

for the national coinage and coins struck from it bore a distinctive device, viz. two roses and two plumes quartered on the reverse of the coins. The author has kindly presented to the Library plaster casts of the coins thus made, from examples in the British Museum. The company's operations covered mines and smelting plants in several parts of England, Wales, Scotland and Ireland, the Orkneys and the Isle of Man. The paper deals with both the commercial, financial and technical aspects of the company's history.

Elfrida Vipont : *Colin Writes to Friends House* (Friends' Book Centre, 1934, pp. x., 212, 3s. 6d.). This happily conceived story, cast in the form of conversations with "Miss Hathaway" mingled with a series of minor adventures, introduces three children to the essentials of Quakerism. Faith, worship, sacrament, the light within, the stand for peace, are explained and illustrated from the children's own experiences and the lives and acts of Quaker heroes ancient and modern. Seven full page illustrations besides sketches at chapter heads embellish the book. In view of the purpose of the book and the fanciful chapter titles an index or matter of fact table at the end would have increased its value, as also would prices to the items in the bibliography.

Hubert F. Barclay (Lt.-Col.) and Alice Wilson-Fox : *A History of the Barclay Family*; Part III, *The Barclays in Scotland and England from 1610 to 1933* (London, St. Catherine's Press, 1934, 4to, pp. xvi., 372, £1 11s. 6d.). This completes the history begun with C. W. Barclay's vol. I, 1924, and continued with H. F. Barclay's vol. II, 1933. The Quaker interest is concentrated in the third volume (though the first contains the main pedigree 1066 to 1924, supplementary trees accompany the text). Accounts of Col. David Barclay (1610-1686) and Robert Barclay (1648-1690) occupy 191 pages, statements and quotations being well supplied with reference to authorities. On p. 162 Burlington N.J. is confused with Philadelphia. The volume continues with accounts of the Barclays of London, the founders of Barclays Bank, and those of Bury Hill (Surrey), and of Philadelphia.

Periodicals

Friends Historical Association Bulletin, xxiii., No. 1, Spring, 1934. An account of the summer meeting of the Association held at George School, Pa., and enlivened by a pageant play, is followed by a paper by Sarah G. Underhill on "The Indians of Bucks County", pp. 7-20, with an illustration of the Indians' deed to William Penn, 15th July, 1682. In "Friends and Music", pp. 21-30, Joshua L. Baily, Junr., discusses the primitive musical technique of the intoned preaching of a bygone day, a number of actual cases being illustrated by musical notation. We also learn that Edward MacDowel, the composer, was of Quaker ancestry and spent his early years amid Quakerly surroundings.

Quakeriana Notes, No. 2, Spring, 1934, contains notes of a large number of publications of Quaker interest and of recent accessions to the Haverford College Collection. The impressions of student life at Haverford College in its early days, given in the last issue, are happily continued by 6 pages of excerpts from another diary, that of William Canby, 1837-1839. No. 3, Autumn, 1934, contains informing notes on the Records of three Yearly Meetings in Canada. It also prints a letter from Isaac Stephenson to his wife at home in England, dated Philadelphia, 3.v.1825. Another from Josiah Forster to Samuel Emlen, 9.ix.1817, describes the condition of Friends at Congénies in France.

Wesley Historical Society Proceedings, xix., Nos. 4-7, Dec., 1933-Sept., 1934. The story of early Methodism in Bristol is concluded. We learn (p. 138) that the orchard where George Fox preached in 1656 (*Camb. Journal*, i., 256) was later a favourite spot with John Wesley until it was built over at the end of 1755. It was situated near the present Penn Street and Callowhill Street. John Cenwick (p. 165) left Friends in 1739 and became Wesley's first lay preacher.

Congregational Historical Society Transactions, xii., No. 3, Apr., 1934, "Early Puritanism and Separatism in Nottingham" covers most of the seventeenth century. An Episcopal Return of 1669 is quoted which gives seven Quaker ministers in eleven Conventicles with 415 members. No. 4, Sept., 1934. Dr. W. T. Whitley has a study of private schools in the seventeenth century based on a study of Matthews: *Calamy Revised*.

The Baptist Quarterly and Historical Transactions, vii., Nos. 1-4, 1934. In "Baptist work in Jamaica" we learn that one of the earliest leaders of the negro Christian community was Moses Baker, a mulatto barber who was employed on the estate of a Friend named Isaac Lascelles Winn. On Baker's conversion about 1787 his master almost at once suggested his being employed to instruct the negroes in religious and moral principles (p. 22). We have not found any other mention of Isaac Winn and it is not quite clear whether his negroes were slave or free, apparently the latter. In "Baptists and the New Testament" (pp. 60-68) Prof. J. Gwili Jenkins discusses the Quaker as well as the Baptist position regarding the outward sacraments of baptism and communion. There is a note on William Hartley's *Infant Baptism none a Christ's*, 1652, of which the only known copy was recently found in volume 37 of George Fox's library at Friends House, see *J.F.H.S.*, xxx., 17.

Pennsylvania Magazine of History, lviii. (1934), "Indian Silver Ornaments" pp. 97-126, contains passages of interest relating to *The Friendly Association for regaining and preserving Peace with the Indians by Pacific Measures*, inaugurated by leading Pennsylvania Friends in 1756. Among other gifts to the Indians the Association presented from time to time silver ornaments, one of which, a gorget, depicts a Friend and an Indian sitting over a camp fire with a pipe of peace, beneath a tree. "The Diary of Grace Growden Galloway" of Philadelphia in 1779, pp. 152-189, contains

references to a number of prominent Friends in the city. She was the wife of Joseph Galloway, a prominent loyalist then an exile in England. Henry J. Cadbury contributes pp. 255-259, the text, with introduction, notes and facsimiles, of Francis Daniel Pastorius: *The Matter of Taxes*. The MS. of this is in the Library at Friends House, bound in the "Gibson" copy of Thomas Story's *Journal*.

"Fort Beversrode and Beyond", pp. 289-311, deals with Dutch influences in early Pennsylvania, notably certain features in the constitution and legal system, which are put down to Penn's knowledge of Holland.

Dealing with migrations from Pennsylvania to North Carolina W. H. Gehrke quotes (p. 345) from a letter written by William Penn in 1683 in which he says, "I am extremely sorry to hear that Pennsylvania is so Litigious and brutish. . . . The report reaches this place with that disgrace, that we have lost, I am told, 15,000 persons this fall . . . to Carolina."

The Mennonite Quarterly Review, vii., No. 4, Oct., 1933. An article on the Germantown Mennonite Church, 1683-1708, surveys the origins of the German Mennonite colony in Pennsylvania. The original settlers were a mixed group of Mennonites and German Friends from Crefeld, on the Lower Rhine and Kreisheim in the Palatinate. The religious bond was stronger than that of language and homeland, for the Friends were soon absorbed into the English Quaker colony while the Mennonites set up and retained for many years a distinct communal organization of their own. viii., No. 3, July, 1934, contains review of John W. Graham's *Conscription and Conscience* and also a critical examination of Reinhold Niebuhr's *Moral Man and Immoral Society* with special reference to the place and value in society at large of non-resisting groups such as Anabaptists, Mennonites, Quakers.

The following exchanges are gratefully acknowledged:—Presbyterian Hist. Soc. of U.S.A., *Journal*, xvi., No. 3. *Penna. Genealogical Soc.*, special number, *The Newkirk Family*. *Maryland Hist. Mag.*, xxix., No. 3. *Presbyterian Hist. Soc., Journal*, v., No. 3. *Unitarian Hist. Soc., Transactions*, v., No. 4.