

RECENT PUBLICATIONS

Nineteenth-Century English Religious Traditions – Retrospect and Prospect. Edited by D.G. Paz. Greenwood Press, Westport Connecticut and London, 1995. Pp. xiv + 232. £43.95.

In eight chapters the book covers the main Christian traditions in England, Freethought and the missionary movement. The aim is “to draw a picture of the state of research at the end of the twentieth century and to suggest directions for further exploration”. Numerous footnotes to each chapter are effectively an up to date bibliography for their subjects. A select bibliography covers the major monographs in the whole field. Not all the references are completely accurate.

R.K.Webb contributes a chapter on Quakers and Unitarians. This begins with general observations and notes that much historical work has concentrated, for both denominations, on the influential families and individuals. He uses the Gurneys and Rowntrees as two examples of the ramifications of Quaker families with details of the numerous ensuing biographies. Involvement in business, education and philanthropy are covered. Webb then moves on to the internal life of the Society and deals with the controversies familiar to readers of this journal.

The serious student of the nineteenth century may well find a few sources unknown to him cited and Webb usefully draws attention to selected theses and articles in American journals. The *Friends' Quarterly* doesn't seem to be mentioned but the chapter makes no claim to be comprehensive. This survey will be very useful to those starting work on Quaker history or changing direction and as a refresher on sources to those who may feel that they have not kept up to date.

David J. Hall

'Wilt Thou Go On My Errand?' Journals of Three 18th Century Quaker Women Ministers – Susanna Morris 1682-1755, Elizabeth Hudson 1722-1783, Ann Moore 1710-1783. Edited by Margaret Hope Bacon. Pendle Hill Publications, Wallingford, Pennsylvania, 1994. \$16.

Margaret Hope Bacon has made available to us in a very accessible edition three journals of American women Friends who travelled extensively in the ministry. A short and interesting introduction places them in context, describes the process by which a Friend became a minister and eventually obtained a certificate to travel in the ministry and then reminds us that women numbered about one third of travelling ministers in the eighteenth century. Punctuation has been modernised though there are still some extraordinarily long sentences and the eighteenth century capitalisation of many nouns removed. The notes are almost entirely biographical, usefully and concisely identifying those individuals named in the text. A few terms and expressions unlikely to be familiar to modern readers are explained. There are some useful hand-drawn maps but most of the other illustrations seemed a distraction. The list of other Quaker women's journals is valuable.

These journals are an indication of the very active work in the ministry of many eighteenth century Friends. Those accepting the traditional picture of eighteenth century Quietism may be surprised by that but Quietism should not be equated with inactivity. Travelling ministers spoke not only at Friends' regular meetings for worship but also in their homes and on occasion to special gatherings of non-Friends. Travel was arduous, often risky and at best uncomfortable. It meant long absences from home and family for the minister and usually her companion. For Americans this would have been true at home as well as when they engaged in transatlantic travel. All three came to Britain. Ann Moore also unexpectedly ended up in Spain and there is a narrative of her testing experiences. Her discussion with a Spanish Roman Catholic priest adds colour to her journal. On the whole though one must not expect exciting or picturesque descriptions. The journals are spiritual autobiographies not rich in facts beyond the lists of places visited and the names of Friends stayed with or encountered. Trials experienced on the journeys are recounted to illustrate God's mercies to the ministers. The journals are not therefore always comfortable or easy reading, they have a very formulaic nature with somewhat repetitive use of ideas and phrases. Of the three indices one is devoted to that part of religious language which Margaret Hope Bacon describes as "forms of address for the power that moved these women". Here the variety of terms used becomes apparent, 'God', 'the Lord', 'Almighty', 'Christ', 'Father', and 'Master' are all common but there are references to more than thirty others. Ministers spoke under guidance, sometimes to the disappointment of waiting Friends no words came in a long meeting; sometimes, to the subsequent regret of the minister, she ran ahead of her guidance and spoke prematurely. Elizabeth Hudson on one occasion called a meeting of non-Friends yet had nothing to say to them. At the end she explained this, the nature of ministry and the reasons for her silence, reminding the audience of the possible benefits of silent waiting. Dreams were important to these Friends.

The three journals have substantial common features. Margaret Hope Bacon tells us that there was an understanding that travelling ministers kept some sort of diary so that they could account for their time and money spent. The spiritual journey supplements that bare account and was often written for the family of the minister. Ann Moore's journal was edited for earlier publication by removing possibly controversial material. Elizabeth Hudson's seems to have been written with a future wider readership in mind and shows clearly that she had received the best education of the three. Susanna Morris wrote earlier and with less ease so that her work on a first reading is less rewarding than that of Ann or Elizabeth. While these journals are historical documents demonstrating the important role of Quaker women ministers they can of course be read too as spiritual writings of some contemporary value.

David J. Hall

'Go and the Lord Go With Thee!' . By Sue Glover. Sessions of York, pp. 75. £5.00 + p&p 80p. (U.K. only) or £1.60 (overseas).

The first Friends, who laid down the basis of Quaker visitation, believed that God does raise up individuals with a special gift and calling in ministry. This gift

could not be imposed and came not through education but by the power of the spirit. *The Qualifications necessary to a Gospel Minister*, and the need for a thorough testing of the minister's concern, were described in detail by Samuel Bownas (1676-1750, pub. Pendle Hill 1989) and remain essential reading for everyone who may sense a calling which comes to a few Friends in every generation.

In 1939 there was a gathering of travelling Friends at Woodbrooke and during the decades of the forties and fifties the "Itinerant ministry" was on the agenda of the Home Service Committee. In addition to the programmes of the Travelling Secretaries there were also organised visits, particularly to small meetings, by groups of Friends, but by 1957 these had become difficult to arrange and were laid down. But the spirit did not die and in 1993 thirty-four "Travellers" met at Charney Manor to share their experiences.

Sue Glover's small book performs a most useful function in bringing historical and modern threads together. She prefers to use the term "Travel under concern" and mentions wider Quaker ministries for much of the travel in recent times has been to pronounce a particular, and in some instances secular, message whereas early Friends saw their task as one of "taking people to Christ and leaving them there". Whilst for some people today the affirmation that "Christ has come to teach his people himself" has no relevance, the basic Quaker message of the reality of trusting in the Inward Guide is still one that can transform lives.

As Friends down the years have found, having a concern to ministry laid upon one is not a comfortable experience. Today, testing a concern is often both difficult and disheartening for, as was minuted at the Equipping for Ministry conference in 1990, "the existing channels are not always appropriate" because those required to do the testing may have no concept of responding to a calling under concern.

Now that our Yearly Meeting is being called upon to re-examine our spiritual base, there is a great need of Friends who are able to be present for others and who, out of the depth of their own experience, can help them to deepen their spiritual life. Those who feel that they may be called to such a ministry will find much wisdom and practical help in "Go and the Lord go with thee".

Edward Hoare

Religious Dissent in East Anglia III Proceedings of the Third Symposium. Edited by David Chadd. Centre of East Anglian Studies, University of East Anglia, Norwich, 1996. Pp. 244. £10.

This volume contains two papers specifically on Quaker themes from the seventeenth century. Seven other papers range from late medieval to eighteenth century subjects. One at least should interest Friends. Christopher Marsh's paper 'Nonconformists and their neighbours in early-modern England' is chiefly concerned with the Family of Love in Balsham, Cambridgeshire and he has written elsewhere on that body as a whole. There are references to Friends, drawing on the unpublished work of T.A. Davies for Essex Quakers, and demonstrating that there was a measure of tolerance as well as persecution. Marsh argues for the value of very detailed studies of a small community (microhistory) as an indication of broader developments.

Kate Peters writes on 'Quaker pamphleteering and the origins of the Quaker

movement in East Anglia 1652-1656'. This is really a study of the impact of itinerant ministers on East Anglia rather than a broader historical account of the earliest years of Quakerism in the region. A significant part of the paper sets the more general scene. There is a useful brief account of the beginnings of Quaker publishing. Much of the detailed account concentrates on Cambridge and Norwich though visits to Littleport and Ely by Burrough, Howgill and Fox are also described. Cambridge was an early focus for the itinerant ministers once they began to travel out of the north. Some account is given of the visits of Mary Fisher, Elizabeth Williams, James Parnell, Ann Blaykling, Richard Hubberthorne and Thomas Ayrey. Relevant tracts are discussed and examples given of the ministers travelling equipped with supplies of literature.

Matthew Storey contributes 'The defence of religious orthodoxy in Mildenhall in the 1690s, The "Quaker-Protestant" Debate'. This is based in part on the writings of Francis Bugg, Friend then anti-Quaker compaigner and Mildenhall parishioner, and of George Whitehead. There was local debate about the interpretation of the Act of Tolerance. The vicar of Mildenhall, Isaac Archer, participated in the controversy and took issue with Whitehead on Friends holding of separate women's meetings with no male minister or leader present, seen as another threat by the established church. The fiercely controversial Bugg saw Archer as an ally while Whitehead hoped that he would take a more moderate line. More importantly there were differences over the parties understanding of the Incarnation. The account of theological points is clearly presented.

David J. Hall

Pilgrims in Hindi Holy Land. By Geoffrey Waring Maw. Edited by Gillian Conacher & Margaret Sykes. Sessions Book Trust, York, 1997. 176pp., 1 fold-out map, 30 illustrations. £7.50 + £1.00 p&p (UK)/£2.00 (Overseas).

Geoffrey and Mildrew May were Quaker missionaries in India for 35 years from 1910. When family commitments allowed Geoffrey, dressed as a *Sadhu* – a holy man, became a pilgrim walking to the source of the Ganges. This book is an account of these experiences which were taken from an intended publication which he compiled from his journals. The editors have retained his original writing and thus have preserved the freshness of his observations and insights. He finds excitement in new friendships and in the ensuing debates on spiritual matters.

The first pilgrimage was undertaken in 1923 when Geoffrey was 37 years old. (I had to find this out separately as unfortunately there are no biographical details). The Indian Himalayas are spectacular but conditions at that time were extremely primitive and the infrastructure barely able to support the thousands of often elderly pilgrims walking hundreds of miles to their spiritual goal. Geoffrey who spoke Hindi was seeking people's motivations, and in the narrative this mixes well with descriptions of the pilgrimages.

I liked the incident in his 1930 pilgrimage when he was desperate to photograph the temple at Kedarnath backed by snowy peaks. Very early in the morning before the weather set in he hurried up the steep mountain track to the temple. On the

way he came upon an ancient, abandoned and ill woman attempting to stagger up; to visit the river source one is cleansed of the past, thus enhancing one's next reincarnation. He could do no other than stop to help her and found himself occasionally carrying her like a bundle of bedding. When he finally arrived the gathered clouds had obscured the view, and then it snowed. But in the end he was rewarded by delaying his departure until only two hours before nightfall and seven miles to travel. He was waiting and freezing in the cold and the clouds suddenly parted for the photograph.

In spite of an arthritic hip Geoffrey made a shortened fifth pilgrimage in 1948 using the now improved roads and transport. I have trekked on parts of his route so I can testify that these pilgrimages are indeed addictive.

For those wishing to study the customs and conditions of Indian pilgrimages this is a useful book although the original material should be consulted – a copy is held at Friends House. A fascinating book but I found the lack of an index a disadvantage.

Ben Barman

Embers of War. Letters from a Quaker Relief Worker in War-torn Germany. By Grigor McClelland.

British Academic Press. Pages 230. Illustrated. £25. p. & p. £1.50

As a conscientious objector and member of the Friends Ambulance Unit since 1941, the author arrived in Germany at the end of World War 2 as leader of a small section of the Unit (usually around a dozen) to do relief work. Fortunately for us, from May 1945 until June 1946 he wrote frequent, regular and discerning letters to his parents describing his activities and thoughts. Equally fortunately his parents preserved these letters and they form the basis of this book.

He himself refers to his "worm's eye view" of what was, of course, an enormous canvas. Europe was devastated by material destruction from bombing and battles and the chaos was added to by vast movements of "Displaced Persons" arising from widely different circumstances and nationalities. The impact that a tiny organisation like the FAU could make on this situation was obviously limited, even when working as they did under the auspices of the British Red Cross and in association with Military Government. However, the achievements described in these letters remain remarkable and are a reminder of what 'pacifists on their mettle', which was what the FAU was, could do; with a membership never much over 800, most of whom were in their twenties, it yet found its way, in a world at war, to do worth-while work in the Quaker tradition as far afield as China and Africa, throughout Europe, as well as in the UK.

Initially the work described in this book was with "Displaced Persons", many of them Poles, and involving contact with Russian Liaison Officers. This includes the period of the "non-fraternisation regime" when it was seriously thought that by edict, the occupiers could be prevented from fraternising with the defeated. Fortunately this regime did not long survive the realities of human nature so the Quaker difficulties about it were not severely tested. Within a few months direct work for the relief of suffering among the German population of Dortmund was being undertaken, in the same tradition as the Quaker relief work in Germany in

1920 and subsequently.

The letters are rich in description of, and reflections on, human contacts, for which the author clearly has a gift. British Army Officers, German politicians and local Government officials, pastors, Nazis, Communists, family and Quaker contacts all appear. Coupled with thoughts on guilt, reconciliation, re-education, they make for an absorbing read, well justified by the author's concluding words, "To think back to the embers of the Second World War is to re-focus my attention on what can be done to tackle the causes of avoidable human suffering – oppressive regimes, the resort to war, the inhumanity of man to man, and the social structures and values systems that too often promote, but could inhibit, these evils".

The book represents a remarkable recall of the events of over 50 years ago, thanks in part to the survival of these contemporary letters, but also I suspect, because of the author's orderly mind. Lavish notes, carefully researched, together with an Appendix, introduction and postscript, effectively set the wider scene.

In the light of this immaculate presentation it seems pedantic to point out that the captions to Plates 7&8 have been reversed but they sprang to my notice as I am the blurred figure at Gerald Gardiner's elbow, astride the motor-cycle which I later rode down the ramp of a Tank Landing Craft on to a mercifully peaceful Normandy beach. My subsequent FAU service took me to France and Austria, rather than Germany, but familiar names of FAU members have made reading this book something of an exercise in nostalgia.

Duncan Jones