

Periodicals

The Friends' Quarterly Examiner, 1936, contains several articles of historical interest. Anna L. Littleboy contributes a paper on Margaret Fox (pp. 109-23); Dr. Heinrich Otto collects the evidence for William Penn's friendship with John Locke (pp. 135-43); M. Christabel Cadbury sketches the life of Mary Cadbury, 1839-96 (pp. 168-76). Edward Gregory contributes to Quaker educational history in his account of Richard Durban's School at Yatton, Somerset, established in 1729, based upon the original Trust Book of the school (pp. 177-88). Helen Carpenter places before English readers Wilfred Monod's valuable and original preface to the French edition of *George Fox's Journal* (pp. 218-32). Sibford Meeting in the seventeenth century is the subject of a note by Joshua Lamb (pp. 312-15). Quaker child life in the sixties of last century is the subject of two papers, one by Maude Robinson on life in Sussex (pp. 334-45), the other by Bedford Pollard on life at Croydon School (pp. 375-80).

Bulletin of Friends' Historical Association, (Philadelphia). Vol. xxiv., 2 (1935) contains (pp. 83-93) a bibliographical article by Henry J. Cadbury. This deals with Wilhem Sewel, Jonathan Dickenson's *God's Protecting Providence*, Benjamin Franklin's work on Sewel's *History*, Thomas Ellwood's *Daiveis*, three works of Benezet not listed in Joseph Smith's Catalogue, and establishes also the certainty of George Fox's authorship of *A Vision concerning the Mischievous Separation among Friends in Old England*; Philadelphia, 1692, a work hitherto attributed to George Keith (Smith, *Cata.* ii., 26). Anna B. Hewitt lists (pp. 94-8), the Quaker names in volumes ix. to xvi. of the *Dictionary of American Biography*. Isabel Grubb contributes three letters, by Morris Birkbeck, 1773, Sarah Hall, 1772, and Thomas Chandler, 1812. Sarah Hall's letter is notable for a detailed account of John Woolman's attire when the writer saw him shortly before his death. The manuscripts belong to Friends' Historical Library, Dublin. Vol. xxv., 1 (1936) contains a number of features dealing with the poet Whittier, Edward D. Snyder's address on J.G.W.'s connections with Haverford College and thirteen Whittier letters now in the College Library are printed, with notes. Arthur J. Mekeel writes of Haverford Quakeriana; Joseph McCadden contributes an article on Roberts Vaux (1786-1836), Philadelphia Friend, a promoter and supporter of many associations for education, temperance, emancipation of negroes, better treatment of Indians, of the insane, of criminals, and various other causes. A fine portrait of Vaux illustrates the article.

Pennsylvania Magazine of History, lx. (1936). "Slavery Reform in the Eighteenth Century: An Aspect of Transatlantic Intellectual Co-operation" (pp. 53-66) by Michael Kraus, is a well documented survey of the anti-slavery campaign. The part played by Friends in the growing movement and the inspiration and exhortation which came from America, where the effects of slavery were a daily experience, are both given place. Many of the MSS. quoted are in the Library at Friends House. In another article by the same author, "Eighteenth Century Humanitarianism: Collaboration between Europe and America" (pp. 270-86), the movements for penal reform, temperance in the use of alcohol, and international arbitration, as a substitute for war are treated of in a similar manner.

In "The Punishment of Crime in Provincial Pennsylvania" (pp. 242-69), by Herbert W. K. Fitzroy, the initial influence of Quakerism on Pennsylvanian justice and its decline in the eighteenth century are discussed, with ample documentation. The Quaker view of the value of the individual, the teaching of George Fox, the thought of Bellers, of Penn, and the liberal influence of Locke upon his constitution, all went to the making of an enlightened criminal code for the colony. The author states however that "with the passage of the Criminal Act of 1718 even a partial critic must conclude that the Quaker ideal had dimmed, and that the 'Holy Experiment' in so far as it concerned itself with penal reform, had failed. The only reason given for making the laws more harsh was that the milder laws had not successfully deterred crime. This would not have been sufficient for Fox or Bellers. A part of their ideal had been the redemption of criminals." The author goes on to suggest that the underlying causes for the declension from the first ideal may be found in the arrival in the colony as indentured servants of social misfits of various kinds from England, including transported criminals, the presence of groups with widely differing social traditions as Welsh, German, Scotch-Irish, and the disordering tendency of frontier conditions. The administration of justice however was less severe than the law allowed, though it tended to become more severe until the establishment of the republic.

A paper by James Logan of Philadelphia, with an introduction on the life of the author by Joseph E. Johnson is printed on pp. 97-131. It is entitled "Of the State of the British Plantations in America: A Memorial," and was written in 1732. Never printed before, the only MS. copy known is in the handwriting of Benjamin Franklin and is in the University of Pennsylvania.

Palimpsest for November, 1935, the organ of the State Historical Society of Iowa, U.S.A., is devoted entirely to Friendly elements

in Iowa history. The articles deal with the founding of Salem as a Quaker community, with Reuben Dorland and his Academy, and David Sands Wright, one of the early principals of Whittier College, Salem, long since closed.

In *English Publicity Broad-sides for West New Jersey* (New Jersey Historical Society, vol. liv., no. 1, Jan., 1936) Fulmer Mood reprints with notes on the occasion of their publication two rare items whose originals are at Friends House.

The first is *A Testimony against John Fenwick concerning his Proceeding about New-Cesaria or New-Jersey in the Province of America*, from the People of God called Quakers, in London, to which is appended *John Fenwick's Letter of Condemnation sent to Friends, upon their Testifying Against his Proceedings*. Broadside, 1675.

The second is *The Description of the Province of West-Jersey in America: as also, Proposals to such who desire to have any Propriety therein*. Broadside [5th mo: 1676]. This is attributed to William Penn.

Henry Wadsworth Longfellow and Elihu Burritt is the subject of an article by Merle E. Curti in *American Literature*, vol. vii., no. 3, Nov., 1935. Thirteen letters between the two men are printed, between 1840 and 1878, mainly dealing with Burritt's anti-slavery and ocean penny postage campaigns. On November 22nd, 1853, he wrote: "Do you know that you are a special favourite among the Quakers in England? They eschew *singing* as belonging to one of the vanities of this world, but there are thousands of them that will repeat your poems by the hour."

Quakeriana Notes, No. 6, Spring, 1936, describes a rare anti-slavery tract, one of the earliest Quaker tracts on the subject. It is John Hepburn's *The American Defense of the Christian Golden Rule, or an Essay to Prove the Unlawfulness of Making Slaves of Men*, 1714. Only two known copies exist, in the British Museum and in Boston Public Library. A photographic film reproduction of the whole work is now in the Haverford College Library.

Dr. Thomas E. Drake, Ph.D., newly appointed Curator of the Quaker Collections at Haverford College, in succession to the late Rayner W. Kelsey, describes this recently developed process of "micro-photography". It will prove of great service in making rare books and MSS. available at a slight cost to many students who cannot go to the originals. The pages are photographed in order on cinematograph roll-film, about twice as wide as an ordinary postage stamp. They are either read through a magnifying glass or projected on to a screen.

A long letter in the Haverford Collection is also printed, from Charles Perry to Thomas B. Gould in 1845, which throws light on the feelings which existed between different view points at the time of the "Wilburite" separation. Rufus Jones contributes an account of Mary Allen's admission to a Presbyterian Church in Maine in 1767, when she had to renounce eighteen distinct errors of doctrine which are set forth and stated to be "standing articles" with Friends.

The Bryn Mawr Alumnae Bulletin for January, 1936 is largely devoted to the memory of the late M. Carey Thomas (1857-1935), the first Dean of Bryn Mawr College, Pennsylvania, its President from 1894 to 1922, and a great pioneer of the higher education of women in the United States.

In *Congregational Historical Society Transactions*, xii, 5, (April, 1935) on pp. 213-17, Dr. W. T. Whitley writes on "Schools in the Diocese of York in 1743" an article in which he summarises the acts then in force affecting freedom in education and also gives briefly the results of an enquiry into schools set on foot by Archbishop Herring in that year. The elaborate questionnaire the archbishop sent out covered a wide range of subjects relating to religious matters and furnishes material for an estimate of the number of Friends and of meeting houses at that time. The questionnaire and the replies in full, are printed in *Yorkshire Archaeological Society: Record Series*, lxxi., 1927-31, 5 vols. There is much on dissenting schools. Vol. xii, 7, for August, 1936, has an article on Dr. Samuel Johnson and Nonconformists in which remarks about Friends appear with other expressions of his opinions of Dissenters, their ways and their works.

An article in *Maryland Historical Magazine*, xxxi. 2, (1936) discusses the claim of William Nuthead of Virginia to priority over William Bradford of Philadelphia as the first established printer in protestant America south of Massachusetts. The evidence adduced favours the Virginia printer.

William and Mary College Quarterly, xxxi., 2 (1936) describes a Quaker contribution to education in Alexandria, Va. Through the boarding school founded by Benjamin Hallowell in 1824, where a wide curriculum for the times was early established.

The Mennonite Quarterly Review, vol. x., no. 1, in *Some Religious Pacifists of the Nineteenth Century* discusses briefly the works of Jonathan Dymond, and four American pacifists, Noah Worcester, William E. Channing, David L. Dodge, Adin Ballou.

Baptist Quarterly, viii. (1936). J. H. Rushbrooke (pp. 18-31) contributes an article on Roger Williams (16**-83) of New England, founder of Providence, defender of the supremacy of conscience over all other loyalties. His extreme individualism led him to separate from the Baptists and become a Seeker, a course he held for forty years. The following instances show how much in advance of his day he was and how near he was at heart to Friends, although he made a fierce onslaught on their peculiarities in his book *George Fox Digged out of his Burrows*, 1676, now a great rarity. He adopted on the whole a fair and generous attitude to the Indians and held that settlers should buy their land, whatever royal patents from England might say. Though he disagreed with Friends, he would not persecute them. He held woman to be a responsible person with a right to her own opinions, whatever those of her husband. He also influenced Cromwell in favour of the free admission of Jews to settle in England, and refused to take an oath. These all nobly instance his claim for the supremacy of human personality.

The Transactions of the Unitarian Historical Society, vol. vi., 2 (Oct. 1936) contains the first instalment (pp. 130-47) of a study of Thomas Firmin, Unitarian philanthropist (1632-97). His attitude to poverty and his work for the poor are of special interest, for he antedated John Bellers, whose work may perhaps have been inspired by some knowledge of Firmin's practical efforts.

We beg to acknowledge also the following exchanges received :—

Journal of the Presbyterian Historical Society.

Journal of the Wesley Historical Society.

Journal of the Presbyterian Historical Society (U.S.A.)

“ Quakers ” as a Trade Term

QUAKERS. This is a term used only for roasted coffee. It refers to those berries which, without being absolutely “ pale ”, yet will not by any amount of roasting become of the requisite brown hue which is desired.

When *cracked*, they leave an unpleasant odour, and one berry in a cup is sufficient to materially reduce the value.

Extract from *Coffee*, by B. B. Keable; chapter on “ Technical Terms.” Information from Samuel Graveson. Is this usage an indication of the Quaker reputation for pertinacity ?