

## RECENT PUBLICATIONS

*Authority and the Early Quakers.* By Jack P. Dobbs. Frenchay, South Gloucestershire: Martin Hartog. [2006]. [vi] + 269pp. £10 plus postage and packing. Available from the Frenchay Village Museum, Begbrook Park, Frenchay, South Glos. BS16 1SZ. (e-mail: frenchaymuseum@hotmail.com; telephone 0117 956 9850).

Jack Dobbs's 'Authority and the Early Quakers' was an Oxford D.Phil thesis submitted in 1995 and published in 2006. The bibliography lists manuscript sources, a considerable range of seventeenth century texts and as well secondary sources and unpublished dissertations up to 1994. A substantial body of footnotes not only gives sources but a considerable amount of helpful additional information.

Dobbs covers the period up to 1699 and is concerned 'with the question of religious authority as it was understood by the early Quakers'. An introductory chapter examines carefully other views of religious authority in the period leading up to the beginnings of Quakerism. The authority of the Bible was prime for Protestants while the monarch (or state) claimed to interpret it for a national church. The pre-civil war development of Protestant dissent from the established church shows some bodies with beliefs similar in some respects to those of early Friends e.g. the Familists, Seekers and General Baptists.

For the first Quakers 'the Holy Spirit was the primary authority for the lives of Christians' expressed through the inward light. Part I of the book examines the authority of the spirit and the inward light in the writings of Fox, Barclay and Penn. Part II consists of one short chapter on the Bible in the understanding and teaching of early Friends. Part III is the longest part of the book examining in six chapters the authority of the church with particular reference to Fox and Barclay and to the questioning of authority by John Perrot in the 1660s, by the author of *The Spirit of the Hat* in 1673, the Wilkinson-Story controversy in the 1670s and the George Keith affair at the end of the century. Part IV, one chapter, addresses doctrine in the Society, looking in detail at two of the areas that troubled critics of the Quakers, the doctrines of the Trinity and of the divinity and saving power of Christ. A third, the divine inspiration of the scriptures, was dealt with in chapter 4. A six page conclusion sums up the main themes of the book.

David J. Hall

*Is there not a new creation? The Experience of Early Friends.* By Anne Adams. Luston, Herefordshire: Applegarth Publications. 2012. vi + 41pp. £5. ISBN 978-0-9570408-0-9.

Anne Adams is known amongst British Friends as a committed environmentalist and has previously published on the subject, *The Creation was open to me*, (Quaker Green Concern 1996). Her concern for the natural world combined with her membership of the Society of Friends has led her to produce another short but dense booklet in which she looks at early Friends' attitude to the creation.

'The Creation' is a term which crops up in the booklet a good deal. Anne Adams has great admiration for the zeal and energy of seventeenth century Quakers, but it becomes apparent at an early stage in the book that early Friends were not environmentalists in the sense that we would use that term today. Friends' thinking on the subject reflected their experience of the closeness of God in their everyday lives, hence - We worship God, God created all things therefore we must respect and care for what God has created. Quite what seventeenth century Friends made of the competitiveness and rapaciousness of some aspects of the natural world is not explored!

The booklet is divided into nine short sections, each of which develops aspects of the theme, e.g. 'Animals', 'Education'. Quotations from a wide variety of Friends, and minute books, add interest. The title is a quote from Isaac Penington. Another example is from Aberdeen Monthly Meeting which issued an anti-hunting minute in 1698.

Anne Adams believes that the holistic approach, which she argues was held by the original members of the Society, has been lost. She argues that Barclay was in part responsible by trying to make Quakerism respectable and by his attempts to persuade the general public that Quakers were not extremists with bizarre ideas. She believes that the originally held passion and commitment by Friends to God's creation was further diluted by the division of the holistic approach into individual testimonies.

Nevertheless this direct link between God and the natural world no doubt lingered in the minds of many Friends and was part of the stimulus for the many Quaker naturalists, many of whom came to prominence in later centuries.

Currently there is much talk (and action) by British Quakers about sustainability so perhaps something of that lost zeal is making a return.

There is an extensive bibliography of over 50 sources, some of which discuss relevant ideas formulated many years before the beginnings of Quakerism.

*Rod Harper*

*Quakers and Quakerism in Bolton, Lancashire 1650-1995. The History of a Religious Community.* By Peter Collins. Lewiston, Queenston, Lampeter: The Edwin Mellen Press, 2010, x + 263 pp. ISBN 13:978-0-7734-1414-3.

This is a substantial piece of research making use of all kinds of Quaker records from the earliest times to the time of writing. They are helpfully listed in a lengthy bibliography of manuscript sources and printed materials. Peter Collins describes his work as a labour of love, and it must have occupied a great deal of his time. The result is extremely interesting as a much fuller local Quaker history than one usually finds.

Bolton lies on the south-western edge of the West Pennine moors and is now the largest meeting in Pendle Hill Area Meeting, known for most of its existence as Marsden Monthly Meeting. Although there were Friends in the area around Bolton from early times, it was not until 1794 that Edgworth and Bolton became a Preparative Meeting separate from that in Rossendale at Crawshawbooth. Edgworth is about five miles north of Bolton, and it was the building of a meeting house there in 1771 that led in slow fashion to the new Preparative Meeting. The detailed costs of building are given on pp. 70-72. (Edgworth Meeting was discontinued in 1828 and the meeting house was sold in 1845. See David M. Butler, *The Quaker Meeting Houses of Britain*, vol. 1, pp. 304-05.) Friends had been meeting in Bolton at Acres Field since 1720-21, but in 1768 they moved to other premises. A meeting house was proposed but it was not built until 1820 at Tipping Street. These locations may be known to present-day local Friends, but it would have been helpful to other readers to have had clear maps to identify places properly. Those printed in the book are inadequate.

The fortunes of Friends in Bolton depended to a large extent on local and national factors that Collins carefully portrays. They relate to the growth of industry and social conditions, as well as reflecting the disastrous consequences of the routine Quaker disownment of members for 'marrying out'. Indeed, one feature of Collins's overall story is Friends' slowness in coming to terms with social and religious changes. This is illustrated in the more detailed minutes and documents that Friends produced from around 1850 onwards, dealing for example with the development of the Adult School movement and reactions to evangelical trends of the time. Other notable features of the book are a list of active members of the Meeting and their occupations from the mid to late nineteenth century; an account of the influential Ashworth family and its role in the Meeting, in local society and industrial development (pp. 112-

23); and a complete chapter devoted to women Friends and their position in the Quaker male-dominated organization (pp. 175-93).

The Meeting House at Tipping Street was subject to a compulsory purchase order for the construction of a dual carriageway, and Friends vacated the premises in 1969. They moved to their new purpose-built Meeting House in Silverwell Street in 1971. It is a pity that the architect's name is not given amidst all the other information about the official opening.

*David Blamires*

*The Goodbodys - Millers, merchants and manufacturers: The story of an Irish Quaker family 1630-1950.* By Michael Goodbody. Dublin: Ashfield Press. 2011. xx + 530 pp., illustrations in text. £35. ISBN 978-1-901658-82-8.

My flour scales found an appropriate use for this book which weighed in at about a kilo and half. When it is considered how weightless is a little electrical discharge or chemical spark of thought, it is even more remarkable to think of the millions of such discharges needed to make up the substance of a book as heavy as this. If the amount of travel, the research, the photo-copies, the conversations and the memories that went to create it, are taken into account, as well as the typesetting, the negotiations and the printing, this can only reinforce the sense of the sheer challenge of the undertaking. At the centre of it all are human transactions and the spark of the Divine that prompted Michael I. A. Goodbody to his particular endeavour - and he is remembered already for his much slighter and 'lighter' book 'The Goodbodys of Ireland' which was published in 1979 and reprinted in 1981.

Quaker family histories are relatively common and not all of them provide much interest or relevance outside of a small coterie of family members or connoisseurs of that genre. Some endlessly recycle Quaker historical commonplaces and add relatively little to the sum of knowledge or understanding in the context of a Quaker community, or even, of the wider community, and can verge on the hagiographical or the 'Quaker name drop'. Michael Goodbody's book, however, leaps all these conventional hurdles and contributes a great deal to the understanding of a particular Quaker family and the communities in which it has flourished, mainly in Ireland.

The author attains a praiseworthy degree of objectivity in evaluating the various enterprises of his forbears and his book stands out from the common-run of Quaker family history. It is the result of cool, considered and properly contextualised research as shown by the critical apparatus displayed in it. Out of its 532 large

pages there is a twenty-eight page three-column index and a useful bibliography of five pages. There is a chronology correlating Quaker, family and national events. An appendix conveniently lists the various business enterprises in which Goodbodys employed their energies and a second one gives an extensive collection of pedigrees arranged according to the geographical locations of several of the families major branches, and derived from the collection of Thomas Henry Webb pedigrees in the Irish Friends Historical Library. There are copious footnotes that show the extensive use that Michael Goodbody has made of the Registry of Deeds in Dublin, which as many know, is a place where a lot of time can be spent and where, if significant results are to be achieved, an act of supreme will is needed to resist the following up of pleasant historical byways.

This book will have a special appeal to students of industrial and business history and especially regarding that of the Irish midlands where John Goodbody, the eponymous ancestor, started out in the seventeenth-century. Michael Goodbody traces the advance of the family against the background of the obvious external historical contexts of Quaker tithe resistance, and their peaceable Christian reactions to the war situation during the Rising of 1798. During the nineteenth century the family showed the same varieties of entrepreneurship displayed by other major Irish Quaker families with which they were allied. They were intermarried with the Perrys of Ballinagore and Dublin; the Pims of Mountmellick and Dublin; and with the Richardsons of Bessbrook. They utilised their intelligence and access to capital to take advantage of contemporary trends and technologies and set up industries useful to themselves as well as generating employment. Goodbody employees were properly housed and in a noteworthy move employees from the bankrupt Malcomson enterprise at Portlaw were taken on at Clara.

Building on their successful milling enterprises the Goodbodys were quick to divert into alternative industries as commercial conditions changed. In 1848 a branch of the family set up a tobacco manufactory at Tullamore which lasted until 1924, and in Clara, in 1865 moved from milling into the manufacture of jute sacks at a period when cotton was hard to access. At Clara under their paternalistic guidance the town developed into an industrial hub with its own gas works. Michael Goodbody reproduces in his book invaluable information from business ledgers and this is doubly important when such information has frequently not survived in any widespread way in Ireland. The book shows how the Goodbodys, in the face of American competition, were impelled to invest in 1894 in new technologies at their Erry and Clara mills. Useful sections of

it refer to Goodbody reactions to Land League activities during the 1880s and to their reaction and adaptation to the conditions of the War for Independence and the new regime that followed.

Increasing profits by the Goodbodys enabled them to become part of a rentier class living on its income from shares in the infrastructural companies they had invested in and helped to set up. Plenty of family drama concerning property, finances and shares is highlighted in this book. Many individuals were dependent on their income from family concerns and this made developing Limited Company status seem protectively desirable for mutual survival. There was also the emergence of a professional class which was not directly involved in the central family enterprises anymore. Not all Goodbodys or allied families felt very enthusiastic about co-religionists who thought social activism was part of Quakerism. A down side to the wealth-generation of the Goodbodys as for other Irish Quaker families was in the move from houses with few material goods to those where silver, cutlery, glass, fine linen and costly furniture had become common-places. Quite clearly the dynamism of the founding fathers did not transfer in equal proportions to successive generations, and Michael Goodbody's book can be recommended as a most stimulating account and index of the ups and downs of an Irish Quaker dynasty.

*Richard S. Harrison*

*John Woolman and the Affairs of Truth. The Journalist's Essays, Epistles, and Ephemera.* Edited by James Proud. San Francisco: Inner Light Books, 2010. xi + 310 pp. Hardcover \$45, ISBN 978-0-9797110-6-0; paperback \$25, ISBN 978-0-9797110-7-7.

John Woolman is perhaps the only eighteenth-century Quaker writer who is read today for non-historical reasons. His concerns have many resonances for present-day spiritual life and social witness. His *Journal* has been read and appreciated since it was first published, but his other writings have remained to a large extent the province of specialists. Woolman's measured, carefully qualified and frequently lengthy sentences do not make for quick or easy reading. James Proud has performed a great service in putting together this collection of his shorter writings, some fourteen varied texts, providing each with bibliographical details and historical context and slightly modernizing the original language. Not only this, he has provided substantial appendices on Woolman's manuscripts, his links with other Quaker reformers of the period, his involvement with composing Philadelphia Yearly Meeting's

epistles to other American Yearly Meetings, and his memorial of his brother Abner.

The texts were written over the period from 1746 to 1772 and thus document the developments in Woolman's experience and thinking based on his many journeys among American Friends and to the Indians. They vary considerably in length. They include 'Some Considerations on the Keeping of Negroes' (printed 1754) and the follow-up 'Considerations on Keeping Negroes: Part Second' (printed 1762); also 'Considerations on Pure Wisdom, and Human Policy; on Labor; on Schools; and on the Right Use of the Lord's Outward Gifts' (printed 1768). Although several items have been printed before in other collections of Woolman's writings, the value of Proud's book lies in having together the range of his writings apart from the *Journal*, all of which benefit from Proud's lucid commentaries.

One of the texts stands out, for me at least, in its difference from the rest. This is *A First Book for Children*, written and first printed c. 1769 (pp. 129-45). It is known through the unique surviving copy of the third edition held by Friends House Library, London, dated by Joseph Smith as 'about 1774'. Like several other publications by Woolman, it was printed by Joseph Crukshank of Philadelphia. In his helpful brief introduction to the text Proud compares its content and tenor with that of the very different Puritan *New-England Primer*, which was first printed in Boston between 1686 and 1690 and of which around 362 editions dated on the title-page are known between 1727 and- 1830. Woolman's *First Book for Children* was based on his own experience as a schoolmaster and is but one expression among the texts printed by Proud of his concern for education.

*David Blamires*

*Quaker Pegg*. By George Drury. [Ripley, Derbyshire]: George Drury. 2011. 83 pp. including 19 plates. £7.99 plus postage and packing. ISBN 978-0-9568910-0-6. Available from the author: 157 Heage Road, Ripley, Derbyshire, DE5 3GG.

William Pegg (1775-1851), a gifted ceramic artist, specialised in flower painting at the Derby China Works. The exceptional quality of his work is evident in the many examples surviving in public and private collections to this day. But he was also a man of deep religious convictions, beliefs which led him from the Calvinist faith of his parents to attending meetings of Baptists, and finally to becoming a member of the Society of Friends in 1800. Finding his work decorating luxury goods to be incompatible with his Quaker faith, he soon afterwards abandoned his career at the china works,

and attempted to earn a living as a stocking-maker and sometime school-teacher. For some twelve years he existed in poverty, worn down by mental and physical privations, finally returning to his old craft in 1813.

His return to painting sat uneasily with his conscience. In 1817 he wrote to his wife that he felt he was 'acting contrary to what was required of me', and eventually, in 1820, he abandoned ceramic painting for good, to run a grocer's shop with his wife in Derby.

Many sources survive to document 'Quaker' Pegg's life and work and George Drury has ranged widely through this material to write an account of a man of great complexity and apparent contradictions. Some questions remain a subject for speculation; why did Pegg return to ceramic painting? Where the archive is silent George Drury suggests that Pegg's financial problems led to tensions with Friends, and he returned to his old employment through economic necessity.

William Pegg spent the greater part of his working life away from the china works, yet it is as a ceramics painter that he is remembered. Books about Quakers are not often noted for their illustrations, but this small volume is a glorious exception, with seventeen pages of colour plates demonstrating the beauty and detail of Pegg's exquisite flower painting. A short appendix gives details of where examples of Pegg's work can be seen.

*Rosalind Johnson*

*Cousin Ann's Stories for Children. By Ann Preston. Ed. by Richard Beards. San Francisco: Inner Light Books. 2010. [40 pp.], with new colour illustrations by Stevie French. ISBN 978-0-9797110-8-4 (hard cover), 978-0-9797110-9-1 (paperback).*

As Richard Beards relates in his concise and informative introduction, Pennsylvania Quaker Ann Preston (1813-1872) had educated her brothers as well as local children and was involved in the anti-slavery movement when these stories were published in 1849. The short poems and stories in prose convey their moral messages in the explicit manner of such nineteenth-century publications but many of the themes - including the outsider in your play; observing the natural world with respect; eating healthy food - have a present-day relevance that is enhanced by the vivid illustrations by Stevie French. The morality is tempered by the author's keen observation of children's everyday behaviour. For historians there are examples of the way in which the subject of slavery was written about for children with unsentimental realism by an abolitionist author. The story of Henry 'Box' Brown, for



example, who escaped from slavery in 1849 by hiding in a crate that was conveyed to Philadelphia, was probably the immediate cause of publication and had a comparatively good outcome. Brown was separated from his family, but he did himself attain freedom. In the tale of Tom and Lucy the brother and sister are separated, Tom is led off in chains and their fate is unknown.

In writing for children Ann Preston was engaging in an occupation appropriate for women of her time. She went on to have an outstanding career in the Women's Medical College of Pennsylvania and as such has been the subject of a dissertation by Pauline Poole Foster, *Ann Preston, M.D. (1813-1872): a Biography. The Struggle to Obtain Training and Acceptance for Women Physicians in Mid-Nineteenth Century America*. <http://repository.upenn.edu/dissertations/AAI8417297> [title and abstract accessed 12.6.2012].

*Sylvia Stevens*

*Chocolate Wars From Cadbury to Kraft - 200 Years of Sweet Success and Bitter Rivalry*. By Deborah Cadbury. London: Harper Press. 2010. xii + 320pp. 8pp. colour plates + illustrations in text. £20. ISBN 978-0-00-732555-9.

Written for the general reader this well-constructed account of the rise, growth and fortunes of the British Quaker chocolate enterprises ends with their passing out of Quaker ownership and their demise as British owned companies. Deborah Cadbury begins by setting out concisely the origins of the Society of Friends and early Quaker attitudes to trade, making welcome use of the books of discipline. She also recounts the development of chocolate making on the continent, especially in Switzerland, and the later rise of the American Hershey company, another with enlightened and generous attitudes to its workforce.

While Cadbury and the Cadbury family are the main centre of the study the beginnings and growth of the Rowntree and Fry firms are also described, as are the competition between the three and the role of evolving technology (with important references to continental rivals) in the attempt to improve the product, the development of sales techniques and of exports. George and Richard Cadbury's commitment to social reform and the welfare of their workforce is thoroughly considered. Nor are the political complications overlooked whether in George Cadbury's opposition to the Boer War and his newspaper ownership or the crisis over the inadvertent purchase of chocolate being produced by slave labour in a Portuguese African colony in the early twentieth century.

At the end of the First World War, a challenging time for the Quaker manufacturers, Cadbury and Fry merged. Cadbury became a public company in 1962 and merged with Schweppes in 1969. Nestlé (itself immune from takeover under Swiss law) controversially bought Rowntree in 1988, Cadbury being prevented by British competition regulations from attempting this. And finally Kraft took over Cadbury in a well publicised and equally controversial move in 2010, made possible by the British Takeover Code and the activities of hedge funds.

*David J. Hall*

*(Mostly) After the Tin Hut In our own words: A history of Watford Quaker Meeting.* Ed. by Bridget Wilkins. Watford: Watford Quaker Meeting. 2011. 126 pp., illustrated in text. ISBN 978-0-9568946-0-1. Obtainable from the Clerk, Watford Quaker Meeting House, 150 Church Road, Watford, WD17 4QB £10.

Apart from four pages of what might be described as conventional history, this book is an oral history of Watford Meeting, mostly spoken by those attending now. The contributions therefore don't cover much more than the last fifty years, when the present Meeting House was constructed and the tin hut abandoned. It is noted that there have been Friends worshipping in the Watford area since the 1690s.

Bridget Wilkins has performed an impressive and sensitive task in selecting contributions from 100 or so Friends and attenders connected with the Meeting. They have been arranged in sections covering different aspects of the life of the Meeting such as children, wardens, spiritual journeys, meeting for worship, building, etc. The whole gives a rounded picture of a thriving Meeting dealing with both joys and challenges, some or all of which will be recognised by those attending meetings around the country.

It gives a flavour of those things within the Society which have changed over the last half century, and those which have remained. For example, when speaking of ministry there are hints that there used to be more 'weighty' Friends who gave 'academic' ministry, not always, by the way, considered a good thing - 'hardly anyone else dare stand up, you just couldn't equal that sort of thing'.

'At Watford there is a feeling that we are more ordinary and informal now, less theological', 'more people speak now and for shorter periods', 'the speakers are less erudite' and again 'when I first came to Watford there were Bibles all over the seats', 'there was more stuff from the Bible', and perhaps surprisingly for less than

fifty years ago, 'the elders all sat in one row at the back'.

There is a suggestion that the Society is more democratic now: 'it felt as if two people ran the Meeting - we don't really get that nowadays', and perhaps most significant 'at that time the emphasis was more on receiving guidance directly from God - that's rather given way to the testimonies'.

Any Friend reading this book today will recognise many of the themes voiced here, all scope for heart-searching and discussion in business meetings. Despite the inevitable frustrations, they will no doubt find an echo in sentiments expressed by one of the contributors: 'Watford Meeting House is perfect - to go to Watford fills me with joy' - even if he does qualify it by expressing a wish that the Meeting House was situated in the Yorkshire Dales!

The book is charmingly and creatively produced, with some excellent photographs. It even contains a glossary explaining Quaker jargon to non-Quakers - including an excellent definition of 'weighty Friends'!

*Rod Harper*