

## RECENT PUBLICATIONS

*Fighter For Peace: Philip Noel-Baker, 1889-1982.* By David J. Whittaker. William Sessions Ltd., York, 1989. Paperback £15 + £1.50 p&p.

Historians of twentieth century British politics and of international relations have good reason to feel grateful to David Whittaker. He has taken on the near-heroic task of being the first scholar to plough through the hundreds of boxes of Philip Noel-Baker's papers now available to researchers at Churchill College, Cambridge. The result is our first comprehensive assessment of the extraordinarily rich and varied life of the man who was arguably the pre-eminent Quaker statesman of the twentieth century. The outline of Noel-Baker's career will be familiar to several generations of Friends: Nobel Peace Prize laureate; architect of both the League of Nations and the United Nations; long-time Member of Parliament; international relations professor; and Olympic athlete. Perhaps most importantly, his unceasing efforts to wed rigorous scholarship to disarmament campaigning over seven decades helped to lay the groundwork for the emergence of peace research as an academic discipline of legitimacy and authority in the late twentieth century.

David Whittaker sets out the primary dimensions of Philip Noel-Baker's life in a manner that is largely satisfactory. Noel-Baker's accomplishments as a politician, diplomat, scholar, and disarmament campaigner are discussed in a series of well-organised chapters which offer ample evidence of the thoroughness of Dr. Whittaker's research. The most engrossing chapters of the book are perhaps those that cover the inter-war period, when Noel-Baker's optimism was tested severely in his struggles to preserve the League of Nations and his dream of a principled world order firmly rooted in international law. Dr. Whittaker has succeeded admirably in conveying the sense of urgency and frustration which Noel-Baker and his fellow League-supporters must have felt as they watched their vision steadily undermined with the rise of fascism abroad and the appalling lack of official support for the League's structures and objectives at home. In his chronicle of Noel-Baker's tireless criss-crossing of the Continent on the League's behalf, Whittaker manages to capture something of that terrible momentum toward war that characterised the late 1930s - as well as the desperation of Noel-Baker and his colleagues as they undertook to prevent the final collapse of the League system. Whittaker weaves these events into a narrative that I found both exciting and finally very moving. Quakers of today are quite likely to be as exercised by Noel-Baker's passionate advocacy of the League's collective security arrangements as they were in the decade before the Second World War. Of particular value, too, is the author's treatment of Noel-Baker, the private man. Extensive quotation from the letters between Philip and his formidable wife Irene provide us with a fascinating glimpse into the tensions of a life lived out with an almost obsessively public man. Whittaker's careful survey of the attitudes and responses of Noel-Baker's Labour Party colleagues to his customary attempts to bring his towering idealism to bear on the daily grind of Parliamentary politics is also especially illuminating.

I must confess to finding Dr. Whittaker's prose style rather puzzling from time to time. The occasionally over-complicated syntax made it necessary to read a number of sentences several times over before the meaning became clear. A firmer editorial hand

applied to the text before publication could easily have remedied this relatively minor shortcoming. But as an introduction to a truly remarkable life and as a stimulus to further consideration of the man and his disarming mission, *Fighter for Peace* will undoubtedly prove to be a valuable contribution to contemporary Quaker historiography. The book extends a most attractive invitation to a host of scholars to produce additional, perhaps more interpretive studies of selected aspects of the singular career which Dr. Whittaker has so thoughtfully presented in its entirety here.

*Brian D. Phillips*

*The Religious Census of Sussex 1851.* Edited by John A. Vickers. Sussex Record Society volume 75, Lewes, 1989. £17.50

Not for nothing did Friends ask 'shall a cloudy sky, a little wet, a little cold...' keep one from attending worship? for one of the stock comments (or excuses) of those filling in their return for the 1851 census of places of worship had to do with the weather. 'The attendance... almost as variable as is the weather' (Hamsey parish church), 'In the afternoon (if the weather be fine) the church is full' (Rusper parish church). Thus do the returns transcribed in this book convey a good deal more than the bare facts and figures of the survey.

Of the 602 congregations then worshipping in Sussex, Quakers account for a mere five. This small proportion may account for some inattention to Quaker matters in the editorial remarks. The form, prepared specially for the Society, is mis-represented on the question of seating capacity, and the ambiguity of some Quaker answers is not mentioned. This and other aspects are discussed in *Journal FHS* vol.55 (1986). These reservations do not impair the value of the Quaker census figures given in the body of the book, which appear to be based on both sets of returns, that held at the Public Records Office at Kew and the other at Friends House (Ms.vol.227). In one instance this comparison has yielded useful additional information.

The text gives to all appearances a thorough and careful presentation of the census returns, incomplete only because of the unwillingness of some ministers to take part; it also shows the large variety of denominations and discusses the difficulties of classifying them. Comparisons are made with some nearby counties, and the point is made that local trends do not respect local boundaries. Within Sussex, however, the work gives all there is to give.

*David M. Butler*

*The New Zealand Journeys of Lucy Violet Hodgkin.* By Frances Henry. Quaker Historical Manuscripts No. 2. Published for New Zealand Yearly Meeting by Beechtree Press, Wellington, N.Z. 1989.

This book is largely based on the journals of LVH, 1922-3 and 1928-9 and, for the earlier visit in 1909 with her parents, on the diary of her brother George. There is a wealth of detail about people and places and the journeying in between, of gatherings

attended and friendships formed and renewed, not only in the cities but also in little places with musical multi-syllabled Maori names. There is special reference to the family's attendance in May 1909 at one of the regular, inter-denominational Quiet Meetings for Worship in the Anglican Church at Havelock North. It was a moving experience for them all but for Lucy Violet aged 40 and already very deaf, it was profound, with so strong a sense of mystical communion and the power of silent worship that it influenced her ministry and writings for years. It was, Frances Henry believes, a turning point in her life.

There emerges throughout, the portrait of a remarkable woman, every inch a lady - to use an old-fashioned unQuakerly phrase - competent, scholarly, talented with brush and pen, energetic, adaptable and not without humour who, both before and after her marriage to John Holdsworth, gave much to New Zealand Quakerism.

Slight though the volume is, it has good photographs, a bibliography of LVH's writings, a list of her water colour sketches and a note on Frederick Cayley Robinson, some of whose original illustrations for *A Book of Quaker Saints* hang today in the Friends Educational Centre at Wanganui.

*Hope Hewison*

*Thomas Clarkson.* By Ellen Gibson Wilson. Macmillan, London, 1990. Pp. xii + 269.

Thomas Clarkson has suffered comparative anonymity in the history of the struggle to abolish first the slave-trade and secondly slavery itself. Eclipsed by Wilberforce during his lifetime and afterwards by the mountainous biography written by Wilberforce's sons he has received little recognition. Yet, in his time, he was revered on both sides of the Atlantic for his advocacy of abolition and liberty.

His early ambition was to join the Church of England but involvement with Friends and the campaign to persuade slave traders to abandon the illtreatment of not only slaves but also seamen led him away from the ministry to devote his life to the cause of abolition.

His involvement with radical issues of the time included disillusionment with the events of the French Revolution after 1792, a disappointment that he shared with his friend Wordsworth. His incessant travelling, lack of funds and impetuous campaigning undermined his health. Fortunately marriage to Catherine Buck in 1796 brought him happy companionship which was to last him the rest of his life and a period of tranquillity in the Lake District until 1804 when the Abolition Committee was revived. Thereafter, despite setbacks, one goal after another of the campaigners was achieved, not least the publication of *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament* in 1808.

Clarkson's pertinacity led Coleridge to describe him as a 'moral steam-engine or the Giant with one idea' (1809); as such he threw himself into the international campaign for abolition. No opportunity was lost, and regardless of the consequences he continued to make interventions on the diplomatic front which, from a lesser figure, might have been less successful. He became the 'eminence grise' of all abolition movements, receiving plaudits and accolades and returning autographs and locks of hair. Outliving his earlier co-campaigners, including Wilberforce whose death coincided with the passage of the

Emancipation Act in 1833, Clarkson was left to defend his own position and his reputation as interpreted by a new generation. He rose to the challenge and continued to pour out tracts and pamphlets for the American campaign.

It is no easy task to rehabilitate a reputation but Ellen Wilson has done so with a thoroughness which is convincing. The picture she paints is of a man of considerable contrast, not universally appreciated for his methods but highly respected for his views. But you do not have to like a man to do him justice and her admiration for his work is abundantly clear. She has worked from a wide range of sources and produced a scholarly and readable book.

*Helen Forde*

*The Charlbury of our Childhood.* By Caroline W. Pumphrey. Ed. Patrick I. King. William Sessions Ltd., York 1990. Pp. xiv + 102, Illus. £5 + 60p p&p.

What more evocative than the recollections of a happy childhood? Caroline Westcombe Pumphrey set down her memories of Charlbury with unsentimental clarity. Fortunately her family preserved the manuscript and it is now presented with a Preface by her greatniece Isabel C. Eddington, a Foreword by Paul Eddington and an Introduction by Patrick King who, with Arthur Bissell, has been engaged in preparing the book for publication.

Isabel Eddington's preface begins to turn the clock back with references to the too-prickly horsehair sofa, the enveloping feather-beds and the back kitchen pump; and then we are in the mid-1850s watching through Caroline Pumphrey's acute eyes the daily life of a closeknit Quaker world within the life of an ancient country town. Home, local people, town and countryside all come under her scrutiny. She sees and conveys the significance of small things, the anxious economy in the husbanding of candles, the arduous work of the cook, the laundering required when roads were unsurfaced, the small windows and scarce ovens in cottages. There is a quizzical look at Friends' garb, at the oddities of 'ministering Friends' and long Meetings for Worship; she is sceptical about the good behaviour of earlier generations - "or else they surely would not have carved their names upon the forms". Her love of wild plants, fostered by Uncle John Marshall Albright, rings through the account of local walks and, blessedly, there is a map for identification of the ways, woods and streams, but no note to tell us whether we could still find there her narcissus biflora and gagea lutea.

'The Child is Father of the Man' wrote Wordsworth. To show us Caroline Pumphrey the Woman who looked back upon the Child in Charlbury there is H.M. Newman's account of her life from a booklet of testimonies first published in 1925.

*Kathleen Cotterell*

*Haddenham Quaker History.* By Walter Rose. Edited by James and Audrey Brodie. Published for New Zealand Yearly Meeting by Beechtree Press, Wellington, N.Z. 1988. Pp. 67.

It is fortunate for us that New Zealand Yearly Meeting has taken the initiative to publish this interesting little book 72 years after it was completed in manuscript by Walter Rose in 1916. This has come about because the author's second cousin Richard Ricketts Harris (1877-1962) was the first Clerk of Wellington and Hawkes Bay Monthly Meeting when it was formed in 1932.

The editors have added some useful notes, a family tree and maps, as well as eight photographs of people or places mentioned in the text. They were given much assistance by Elsie Rose (1896-1989), the author's daughter, who was living in Haddenham and was a faithful member of Aylesbury Meeting. She was delighted to see the book in print shortly before her death and we discussed it in my last conversation with her.

Walter Rose (1871-1960) joined Friends in 1907 and he was chiefly responsible for the reopening in 1933 of Aylesbury Meeting House (built 1727) after it had been closed for nearly 100 years. He was keen to trace his Quaker roots as the Rose family had lived in Haddenham for many centuries and some of them had become Quakers at the time of George Fox. During the next 200 years the history of Quakerism in Haddenham is mainly a history of the Rose family. They do not appear to have had formal membership of the Society in the eighteenth century as there is no mention of Haddenham in the records of Luton & Leighton Monthly Meeting between 1698 and 1797, and they were probably disowned for marrying out. However, Meeting for Worship was held regularly at the family farmhouse, they had their own burial ground, and there is evidence that they upheld Quaker customs and principles. Both Walter Rose's great-grandfather and great-great-grandfather were known locally as "Quaker Rose", though out of membership.

At the beginning of the nineteenth century some members of the family gave their support to the Baptists and Methodists, but Phillis Rose and her husband Richard Ricketts (the grandparents of Richard Ricketts Harris of New Zealand) were admitted to membership by conviction in 1844. Meetings continued to be held at the house of Richard Ricketts till his death in 1870.

At first sight this book appears to be of rather limited interest, but it is more than just the history of a Quaker family in Haddenham. It also gives a clear picture of the changes in social conditions and village life that took place in the eighteenth and nineteenth centuries, and also how these changes had good or bad results for different sections of the community. As the farming fortunes of the Rose family declined they turned to other occupations.

Walter Rose was a master carpenter, as were his father and grandfather before him, and he knew the life of his village at first hand. His book *The Village Carpenter* (published 1937 and reissued in 1973 and 1987) gives a fascinating description of the varied jobs carried out by a carpenter in the nineteenth century and his important contribution to so many aspects of village life. That book, like this one, is written in a charming and concise style, and the somewhat old-fashioned language helps to convey the reader back into a past atmosphere.

*A. Christopher Lake*

*The Transformation of American Quakerism, Orthodox Friends, 1800-1907.*  
By Thomas D. Hamm. Indiana University Press, Bloomington and Indianapolis, 1988.

The apparent simplicity of our own nineteenth-century history with serious threats to unity only from the Beacon crisis in 1836 and the formation of the Fritchley General Meeting is deceptive and historians are beginning to work on new interpretations of the period. In the United States a far more complex story has to be told, albeit about a body of Friends six or seven times the size. Thomas Hamm's account of Orthodox Friends in the period 1800 to 1907 describes all the strands in the American experience in order to analyse the Orthodox and demonstrates the unsubtlety of some oversimplified portrayals of the period. Some of his terminology will be unfamiliar to readers without a theological grounding but on the whole terms are explained rather than used glibly. While there are obviously many connections and parallels between Britain and America there are great differences too, we escaped the creation of the pastoral tradition or the extremes of pentecostalism and the socio-economic backgrounds contrast strongly. In 1800 there were six Yearly Meetings in the United States, between 1813 and 1908 nine new Orthodox Yearly Meetings were formed. The Westward movements of population were of great significance and the migrations changed the whole population pattern of American Quakerism. Hamm does not feel that tensions resulting from these migrations, between the possible sense of freedom at the frontier and settled conservatism in the East, were central as factors in the divisions.

The study is devoted to the development of the divisions and doctrines of those Friends who generally rejected the Hicksite position after the separation beginning in 1827. Elias Hicks had defended traditional Quakerism and its position on the doctrine of the Inner Light against evangelical trends. Orthodox, that is initially non-Hicksite, Friends took a stand similar to that of many non-Quaker evangelicals while maintaining their adherence to Quaker traditions. Eventually they ran into difficulties in reconciling the traditions with evangelical innovations and particularly the revival or holiness movement. Division was not peculiar to Friends in the period, Methodists, Presbyterians and Baptists had similar problems.

In the late eighteen-thirties the English Friend Joseph John Gurney played a major role in influencing the move of the majority of Orthodox Friends to an evangelical position with increased emphasis on the Bible, with a new view of the relationship between justification and sanctification and a willingness to work with non-Quaker evangelicals at reform causes. One notable development was the Bible Association of Friends in America which aimed to place a Bible in every Quaker family. Not all Orthodox Friends could accept the entire evangelical approach and John Wilbur's resistance to Gurney's views led to a further separation in New England Yearly Meeting in 1843. The Wilburites felt that other Orthodox Friends were departing from Quaker tradition and becoming wordly as well as involved in the world while they were left to maintain the quietist vision and the emphasis on the Holy Spirit above scripture.

The majority group among Orthodox Friends remained the evangelicals influenced by Gurney and experienced a movement for renewal in the eighteen-sixties. Hamm argues that by this time socio-economic changes, not least the expansion of transport systems breaking down the isolation of communities, were a major factor in the changing face of Quakerism. He identifies two major themes in this renewal movement, a stress on 'not just the atoning sacrifice of Christ but also the efficacy of his shed blood as propitiation for sin' and emphasis on Bible study. The latter led to a drift away from dependence on the writings of early Friends and the doctrine of the Inner Light.

The next major development was revival, a movement even more in line with mainstream evangelicalism in America and unlike the earlier renewal threatening the continuing practice of traditional Quaker worship. The revival produced congregational singing, the employment of altar calls and mourners benches, public confessions,

conversions and eventually pastoral meetings and professional pastors. These all followed more moderate manifestations in 1867 and 1868. Hamm is clear that the precise sequence of events leading to this whirlwind of change has yet to be established. The revival was a joyous movement bringing in hundreds of new members but some conservative Orthodox Friends were unable to accept its extremes. Here the story becomes more complex and difficult to summarise in few words. The Richmond Conference of 1887, proposed by moderates in the Indiana Yearly Meeting produced the Richmond declaration of faith. Hamm reminds us that this was essentially more moderate than might be assumed and thus upset Friends at either extremity of the Orthodox spectrum. Controversy over water baptism and physical communion proved divisive with holiness or revival Friends seeing both as clearly commanded by Christ and the Apostles. Developments after the Conference show the pastoral system becoming firmly entrenched by 1900, the coming together of most American Gurneyite Yearly Meetings into the Five Years Meeting with a uniform discipline by 1902, the rise among the Gurneyites of modernist, intellectually liberal tendencies (paralleled in Britain) and of a new interest in Friends' history with a growth in Quaker educational institutions offering a formal theological training. The holiness Friends continued with an emphasis on conversion experience and the doctrine of eternal punishment. By the end of Hamm's account there were four main strands in American Quakerism, the three Orthodox, modernist, evangelical and Wilburite and the Hicksites. The careful definitions elaborated in Hamm's text enable the reader to distinguish between these strands with a degree of confidence.

The text is quite concise, running to only 173 pages but it is supported by 52 pages of notes and 23 of bibliography. Following up particular themes will be greatly aided by notes and bibliography though much of the published material cited may be difficult to track down in this country. More examination of average Friends, of the types of people influenced by the leaders depicted in the text, would have been interesting but perhaps the evidence does not exist. Very many individuals are named in the text and a more comprehensive index would have been helpful.

Thomas Hamm has provided a particularly valuable contribution to the study of the whole area of change and division among American Friends needed to replace Rufus Jones's account of the nineteenth century. Aspects of the subject have received a good deal of attention in print in recent years but a good starting point still remains Edward Grubb's *Separations their causes and effects*, 1914. John Punshon's brief account in *Portrait in Grey*, 1984 is easily accessible. David Holden's *Friends Divided*, Richmond, Indiana, 1988 covers a very broad area but needs to be read with caution. Three recent and more specialised works are of importance. In *The Eye of Faith*, Barnesville, Ohio, 1985 William P. Taber Jr. provides a history of one Yearly Meeting, the Wilburite conservative Ohio Yearly Meeting. Edwin B. Bronner's *The Other Branch, London Yearly Meeting and the Hicksites 1827-1912*, 1975 helps to understand British responses to American developments. Larry Ingle deals with the Hicksites at greater length in *Quakers in Conflict: The Hicksite Reformation*, Knoxville, Tennessee, 1986. There is still scope for further work, for example on the origins of the Orthodox/Hicksite debate and, in due course, for a new authoritative synthesis.

David J. Hall

*William Reckitt An Eighteenth Century Quaker Transatlantic Traveller. His Journeys to America, England, France and the West Indies: from 1756.* By B.N. Reckitt. Sessions Book Trust, York, 1989. Pp. xii + 68. £3.75 post paid.

B.N. Reckitt has selected passages from Thomas Wagstaff's 1776 edition of Reckitt's Journal and added an introduction, details of family history and of the earlier and later life, four maps, a family tree, a detailed itinerary of the first visit to America (occupying ten pages) and an index. The extracts concentrate on the interesting accounts of Reckitt's travels and leave out much material from the relatively brief original published journal about visits to meetings in America on the grounds that "it makes somewhat tedious reading". In this very abridged version there is a long account of Reckitt's capture by a French ship and his ensuing imprisonment and briefer sections of interest on the two successful trips to North America and the West Indies with a vivid account of a thoroughly unpleasant further imprisonment.

This volume would make a useful companion to the original edition of the journal which should still be found in some meeting libraries. B.N. Reckitt's concise account of his ancestor is a valuable reminder that Friends in the eighteenth century could lead adventurous lives answering a call to serve in the ministry.

David J. Hall

*Man of Two Worlds: Portrait of Brother Klaus, Saint Nicholas of Flüe in Switzerland 1417 to 1487.* By Christina Yates. W. Sessions, York, 1989. £5.50 + £1.00 p&p.

Christina Yates first heard of Brother Klaus when she was working at the École d'Humanité in the Bernese Oberland 1953-70, and the present small book is the fruit of her involvement in studying the life of this remarkable man. Brother Klaus became famous in his lifetime as a wise and holy man and was consulted by many, but, like Joan of Arc, he was not canonized until the twentieth century, in his case 1947. He is now regarded as Switzerland's national saint, to a large degree because of his peace-making counsel in the events that led up to the Covenant of Stans, one of the great turning-points in the history of Switzerland.

Brother Klaus is a strange figure to modern eyes. As a married man of fifty with ten children, the last only just born, he left his wife and family, apparently with his wife's agreement, to become a hermit. For the next 20 years he lived a life of contemplation in a small wooden building about ten minutes' walk from his own house in a remote valley in the mountain canton of Unterwalden. He is reputed to have observed a total fast during this long period. To modern minds this is a puzzle and a physiological impossibility, but his contemporaries clearly believed it, as the seven eye-witness reports indicate. Klaus himself seems to have avoided claiming that he ate nothing at all, so it may be that what is meant by 'fast' is abstention from meat and dairy products and any liquid other than water; but the facts are not clear. The actions of the mature man follow youthful mystical experiences and fasts, so his decision to become a hermit is not a bolt from the blue. Brother Klaus's visions and his image of the Godhead as a wheel are



recounted in some detail. The book concludes with a few pages on the ecumenical significance of Brother Klaus today. This is an attractive introduction to a fascinating late medieval personality, whose life incorporated the 'two worlds' of the practical everyday and visionary detachment.

*David Blamires*

*Dynasty of Iron Founders: The Darbys and Coalbrookdale.* By Arthur Raistrick. Sessions Book Trust. York in association with the Ironbridge Gorge Museum Trust. Revised second edition, 1989. A5, pp. xvi + 331.

This book needs no introduction to Quaker historians. First published in 1953, it was soon acclaimed to be a major historical contribution. It was highly influential in establishing a major Museum complex of a new type in the Ironbridge Gorge and thus in helping to stem the incredible dereliction which had long infected the area before this.

Such a well known book hardly needs a full review, especially as this 1989 edition is 'substantially a facsimile reproduction of the original edition', with only ten small listed corrections to the reprinted first 14 chapters (pp vii-xii and 1-265). The additions comprise a very welcome new series of illustrations, including four plates in colour. Dr. Raistrick has completely rewritten chapter 15 'The later years 1850-1966' and added a new postscript 'Friends in Scorn called Quakers', whilst a new chapter 16, ambiguously titled 'The next 30 years [i.e. 1959-1989]', is by Stuart Smith, since 1983 the Director of the Trust which co-publishes a book which has to be welcomed. With its fine new illustrations and impressively low price of £9.00 (or £10.50 including postage and packing from the Ironbridge Gorge Museum, Ironbridge, Telford, TF8 7AW, Shropshire) it deserves to be, and undoubtedly will be, read by a whole new generation who are unaware of the earlier edition.

It is the new sections of this book which deserve a reviewer's attention. The first point to be made, with some force, is how much has been written about the history of the Coalbrookdale area and its industrialisation since 1953, but how little we are here told of it. Historical attitudes to the whole Darby enterprise and the Quaker role in it have changed and been put into context. This is largely the achievement of Barrie Trinder, whose magnificent *The Industrial Revolution in Shropshire* (first edition 1978, second edition 1981) has set a model for the study of the Industrial Revolution in local context. Some might think that Raistrick's book should have been properly revised to take account of all this additional literature. But Dr. Raistrick is already in his mid-nineties and we must respect the limitations this placed on him.

But I felt we should have, at least, been made aware of the enormous amount of first-rate historical writings which has appeared between these two editions. Raistrick's new postscript tries to place the whole Darby enterprise within a Quaker context but Trinder has several times remarked on the Quakers' social isolation within the whole industrial enterprise in Shropshire. I was unable to find Barrie even mentioned by name in this book.

The new chapter on the last 30 years I also felt had rather a self-congratulatory tone, as if progress at the Museum here was necessarily all in one, "right" direction. The fact

that the appalling levels of unemployment in the area in the 1980s 'allowed the Museum to recruit extremely skilled people' may not have been seen by those involved as progress, however much it has so clearly benefited the Museum. The whole Ironbridge Museum complex has certainly broken new ground in our "Heritage Industry", but I would have like to find in this last chapter some reference to the critics of the Museum who have claimed that it divorces "the past" from its social contexts. Such people simply see the rise of Industrial Archaeology as an ironic commentary on the decline of the industries it studies (e.g. Robert Hewison's *The Heritage Industry: Britain in a Climate of Decline*, London: Methuen 1987 or even more critical Robert Lumley (editor)'s *The Museum Time Machine: putting cultures on display*, London: Routledge 1988).

I re-read this book high in a hotel in Pyatigorsk on the borders of Russia with the Soviet Union. Society there is now facing a crippling decline, just as the Ironbridge Gorge has, but where individual incentive seems to have been swamped beneath collective decision. As the caption to one of the new plates in this welcome reprint points out, Ironbridge succeeded 'in an age confidently believing in progress through human endeavour'. This is a message for our own times, whether Russian or English. But we do need to ask what we mean by "progress" and that our Museums discuss this problem.

H.S. Torrens

*Cockermouth Quaker Meeting - the First 300 Years.* By J. Bernard Bradbury. £3.

With the passing of the Tercentenary of the Toleration Act it will not be surprising if some other Preparative Meetings publish accounts of the 300 years since the building of their Meeting Houses. This is what Bernard Bradbury has done for Cockermouth. The erection of a Meeting House was usually the opportunity to regularise a Meeting which could have been in existence for many years. Cockermouth was one such Meeting.

This short book, as Bernard Bradbury states, 'is not a complete account of the various aspects of the Meeting's history. More perusal of minutes and other documents would reveal further interesting facts. This has been a historical survey'.

Within the 18 short chapters he covers many aspects of Quakerism including the early beginnings of the Society, the various buildings and renovations of Cockermouth Meeting, marriage, discipline, travelling in the Ministry, Advices and Queries, war and relief, education, industry, the burial ground, the Meeting's organisation and its future. The pattern of the chapters gives a historical perspective, using examples from the Minute books and other sources, covering the whole period to the present day.

It is an informative publication, not only for interested Friends, but also for the local community. An interesting addition to the local history of the area.

Joan Goodwin

*Margery Fry - The Essential Amateur.* By Enid Huws Jones. William Sessions, York, 1989. £7.50 + £1.20 p&p.

This is a facsimile copy of a book first published in 1966 about a woman who was something of a pioneer in areas which are much in the news today - feminism and penal reform.

She was born into a notable Quaker family, and even though she eventually left the Society her work in so many fields reflected this heritage. Her many roles at Somerville College, Warden of a Birmingham University Women's hostel and as an original member of the University Grants Committee, heralded the subsequent entrance and acceptance of women in areas previously dominated by men. She became the first Secretary of the Howard League for Penal Reform and was one of the first women magistrates. She had a magnificent voice and sense of humour and was a popular broadcaster and became a Governor of the BBC.

The profits from this reprint will be given to the Howard League as it is the area of penal reform that made the greatest claim on her time. Abolition of capital punishment, introduction of children's courts and observation centres, the creation of the probation service; all came within the orbit of her work.

Her reforming zeal was not confined to this country and in 1935 she took over the Howard League Bureau at Geneva which was opened each year during the session of the League of Nations Assembly. Through contacts during these sessions she hoped to persuade member nations into taking some interest in penal problems and reform.

She travelled far and wrote much on this concern and a lasting memorial to this effort came in 1955 when the United Nations' First Congress on the Prevention and Treatment of Crime adopted the Standard Minimum Rules for the Treatment of Offenders.

Margery Fry had many interests outside these public concerns - art, bird-watching, needlework and this book expresses the many facets of her life with perception by one who knew her personally. She was always very close to her sisters and brother and one of them has the last word in this book - 'she was wonderful as a sister as well as a penal reformer'.

The book is not only a reminder of Margery Fry's many public contributions but is also a yardstick by which we can measure how far we have progressed in the area of penal reform.

*Joan Goodwin*

*Companions in Caring.* By Pat Starkey, Arthur H. Stockwell, Ilfracombe, 1989. £3.20.

To find a collection of documents which yield a rich and complete story must be the dream of many historians. A cupboard and a "tip off" were the beginnings of Dr. Pat Starkey's interest in the Liverpool and District Pacifist Service Unit. This was formed in October 1940 and continued until July 1947 when it became one of the first Family Service Units. This was a recognition of the pioneering work this Unit and others in London and Manchester had been able to initiate with families in difficult social circumstances brought to light by the war. Two statistics in particular show the depth of the social and economic deprivation the Unit found itself working amongst. A 1936 survey found that 30 per cent of families living in parts of Merseyside were below the poverty line and in 1938 the School Medical Service reported that nearly 30 per cent of Liverpool's school children were found to be verminous.

The Unit's pacifist basis led to no official recognition from the City of Liverpool during the war years and the pacifist title had to be dropped if the Unit's work was to be continued in a wider context after 1945. However, the book has a fine story to tell, of concern, courage, determination, heart-break and some humour. The work of the Unit is firmly set in both its historical and social context. Always working on a financial shoestring, its members moved into considerable problem areas with good intentions and dedication but not professional training. This became a major cause of tension with one Liverpool social organisation which dogged the Unit's efforts but they did win recognition and respect from hard pressed local government agencies. Liverpool Friends also played a part in the development of the Unit and its service. The volunteers probably brought the first real contact of hope and friendship to many difficult cases. Their practise of family casework had important results in post-war social work development whilst some of the Unit's members were to give distinguished service in Social Service administration in different parts of Britain. Twenty-three professionally trained Family Service Units are now the heirs of Liverpool's war-time needs.

All major aspects of the Unit's work, difficulties and achievement are clearly and concisely presented in 79 pages of text. A thorough knowledge of the available documents has been superbly integrated into a very readable book. This remarkable story deserves a wide readership.

*Howard F. Gregg*

*A Victorian Quaker Courtship: Lancashire Love Letters of the 1850s.* Edited by John Dilworth Abbatt. W. Sessions, York, 1988.

This collection of letters traces the courtship of Jonathan Abbatt of Preston and Mary Dilworth of Calder Bridge from the first formal approach by Jonathan in January 1853 to the eve of their wedding in June 1855. The personalities of the two young people are revealed through their letters which also give us glimpses into the realities of mid-Victorian urban and rural life set in a Quaker context. The growth of their love is set against the measured pace of parental approval, the ability of Jonathan to provide an adequate home with a sound business to support it and the Quaker marriage discipline then required if they were to be wed according to Friends usage. There is no doubting their love for one another which can be expressed both teasingly and touchingly on occasion.

The letters also enable us to experience the extended inter-relationship of Quaker families in one area at a time when marrying non-Friends was still unaccepted by the Society. The book has an exhaustive genealogical commentary, a good collection of photographs, both of place and family, and a useful map. Quaker language and practice is helpfully explained for non-Quaker readers and there are interesting chapters on family origins, education and family life after 1855.

The enclosed world of Meeting, business, home and family are well conveyed but the letters can give us only partial glimpses of this world. They were only part of the courtship as Jonathan and Mary were able to see one another on a regular basis. Thus much that the letters might otherwise give in greater detail was not necessary. There are few references to the larger national or regional scene. Yearly Meeting makes no appearance and the Crimean War is briefly noticed. The letters therefore, being limited

by both purpose and context, cannot provide a complete picture. Clearly, however, their presentation has been a labour of love for their editor.

This then is a record of lively but ordinary Friends, at an important moment in their lives' journeys. If one is tempted to undervalue it, Thomas Hardy, in his poem 'In Time of "The Breaking of Nations" ', provides a profound insight into the quality of such experience.

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