more might have been expected from the Church. Friends did a great deal. "There was never any collective response from the Church, however, nor, apart from the Quakers, from any one denomination."

THE VICTORIANS

Professor Owen Chadwick in *The Victorian Church, Part II* (London 1970) makes few specific references to Friends. The religious census of London published in George Cadbury's *Daily News* in 1902 and Seebohm Rowntree's religious census of York in 1901 are discussed.

DAVID J. HALL

WELCOME, 1682

The Welcome Claimants, proved, disproved and doubtful, with an account of some of their descendants; by George E. McCracken (Publications of the Welcome Society of Pennsylvania, no. 2. Baltimore, Genealogical Pub-

lishing Company, 1970. \$22.00) is packed with information concerning the earliest settlers in Penn's province for whom a claim has been made that they sailed with Penn on the *Welcome*. Of the 304 claimants listed by the author, he rates 180 as disproved or mythical, and only 72 as proved or highly probable.

More than 100 pages are devoted to the family of William Penn. In a sentence closing the biographical notes about William Penn the Founder, the author says: "Before listing the children, I should like to remark that as the result of considerable study of the life and career of William Penn the Founder, I have reached the firm conclusion that he was the greatest single man who participated in the settlement of any of the colonies of North America."

A British editor might have assisted in sharpening some of the material (like verifying place-names quoted from documents) on this side of the water, but one cannot withhold admiration for the zeal and good sense which the editor displays throughout. But how ungallant of Professor McCracken to add a year to the age of Mary (Jones) Penn at her marriage.

The first volume of the Welcome Society's publications is entitled *Passengers and ships prior to 1684*, by W. L. Sheppard, Jr. (Baltimore, Genealogical Publishing Company, 1970, \$14.50). Information from this volume concerning various emigrants appears elsewhere in these Notes under their names.

WILTSHIRE

Friends at Chiseldon, Goatacre (in Hilmarton parish), Swindon

and Wootton Bassett are mentioned in the *Victoria County History: Wiltshire*, vol. 9 (Oxford University Press, 1970. £8.50).

YEALAND FRIENDS

"The historical demography of Warton parish before 1801", by R. Speake (*Transactions of the Historic Society of Lancashire and Cheshire*, vol. 122, 1970, pp. 43-65), contains material from seven scattered townships, including Yealand Conyers and Yealand Redmayne.

Friends of Yealand provide an untypical picture. Whereas most brides came from places less than twenty miles away, the marriages of Friends were mostly of strangers ("21 of their 26 marriages involved partners both of whom were from outside the parish area"). Friends registers "show a large proportion of wealthy merchant and middle-class families" (p. 52).

In round figures, Quaker registrations in the half-century periods 1655/1700, 1701/50, 1751/1800 provide 8, 9 and 2 per cent of the baptisms (births); 5, 6 and 4 per cent of the burials; and 12, 9 and 1 per cent of the marriages.

YORK

Catholic recusancy in the city of York, 1558-1791, by J. C. H. Aveling (Catholic Record Society publications: Monograph series, vol. 2), 1970, includes notices of documents which contain material relevant to Friends' history, such as the Archbishop's Visitation Book 1764 which lists by parishes the total number of families, and the number of non-conforming families, including the Quaker ones (pp. 275-276).