

M. Gur'ev says that the leaders of the sect held "blasphemous meetings" and indulged in "abominable practices" and permitted "all unnatural forms of incest." He comes to the conclusion that "the sect which was named in the forties of last century as 'The Quaker Heresy,' received that title not in virtue of the nature of the case nor in virtue of any resemblance to, or of any union with, foreign quakerism, but deliberately on account of some special reason, for there was a particular object in view." This special reason is indicated in the remaining section of this pamphlet.

To follow the author would be to doubt the possibility of any extra-national influence, but further light may modify or falsify the conclusions of M. Gur'ev.

R. J. Campbell and Quakerism

"Take any place of worship, Anglican or Nonconformist, wherein the sacramental idea finds no place, and—I say it with all respect—the peculiar quality of Catholic saintship at its best, that sweet, calm, lowly confidence with a touch of awe therein, that exalted serenity which it always exhibits, will be missing. It may be pointed out that the members of the Society of Friends are characterised thereby. That is not quite the case. They have their own special excellence, but it is not just that. And I have often thought that the Society of Friends, which professes to be the least sacramental of all Nonconformist bodies, is in reality more sacramental in its susceptibilities than any of them. All the Quakers I have ever known have illustrated this. Their habit of stillness, listening and expectant, renders them sensitively responsive to all higher influences, through whatsoever media they may come. Readers of Whittier's poetry cannot fail to note this. And the Rev. Canon Hopher in his *Fruits of Silence* supplies an interesting testimony to the same effect."

[*A Spiritual Pilgrimage*, by the Rev. R. J. Campbell, p. 63. London, 1917.]

"I have to thank Dean Inge, too, for putting me on the track of dear Mother Julian, of Norwich¹, whose *Revelations of Divine Love* are a scheme of philosophy as well as an exceedingly beautiful type of spiritual testimony, though doubtless the last thing in the mind of the devout anchoress was to do any philosophising. Richard Rolle² and George Fox come a long way second in my estimation. Jacob Behmen I found difficult and involved, but full of beauty and suggestiveness when I could understand him. But it was always Catholic saintship that spoke most directly to my heart."

[*Ibid.* p. 108.]

¹ Juliana (1343-1443), Norwich anchoress; author of "xvi. Revelations of Divine Love" (first printed 1670; ed. H. Collins, 1877) (*D.N.B.*).

² See Jones, *Mystical Religion*, p. 334.