

Periodicals

Bulletin of Friends' Historical Association, (Philadelphia), Vol. xxv, No. 2 (1936). Hans Albrecht outlines the history of the meeting and meeting house at Bad Pyrmont in Germany from its first erection in 1800 till its reconstruction in 1933. The paper provides a useful historical sketch in English of German Quakerism. The article is illustrated by photographs. Wilhelm Hubben describes the various Russian groups which have in that country been popularly described as Quakers from the 17th to the 19th centuries. The similarity has in some cases been more apparent than real. None of the succession of Friends visiting Russia has mentioned any Russian Quakers. The term has both in Germany and in Russia been used to label various mystical, anti-ecclesiastical, pacifist, and sometimes fanatical sects some of whom had very elaborate theology and ritual.

Henry J. Cadbury contributes a further article on Anthony Benezet's library. A letter, reproduced in full, from Cornplanter, Chief of the Seneca Indians to Philadelphia Friends in 1791 is addressed to "The Friends of Onas", the Indian name for William Penn, who had passed from his labours then over seventy years. It asks Friends to care for and educate in the ways of peace, two boys of the tribe. Vol. xxvi, No. 1 (1937) is largely devoted to history in the making, in articles about the many bodies of Friends throughout the world who constituted the world Conference at Philadelphia later in the year.

Henry J. Cadbury contributes (pp. 39-53) *Bibliographical Notes* on the earliest anti-slavery writings including a rare item by one John Hepburn *The American Defence of the Golden Rule* . . . 1715, of whose author very little is known. Another, *A Mite Cast into the Treasury* . . . 1772, anonymous, has hitherto been attributed to Anthony Benezet, but is shown to be by another Friend, David Cooper of Woodbury, New Jersey (1724-95). He is also shown to be the author of two other anonymously published pieces, one against slavery, the other pleading for a better execution of the laws against drink and gaming.

In *Quakeriana Notes* No. 7, news of special interest is the acquisition by Haverford College of *Jacob Behmen's Theosophical Philosophy Unfolded* by Joseph Taylor, London, 1691. The copy was owned by John Woolman and bears evidence that he had it early in life and that he read it.

Friends' Quarterly Examiner, 1937. Historical articles during the year include *Isaac Sharp in Scandinavia in 1846*, p. 111; *George III and Quakers*, p. 112; *Quakers of Long Ago*, (18th century Norwich Friends), p. 172; *Quaker Contributions to Medicine and Public Health* (Part I), 307.

Congregational Historical Society Transactions, Vol. xiii, No. 1, (September, 1937) contains a valuable article on the teaching of Walter Cradock (1606?-1659). His was a tender, tolerant, seeking and experienced spirit. His attitude towards all merely outward signs of godliness, the spirit in the scriptures, "gospel ministry" by the path of learning, formal worship and his love of simplicity of heart were so near the standpoint of George Fox that one wonders where and what harshness, what intractability, made the antagonism between Cradock and Friends. He was an independent minister, first in Wales, then in London, where he preached before the Parliament. He is not to be confused with the Dr. Cradock in George Fox's *Journal*. There are also a number of references to Walter Cradock in original sources in the Library at Friends House. *Anabaptists in England during the 17th Century* brings out the close Association in the official mind of these groups with Friends in the Commonwealth and Restoration periods.

Transactions of the Unitarian Historical Society Vol. vi, No. 3 contains a second instalment of the life of Thomas Firmin the seventeenth century philanthropist. To his practical charity we may add the interest of his sympathy with the Cambridge Platonists represented by Benjamin Whichcote. His friendships were wide and a contemporary describes him as a trader who, though knowing no Latin or Greek, was compassed about by an incredible number of learned friends.

The Baptist Quarterly for 1937 contains an account of the connection between *Dissent and Republicanism after the Restoration* by J. Walker (January, 1937, pp. 263-80). In a well documented paper the writer points out that the names of religious sects were also used for political parties and that the purely religious use of the same terms only came later in the 17th century. Dissenters generally were on the side of the Parliament in the civil war and this led to the common assumption by the authorities for twenty years after the Restoration that nonconformists were republicans. This and the nonconformists' suspicion that Charles and James intended to destroy Protestantism insured their political discontent and opposition.

Wesley Historical Society, Proceedings, 1937. The series of three articles by T. B. Shepherd on *Methodism and the Theatre in the 18th century* is concluded. These are interesting in connection with the numerous plays in the same period attacking Quakerism (See 1936, pp. 166-8, 181-5, 1937, pp. 3-7, 36-8). There is a brief account of Alexander Kilham (d. 1798) whose widow Hannah Kilham joined the Society of Friends shortly after his death. She became one of the earliest Quaker foreign missionaries in the 19th century and died at sea off the coast of West Africa in 1832.

The Mennonite Quarterly Review. In Vol. x, No. 4, Guy Hershberger discusses at length (pp. 187-221) the *Pennsylvania Quaker Experiment in Politics, 1682-1756*, the degree of its success and the reasons for its failure. The article is a valuable summary of this important piece of Quaker history. The writer inclines from its examination to conclude that if one adheres to the New Testament ethic one must remain almost detached from the political aspects of the social order.

In Vol. xi, No. 3, Edward S. Yoder (pp. 171-95) under the title *Christianity and the State* contributes further to the same general question with some reference to the Quaker attitude at the present time.

Pennsylvania Magazine of History, Vol. lx, No. 4, contains an article by Henry J. Cadbury (pp. 362-74) on *Intercolonial Solidarity of American Quakerism*. He gives an account of the links in feeling and in the practical application of a sense of unity among Friends in their widely distributed communities from Carolina to New England. Vol. lxi, No. 1 (pp. 88-92) prints, with a facsimile of the original, a rare tract by Edward Byllynge of Westminster offering 100 acres of land in West-Jersey to each of 100 needy families to enable them to emigrate. Further particulars of Edward Byllynge his writings, and his influence on the West Jersey constitution are discussed in the forthcoming volume *Children of Light* (New York, Macmillan, 1938). No. 2, (pp. 325-31), contains a reprint of a paper by Thomas Budd entitled *A True and perfect Account of the Disposal of one Hundred Shares or Proprieties of the Province of West-New-Jersey by Edw. Bylling, London, 1685*. The paper was published as part of the controversy between Byllynge and his colonists over the right of government of the colony. It was intended to show that Byllynge had no further proprietary interest there and therefore could not equitably claim the governorship. The contention as to proprietorship was incorrect however, and this was admitted by the author in a subsequent paper, *Good Order Established in Pennsylvania and New Jersey*. An article on *Samuel Keimer* in No. 4 (pp. 357-86)

is " a study in the transit of English culture to colonial Pennsylvania ". Keimer was born, probably about 1690, in Southwark. After being associated with the French Prophets for some years he professed himself a Quaker in 1718, but did not give evidence of very staunch attachment to the Society. He removed to Philadelphia in 1721 or 1722. There he printed, besides some very bad verse of his own, works by noted English writers such as Defoe, Steele and Sir Matthew Hale, which had not previously been published in the colonies. In the *Morals* of Epictetus he was the first American printer of a translation from a classical author. In addition to popular moralizing and political tracts, almanacs etc., he printed several Friends books of note, e.g. Sewel's *History of the Quakers*, Mary Molineux's *Fruits of Retirement* and Stephen Crisp's *Short History of a Long Travel from Babylon to Bethel*. A work apparently of his own, entitled *A Parable*, of which no copy is known, secured his formal disownment by Philadelphia Monthly Meeting in September, 1723. In 1729 or 1730 he went to Barbadoes, where he died in 1742.

We acknowledge with thanks the receipt of the following :—

Presbyterian Historical Society's Journal. The same society publishes separately an account of the rise and suppression of a Presbyterian Movement in England in the reign of Queen Elizabeth.

Institute of Historical Research, Bulletin.