

## Friends and Current Literature

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*The Families of Atkinson of Roxby (Lincs.) and Dearman of Braithwaite, and Families connected with them*, compiled by Harold Waring Atkinson, M.B.E., M.A., F.S.G. (The Author, 10 Eastbury Avenue, Northwood, Middlesex, 11 by 8½, pp. 518, numbered paragraphs 2001, price two guineas.) The foundation of this remarkable production is based on the parents of the author, William Atkinson (1825-1907) and his wife Anna Sophia Birchall (1830-1905). Both descended from Quaker families but had left the Society. William's grandfather, Joseph Atkinson (1752-1818), was an Elder of Manchester Meeting, his mother Sarah (Waring) (1801-1879) was for many years an Overseer and Elder of Bristol Meeting ("Jnl. F.H.S." xxiii). She was granddaughter of Thos. Waring of Leominster (1721-1793), a Minister for about 50 years, and great-granddaughter of Samuel Beavington (1691-1771), a leader among the Quakers of Chipping Campden. Anna Sophia Atkinson was daughter of Samuel Jowitt Birchall (1788-1854),—the Birchalls and Jowitts were both prominent Quaker families of Leeds—and Sophia Jane Dearman (1805-1837) of the Dearmans of Braithwaite, Darlington, London, etc.

Pedigrees of allied families are numerous, and in addition about half of the book consists of Biographical Notes, facsimile signatures, maps and plans, wills, extracts from Public Records and from minute books of Quaker Meetings; also a remarkable Index exceeding 20,200 references. From a Quaker point of view this volume requires study in every part, but only a few hints for this can here be given. There is a pedigree of Barnes of Great Sankey, of which family was William Barnes (1620-1681), who was visited by George Fox, and of whose house at Great Sankey there is an illustration. Pedigrees, and Notes to most of them, also appear *re* Beavington, Birchall, Ransome, Rooke, Edwards, Neave, Miller, Stanley, Sessions, Waring and others. There is an extensive Bibliography; also illustrations of the old Atkinson

house and factory in Manchester, the Birchall house at Leeds, and the Dearman home at Braithwaite, a village between Thorne and Doncaster in the county of York. Headley Brothers, of Ashford, Kent, are to be congratulated on the intricate printing of this volume. It is hoped that many of our readers and others will obtain copies before the edition is run out or the price increased.

It is no surprise that among the mass of names and figures there should occur a few inaccuracies.

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It will confer a favour on students and others that *The Personality of George Fox*, by A. Neave Brayshaw, first published in 1918, should re-appear with additions, in more attractive format (London: Allenson, 7½ by 5½, pp. xx+187, 3s. 6d.). The author writes: "This work is intended to be a picture of the man George Fox, not a consecutive account of his life or an exposition of his teaching," and well has the picture been drawn, seen from some seventy angles. There are several pages of "Abbreviations and Bibliography", and a "Chronological Table", and "Index". We regret that the Index has not followed the plan of the earlier edition—the scattering of Fox items produces some curious entries—"Eyes, G.F.'s 26"; and what does the entry "Oceans of Light, 21-85, 156" represent? We think that the iteration of the age of Fox is somewhat overdone.

P. 62, note 2, l. 7, read ii. 498. P. 108, note 4, l. 1, read ii. 149. P. 150, note 2, read "Jnl. bi-cent" in place of "Ibid".

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Harold Capper Hunt has written a very readable history of the Retreat at York—*A Retired Habitation. A History of the Retreat, York (Mental Hospital)* (London: H. K. Lewis, 4to, pp. xvi+144, twenty-one illustrations, Index. 7s. 6d. net). The house opened in 1796, largely owing to the efforts of William Tuke. Numerous anecdotes of patients, mainly anonymous, appear here and there. When the Grand Duke Nicholas of Russia visited the Retreat a woman patient slapped him on the shoulder and exclaimed, "Thee Great Muscovite!" One patient, who was an inmate from 1845 to his death in 1902, was apt to take vocal part in meetings for worship till suppressed. On one occasion he commented upon the address of a little man who had given a fervent address—"Little pot, soon hot." His best known saying took the form of a kindly wish to a grocer who was giving up the grocery trade and taking a stationer's shop—"I hope your trade will not be stationary, but grow, Sir." But we must desist.

The book is dedicated to the late Dr. Bedford Pierce, who encouraged its preparation but did not live till its publication.

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The first article in *The Pennsylvania Magazine*, Oct. 1932, is headed "A Colonial Reading List". It is taken from the first loan-book of the Union Library of Hatboro, Pa., dated 1762-1774. There are indications of Quaker influence—the months are often denoted by figures and some of the personal names seem friendly. Among the thirty-one pages of loans appear

the titles of a few Quaker books—Thomas Ellwood's "Sacred History" was frequently borrowed, also Anthony Purver's "Bible", Barclay's "Apology" was "out" a few times. Among the non-Quaker literature we notice Poole's "Annotations upon the Holy Bible" and many books of a religious character. Other entries are: "Smolets Donquixsett", "Thomas acempis", "betsy shotless"; Richardson's "Pamela" was never long on the shelves or "Adventures of a Guinea".

The same magazine carries also in this issue an article on "General Duportail at Valley Forge", in which occurs the name Isaac Huddleston, with the note "Isaac Huddleston was a young Quaker doctor who settled in Norristown in 1793. As a cultivated young man the two had undoubtedly been early drawn together. See Auge, 'Men of Montgomery County.'"

Several Friends are mentioned in a further article "Philadelphia's Fire Defences."

The next issue of this magazine contains an illustrated article of twenty-seven pages on "William Penn and Pastorius", written by Beatrice Pastorius Turner. There are also mentions of Friends in the article on "The Origin of the Philadelphia General Hospital", especially in an excerpt from Brissot de Warville, 1788.

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At the suggestion of Professor Gilbert Chinard, of Johns Hopkins University, Baltimore, Maryland, Edith Philips, of Swarthmore, Pa., has been engaged for some time in the study of the "Quakers as they were conceived to be by the French and as they appeared in French literature," resulting in a valuable volume: *The Good Quaker in French Legend* (Philadelphia: University of Pennsylvania Press; London: Humphrey Milford, Oxford University Press, 9¼ by 5¾, pp. x + 235, with illustrations and Index of Names, English price, 14s. net).

The first chapter describes the origin of the French interest in Quakers, and the long catalogue of French references to Friends opens with reports of James Nayler and his trial in the news-gazette of Cromwell published in France—*Les Nouvelles Ordinaires*, 1656.

The story of Nayler was copied and recounted by LORET—*La Muse Historique*, a rhymed gazette—"He might be a queer sort of charlatan or only a ridiculous atheist, or an agent of Satan, a sophisticated wretch and a monster of extravagance." It was thus that the first Quaker described to the French was represented.<sup>1</sup>

On February 5, 1661, Charles II's successor to Cromwell's news-gazette, *Journal de tout ce qui s'est passé*, reported that "the Trembleurs in England are great fanatics, have in the name of religion excited seditions and enterprises against the Government so that it has been necessary to take arms against them. Some were killed, some taken prisoner and others fled."<sup>2</sup>

Then came ROCOLES, *Le Monde*, 1666, who gives the story of Nayler in detail.

<sup>1</sup> Quotation marks are reserved for the extracts from literature, connecting sentences are principally those of the author.

<sup>2</sup> Accusations of plotting were common also in England. See Fox, *Journal* (Camb. ed.) i. 334, 363, 375; *Extract from State Papers*, 116, 150, etc.

In 1667 ROBINET told the story of *Le Quaker Amoureux*, the first Quaker in French fiction.

ISAAC DE LARREY, *Histoire de l'Angleterre*, 1689, considered Quakers conspirators, ready for any plot against Government. A popular review was prepared by CHAMBERLAYNE, *L'Etat présent de l'Angleterre*—"The Church of England considers them merely as bastard children and takes no more account of them than of vermin or insects which spring up in the foulest refuse." But other views were presented in an edition published in 1702 by GUY MIÈGE—"They reject absolutely all kinds of ministers or orders, they mock at premeditated preaching. They have a reputation of being frank and honest in their dealings in their commerce."

CHAPPUZEAU, *L'Europe vivante*, 1669, dismissed them as "a sect which has quite disappeared, and whose members dare not show themselves".

*Les Religions du monde* was put into French by THOMAS LA GRUE from the English of ALEXANDER ROSS, 1666, 1669, 1686.<sup>3</sup>

Ross evidently had a particular grudge against the Quakers, for, although he dismissed most of the other sects with a page or less, the Quakers received ten pages of vituperation. After the appearance of this work in French the Quakers were never again classed as merely one group of *visionnaires*, but were always distinguished from the others both by their friends and their enemies (author).

H. MISSON, *Memoirs et observations*, 1698, wrote :

"Although they are great fanatics they seem to be gentle, simple in all respects, sober, modest and peaceful. . . . But do not be deceived, there is much affectation in this exterior. . . . The best way to inspire one of their women preachers is to take a lady to meeting. At the sight of a ribbon the Spirit seizes upon the *Couacresse*, and after many sighs and groans she bursts out in an incomprehensible torrent of words."

G. LESAGE, *Remarques sur l'Angleterre*, 1715, refers to "meaningless discourses of ignorant people," but adds :

"Although they profess to have no ecclesiastics they support in the guise of charity certain men of letters who concern themselves exclusively with the study of religion. Those who are distinguished as preachers often earn more money than if they held a regular Benefice."

In a volume attributed to him DUC LOUIS CHARLES DE LUYNES, *Nouveau Voyage en Angleterre*, 1717, remarks :

"The women of this extraordinary religion are all pretty. . . . Could anything be more appealing than a sermon pronounced by a pretty mouth? Her bearing, her postures, her tone of voice, all is comic and burlesque."

Of all the pre-Voltairian travellers AUBREY DE LA MOTTRAYE, *Voyages*, 1727, was the only one who really understood the point of view of the Quakers. His account [half a page of this is English] suggests already the idealization through which the Quakers were to pass at the hands of the French until they appeared to some enthusiasts at the end of the eighteenth century as a model of all the virtues (author).

Then follow the views of French theologians, with few exceptions bitterly hostile. The literary activities of Benjamin Furly, of Rotterdam,

<sup>3</sup> The complete French text of Ross—La Grue appears as Appendix II.

aroused enquiry and comment by BOSSUET, NAUDÉ and CATROU.<sup>4</sup> The last-named wrote of Fox, 1695 : " Born from the lowest dregs of the people, a wretch without letters or true piety, his proper place by reason of the lowness and stupidity of his mind was that of keeper of pigs."

Of GERARD CROESE and his *History of Friends*, 1695, our author writes : " The fact that the eighteenth century began by judging Quakers tolerantly and ended by making saints of them is probably due to Croesius."

Chapter II considers " The Quakers seen by Voltaire".<sup>5</sup> One extract must suffice : It was through VOLTAIRE that attention was turned from the English Quaker, a fanatical non-conformist, to the Pennsylvania Quaker, a model citizen of a model republic (author).

In chapter III—" The Legend Takes Form", we have reference to BERNARD, *Cérémonies . . . de tous les Peuples du monde*, 1736—" they dress in black coats, which have no pleats or buttons on the pockets and sleeves. Their manners are frank and natural."<sup>6</sup> The ABBÉ LE BLANC, *Lettres d'un Français*, 1745, refers to Barclay's " Apology " :

" It has been translated into all the polite languages of Europe, but the English style is particularly pure, simple, and elegant. As for the matter in it no theologian of any of the sects therein attacked has yet made a satisfactory reply to it."

In 1766 came the ABBÉ COYER, *De la Prédiction*, a work said to have led to the conversion of Jean de Marsillac.<sup>7</sup> In his *Nouvelles Observations sur l'Angleterre*, 1779, he gives a description of a Quaker meeting : " . . . One man rose and spoke for a few minutes. Inspiration seems to be more abundant with the women, for a sexagenarian Sibyl spoke for nearly an hour . . . when I left."

Chapter IV is titled " The Utopia of Penn"—" Undoubtedly much of the idealization of Pennsylvania was due to the very popular work of RAYNAL," who wrote *Histoire . . . des Etablissements et du Commerce des Européens dans les Deux Indes*, Amsterdam, 1770. He was followed by HECTOR ST. JOHN DE CRÉVECOEUR, whose *Lettres d'un Cultivateur* appeared in 1784. Crèvecoeur made an enthusiastic convert in BRISSOT DE WARVILLE who became a great defender of Friends.<sup>8</sup>

One of his friends when in England in 1784 was Etienne Bridel, a French teacher in London who, like Claude Gay, Stephen Grellet and Anthony Benezet, was a French convert to Quakerism. He translated Penn's " No Cross, No Crown," etc.

Another French convert was JEAN DE MARSILLAC LE COINTE whose name and work receive frequent notice in chapter V, " Quaker Ideals and the French Revolution," including a recital of the proposals for an educational establishment at Chambord (Loir et Cher). See " Jnl. F.H.S.," vii.

<sup>4</sup> Naudé and Catrou are in D.

<sup>5</sup> For Voltaire and Friends see " Jnl. F.H.S." vi. xiii. ; Voltaire, *Lettres Philosophiques*, ed. Lanson, Paris, 1924 (copy in D).

<sup>6</sup> He devotes forty pages to Quakers and four to the Presbyterians.

<sup>7</sup> For this French Friend see Index (a dozen entries) ; " Jnl. F.H.S." ii. vii. xv. xvi. xviii. xix. xxi. xxv. xxix.

<sup>8</sup> For Jean Pierre Brissot de Warville see " Jnl. F.H.S." xvi. 18.

Chapter VI is headed : " Persistence of the Legend in the Nineteenth Century." The noblest Quaker in literature is probably to be found in ALFRED DE VIGNY'S *Chatterton*, 1834, a play.

In " Summary and Conclusion " we read :

After some study of the French interest in Quakers it soon becomes evident that there are several quite different elements involved and that they group themselves more or less chronologically. The early interest was primarily in dogma ; later it was the private life and peculiar customs of the Quaker which were chiefly emphasized ; and finally Pennsylvania came to be first in the thoughts of all who wrote on Quakers (author).

There are several Appendixes—the first contains a list of 33 Quaker publications which appeared in French translations, followed by Bibliographical Notes.

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\**St. Aeldred of Rievaulx* (c.1109-1166) is the title of an attractively written study by T. Edmund Harvey of this Abbot of Rievaulx, the ruins of whose Abbey near Helmsley are so well known to travellers in Yorkshire. It is based on contemporary sources recently printed and contains extracts in English from St. Aeldred's devotional writings as well as a bibliography. (London : Allenson, 1932, pp. 148.)

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In the *Publications of The Geneological Society of Pennsylvania*, March, 1932 (vol. xi. no. 3) there is a section devoted to " Early Minutes of Philadelphia Monthly Meeting of Friends." In 1760 John Storer, Jane Crosfield and George Mason of England, and Susanna Hatton of Ireland, were in the district on religious service. In the same year " Caspar Wistar, of this City, disowned."—" Benedict Dorsey accepted as a member of the Society. . . "

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In *The Journal of the Presbyterian Historical Society*, vol. v. no. 2 there is an article on " Rev. Edward Bowles, 1617-1662," without any reference to the Priest Bowles of " The Journal of George Fox." " He exercised remarkable powers in the government of civic affairs, being the spring that moved all the wheels in the City of York. He was a tall and lovely person. . . . As the day approached for the non-conforming clergy to be expelled, he grew sick, dying of a broken heart at the early age of 49."<sup>9</sup>

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" Crispin Pearson was born about 1748 and died in 1806. He married Hannah Willson. They spent their entire married life in Solebury Township, Bucks County, Pennsylvania. They had twelve children."

Thus opens a volume of 166 pages concerned with the descendants of this couple—first a daughter, then ten sons and finally another daughter. *Crispin Pearson* is compiled by Annie Pearson Darrow of Pasadena, California. (New Jersey, New Brunswick : J. Heidingsfeld Company, 1932, numerous illustrations, bibliography and index of surnames.) " The early Pearsons in Bucks County were Quakers and those living to-day in Pennsylvania are mostly Quakers in spirit." There are pages detailing the

\* Not in **D**.

<sup>9</sup> This would imply his birth year as 1613 not 1617.

Scarborough family—Henry Wismer Scarborough (1870- ) a descendant of Friends, an ancestor being John Scarborough Jr., a prominent Quaker Minister. Several pages recite incidents in the life of Albert Large, "The Hermit of Wolf Rocks."

*Copy presented by the compiler.*

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A. G. Matthews, M.A., of Farmcote, Oxted, Surrey, has prepared a valuable pamphlet on *The Works of Richard Baxter: An Annotated List*, pp. 52, 2s. net. Numerous explanatory paragraphs are extracted from "Reliquiae Baxterianae". "Quakers" appear on pp. 5, 8, 10, 11.

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The *William and Mary College Quarterly* (vol. xiii. no. 2) has an article on "Peebles Planters and Pioneers", which has the following reference to Virginian Friends :

" In the early 1700's William Peebles and wife Martha were living in Prince George County. William's youngest son, Peter, married Huldah Ladd, a Quakeress, and the two were leaders of the Burleigh Meeting near Powells Creek. William and Martha seem to have joined the Friends. Although Virginia had banished Quaker immigrants to North Carolina in the seventeenth century, early in the eighteenth there were strong congregations of them in many of her south-eastern counties. . . . The last of the Quaker Peebles in Prince George County sold their lands in the 1820's and moved to Indiana and Illinois."

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In *Not Every One* . . . by Edith Ratcliffe (London : Allenson, 1932, pp. 104) the author presents the teaching of Jesus in relation to five commonly accepted standards or practices which are responsible for much of the evil in the world to-day, viz., war as a means of settlement, competitive industry, punishment of the guilty, "might is right", acquisitiveness of monetary wealth. The teaching is presented in imaginary incidents affecting the disciples of Jesus.

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In the *Transactions of the Congregational Historical Society*, vol. xii. no. 1 there is an article on "Cromwell's Toleration", noticing a pamphlet "A Serious Admonition to . . . Members of Parliament", London, 1660. Page 7 is quoted : "Some of you have suffered, if not followed all sorts of hideous Heresies and execrable Errors; witness your letting out of prison that Arch-Quaker and impudent Seducer *Nailer*, and your general Toleration of, or at least connivance at all Religions."

Liberty of conscience has been upheld : "Witness the multitudes of all sorts of Recusants, besides the arrogant Ranters and Quakers."

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*Congregational Historical Society Transactions*, XII, 2 (September 1933), *Was Cromwell an Iconoclast?* is an interesting article defending Oliver Cromwell against the charges commonly made that he was responsible for the destruction of images and pictures in churches. *Some Early Scottish Independents* sketches among others Alexander Jaffray, who afterwards became a Friend.

In the spring of 1929, on the death of her cousin, Lucy Hannah Southall, a large number of family papers came into the possession of Celia Southall, widow of Thomas Southall, and daughter of Samuel Price. These have been carefully studied and the result is a volume of family history: *Records of the Southall Family* (pp. xiv + 166, with illustrations and pedigree, printed by Headley Brothers for private circulation but obtainable at Friends Book Centre for six shillings). The first portion of the book is occupied with records of the Prichard Family, supplementary to "The Prichards of Almeley and their Descendants," by Isabel Southall (1893, 1901), and taking the record of earlier times through the researches of Josiah Newman. One branch of the family, headed by Samuel Prichard (1767-1819), emigrated in 1818 to the neighbourhood of the property of Morris Birkbeck, at Wanborough, Illinois.

"Perhaps the only descendants of Roger Prichard who bear his name are to be found in Nebraska."

Then follows "The Southalls". "In 1757 John Southall married Mary Prichard, thus uniting the two families." "The remainder of these records deals chiefly with them and their descendants for the next two generations." The "Recollections and Reflections of an Octogenarian, Henry Southall, of Ross, Herefordshire, begun in November 1911", cover 13 pages in which the names of various Friends of the recent past appear, with comments by the diarist. Here is an amusing note by the editor: "My father, Samuel Price, told us he remembered seeing a beautiful statuette of the Three Graces, which William Nutter brought from Italy, with the figures clothed in pink chemises made by his wife, who considered them improper." The initials on page 56 may be extended to Priscilla Hannah Gurney and Sussannah Naish.

*Copy presented by the author.*

Robert Muschamp (Spout Bank, Heap Bridge, Bury, Lancs.), in continuation of his studies and lectures on Lancashire Quakerism has recently had "Early Days in the Oldham District" under review. The *Oldham Standard*, January 1933, gives a full account of our Friend's discourse on this subject.

Messrs. Longmans, Green & Co. have re-issued *The Making of William Penn*, by Mabel R. Brailsford, at the price of five shillings, in the same form as the previous issue.

The long looked-forward-to Penn Pageant Play, to celebrate the Founding of Pennsylvania, 1682, took place on 10 June and was an immense success. The book of words was written with great ability and accuracy by H. Winifred Sturge and Christine Ellis (London: Headley, pp. 109, 2s.). We regret, however, that "Biographer" should have perpetuated the mixture of Pilgrim Fathers and Puritans (p. 3). The distinction is clearly set out in "Jnl. F.H.S." xiii. 3.—There were two distinct colonies, the New Plymouth Colony and the Massachusetts Bay. The latter was settled by emigrants from England—Puritans who aimed to purify the Church of England, while the Pilgrim Fathers were Separatists from the Church, not Puritans of it.



The Rev. Hugh Bowler has caused to be printed in the *Berkshire Archæological Journal* (vol. 37, no. 1) the text of some original documents discovered among the records of the London Sessions, now preserved at the City Guildhall, recording "Judicial Proceedings against William Penn and William Mead in London, June 1670 to May 1671." "Several fresh and interesting details, notably in the matter of bailment and the length of imprisonment undergone by Penn's associates" are given.

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\**Map of New Castle upon Delaware as William Penn saw it.* In Commemoration of the 250th anniversary of Penn's first landing in America, 1682. By Leon de Valinger, Jr., 1932. Price postage paid, \$2.50.

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Albert Cook Myers: *The Boy George Washington aged 16 His Own Account of an Iroquois Indian Dance, 1748.* (Author, 1300 Locust Street, Philadelphia, Pa., 1932, 80 pp. illus.) This little book deals with George Washington's travels as a surveyor in the employ of Thomas Lord Fairfax in Virginia in 1748. The title-incident, however, occupies little more than a page. *Presented by the author.*

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Not many hours after receiving a review copy from the publishers was Mrs. Gregory's life of her husband taken into reading and much appreciated—*For He loveth our Nation. A Record of the Life and Work of William Edward Gregory* by his wife (London: Allenson, 8½ × 5½, pp. 248, illus. 3s. 6d.). The record of missionary life in Madagascar is enlivening and informing. Elements for discouragement appear and there is much of sadness as well as happiness in these pages—loss as well as gain. W. E. Gregory died in 1930, aged 52.

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James Henry Thomas, B.Litt. (Oxon.), a member of South Wales Monthly Meeting and warden of Bargoed Educational Settlement, has contributed to the history of Elizabethan England by his *Town Government in the Sixteenth Century* (Allen & Unwin, 8s. 6d., pp. 188, illus.). In the making of this book he has used as sources chiefly the town records of twelve important towns scattered over the country, from Manchester to Ipswich. Besides the general structure of town government he portrays the development of social services concerning street paving and cleaning, water supply, markets, the ale trade, lighting, fire fighting, and epidemics, and concludes that the sixteenth was ahead of the early nineteenth century in such matters. Dealing as it does with English town conditions only a couple of generations before the rise of Quakerism it is an interesting "background" book in that connection.

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Rayner W. Kelsey, as Curator of the Quaker collections of Haverford College has boldly launched a little periodical entitled *Quakeriana Notes*, of which No. 1, dated Tenth Month, 1933, contains 16 pp., 8vo. He hopes

\* Not in D.

to issue it twice a year. It fulfils the useful purpose of informing the public about new and old treasures in the Haverford collections and the progress of work upon them. The detailed card index, we suppose upon lines somewhat similar to the one at Friends House in London, now numbers sixty thousand cards. There is a valuable annotated list of recent accessions and an interesting students' account of events at Haverford College during its first four years (1833-1837), taken from a newly acquired MS. written at the time.

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The Oxford University Press has published a valuable volume of regional history, *Cornwall in the Great Civil War and Interregnum, 1642-1660. A Social and Political Study*, by Mary Coate, fellow of Lady Margaret Hall, Oxford (Humphrey Milford, Oxford University Press, Warwick Square, London, E.C.4, 8vo., pp. viii. + 414, 21s. net). This book should be studied in connection with Quakerism in Cornwall and especially with the imprisonment of George Fox and company at Launceston. There are useful references to non-Friends who appear in Fox's "Journal." Robert Bennett, Peter Ceely, John Fox, Desborough, Anthony Rous, Tregosse, and others.

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W. Loftus Hare, editor of the *Journal of the Society for Promoting the Study of Religions*, has presented a file of that periodical, to which he has been a frequent contributor. Later issues are being received as they appear.

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Sir John H. Harris, who is the Secretary of the Anti-Slavery and Aborigines Protection Society of London, has written *A Century of Emancipation* (London, 1933, pp. xvi, 288). It portrays a hundred years of effort and is designed to focus public attention upon the need of a renewed campaign to drive slavery from the extensive regions where it still survives. The work of Friends in the movement finds recognition.

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*Classic Americans : a Study of Eminent American Writers from Irving to Whitman, with an Introductory Survey of the Colonial Background of Our National Literature*, by Henry Seidel Canby (New York, 1931, pp. xviii, 372) has been presented by Grace T. W. Sturge.

The author holds the view that "the Quaker heritage has been more durable as a spiritual influence than the Puritan, and . . . only less powerful than Calvinism."

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*The Discipline of Canada Yearly Meeting of the Religious Society of Friends* (London, 1933) received the approval of the Y.M. in 1932. It contains entire Parts I and II of London Y.M. Discipline. Part III on Church Government (pp. 40) has been written specially for Canada Y.M. Each part is separately paged and indexed, all three being bound in the same covers. A new title page and a general preface sketching the history of Canada Y.M. Discipline precede the whole work.

J. Travis Mills has in preparation *John Bright and the Quakers*. The first half is to be devoted to the history of Quakerism in Marsden Monthly Meeting and to the part taken by the Bright family in local Quaker life and work. John Bright's share in the discussions of the Yearly Meeting and in the advocacy of Quaker principles in public life will be discussed in detail, and an attempt made to estimate Bright's position in the story of Quakerism. The work is likely to be in two volumes.

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L. Violet Holdsworth has written a little book of devotional thoughts (*Anima : The Pilgrim of the Cross*. Longmans, 1933, 8vo, pp. 64, 2s. 6d.) which reaches us as we go to press. Its ten short chapters on the journey of the soul are written in meditative comment upon ten pictures which originally illustrated an old devotional manual, and which bear such titles as Humility, Patience, Living Faith. They have been re-drawn by Mrs. Cayley Robinson for this new collection of messages from Violet Holdsworth's skilful pen and ripe mystical experience.

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*John Bellers : Ein Vertreter des frühen Quäkertums*. Von Dr. Karl Seipp (Nürnberg, Quäker-Verlag, 1933, pp. 81). Written as a thesis for a doctorate, this little book deals with John Bellers in his Quaker background. The author refers to Eduard Bernstein's comprehensive estimate of Bellers in *Socialism and Democracy in the Great English Revolution*, but claims for his own work a place by reason of its greater detail and his special attention to the religious motives which characterized Bellers, whose social-political interests were derived from his Quakerism.

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*Quaker Ways*, by A. Ruth Fry (Cassel, 1933, pp. viii, 280) sets forth Quakerism to the general reader in a series of chapters illustrating its practical working out in both national and international citizenship, social responsibility and philanthropy, science and commerce. There are chapters on the fundamental Quaker position, on Fox, Penn and other early leaders. An Appendix contains brief statistics as to the distribution of Quakerism in the world to-day. There is also a classified Bibliography of seven pages.

The same author's *A Quaker Adventure*, the history of Friends' War Relief work, reviewed *J.F.H.S.*, xxix, 91, has now been translated and published in German as *Ein Quäker Wagnis* (Nürnberg, Quäker-Verlag, 1933, pp. xxiv, 366).

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The *Transactions of the Unitarian Historical Society*, Nov., 1933, contains a number of articles on Joseph Priestley, the bicentenary of whose birth is celebrated this year. There is also an article by Ernest Axon, F.S.A., on the distribution of Nonconformity in Yorkshire in 1743. It is based largely upon *Archbishop Herring's Visitation Returns, 1743* (Yorkshire Archæological Society, 1928- , 5 vols.), supplemented by several nonconformist historical sources. The number of Quakers or families in comparison with the general population and with other dissenting bodies is given for many localities.