

THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL SOCIETY

Publishing Office : Friends House, Euston Road, London, N.W.1.

American Agency : 304 Arch Street, Philadelphia, Pa.

Communications should be addressed to the Editor at  
Friends House.

*“ Knowledge, morality, art, the State, economics, all must become religious, not by external constraint but freely and from within. No theology can regulate the process of my knowledge from outside and impose a norm ; knowledge is free. But I cannot any longer realize the ends of knowledge without adverting to religion and undergoing a religious initiation into the mysteries of Being. In that I am already a man of the middle ages and no more a man of modern history. I do not look for the autonomy of religion, but for liberty in religion. No ecclesiastical hierarchy can now rule and regulate society and the life of the State, no clericalism is able to make use of external force. Nevertheless I cannot re-create the State and a decayed society otherwise than in the name of religious principles. I do not look for the autonomy of the State and of society in regard to religion, but for the foundation and strengthening of State and society in religion. Not for anything in the world would I be free from God ; I wish to be free in God and for God. When the flight from God is over and the return to God begins, when the movement of aversion from God becomes a movement towards Satan, then modern times are over and the middle ages are begun. God must again be the centre of our whole life—our thought, our feeling, our only dream, our only desire, our only hope. It is needful that my passion for a freedom without bounds should involve a conflict with the world, but not with God.”*

NICHOLAS BERDYAEV : *The End of our Time*, pp. 105-6.

IN this issue, thanks to the help of Margaret M. Harvey, we are glad to be able to print a paper based upon the late William F. Harvey's notes for his undelivered Presidential address in 1937. It puts before us with well chosen selections and comments, a long series of attempts by Friends to convey to the rising generation the true inwardness of worship.

An example of local historical interest which it is hoped others will copy is the article on Winchmore Hill Meeting by Irene Edwards, and the account of the celebration of two hundred and fifty years of life of the meeting. Local history is also occupying Russell Mortimer, now at Leeds University Library. He is at work on an account of Bristol Quakerism.

The elusive Giles Calvert has occupied Miss Altha E. Terry of Columbia University and a summary of her much longer paper is printed in this issue. Friends' Educational history is enlarged in the account by C. B. Rowntree of the chequered career of a school at Ipswich and Colchester. At Woodbrooke Dorothy Hubbard is devoting the time given by a research fellowship to the preparation of a general history of Quaker education.

Several other pieces of historical work are in progress which have not yet resulted in publication. Arthur J. Eddington has presented to the Library a typed and bound digest of the minutes of Norfolk Quarterly Meeting from 1708-1784. It is well indexed under subjects and an appendix gives a full list of all meetings in Norfolk in 1759. Emily B. Fear of Cape Town has collected and copied many documents on the history of Quakerism in South Africa. A copy of her compilation has been placed in the Library.

Isabel Ross is collecting materials for a life of Margaret Fox of Swarthmoor Hall.

A chronological bibliography of about five years of early Quaker literature, from 1652-1656, has been compiled by Mr. C. B. Freeman of University College, London, and is deposited in the College Library. By kind permission of the College Librarian, a typescript copy is being made for the Library at Friends House.