

## Periodicals

*Friends Quarterly Examiner*, 1938. Cyril Barnard concludes his account of "Quaker Contributions to Medicine and Public Health" (pp. 69-86). Rufus M. Jones writes of the poet "Whittier's Fundamental Religious Faith" (pp. 97-118). "Some Personal Experiences" (pp. 296-311) is a short autobiography of Edward Grubb.

*Bulletin of the Friends' Historical Association* (Philadelphia), Vol. xxvi, No. 2 (1937). This issue is in large part devoted to recent history and has accounts of Quakerism in the various parts of Europe, Asia and Africa represented at the Friends' World Conference at Philadelphia in the autumn of 1937. Anna B. Hewitt completes the long list of Quaker names in the Dictionary of American Biography. The Dictionary is now complete in 20 volumes. Previous instalments have been appearing since 1929. Vol. xxvii, No. 1 (1938) continues the series on Quakerism through the world, with an article on Cuba. William Hull contributes a full account of all the variants he has discovered of Egbert van Heemskerk's painting called "The Quaker Meeting". Nineteen different paintings and engravings of this subject are illustrated, nine of them are to be found in the picture collection at Friends House. The author discusses the possibility that the large version of the picture, well known through engravings, may contain portraits of a number of leading Dutch and English Friends in the late 17th century. He has appended to the article a note by the Librarian at Friends House taking a more sceptical view of this possibility. Yet another of the same pictures is described and illustrated in the following issue, No. 2. In the same number Franklin Currier, bibliographer of Whittier, writes of the poet's Philadelphia friends in 1838. Arthur J. Mekeel tells the story of the separation of the Free Quaker Movement in New England on account of the American Revolution.

*Quakeriana Notes* No. 7, prints the diary of Samuel Morris when a student of Haverford College, 1842-1843; and Henry J. Cadbury describes a volume of original William Penn letters to Holland which are in the college library.

*Wesley Historical Society, Proceedings*, 1938, contains among other articles a defence of John Wesley's wife. Methodist historians generally have referred ungently to her on account of the known

dissensions between them. The standard edition of *Wesley's Letters* provide evidence that the difficulties did not all arise from her qualities or conduct.

In the *Baptist Quarterly*, 1938, *The Great Raid of 1670*, by Dr. W. L. Whitley (pp. 247-251), deals with proceedings under the second Conventicle Act in which Friends along with other dissenters suffered heavily in London. A. C. Underwood, in *The Permanency of Religion* (pp. 268-78), examines the prospects of Non-Conformity in the world to-day. He concludes that our close connection with Capitalism has been a mixed blessing, and that the churches must do three things if they are to prosper: 1. Make it clear that we are not tied up with any particular economic structure. 2. Set greater store by a teaching ministry. 3. Rise to a truer conception of worship than that which generally prevails among our people. In these tasks Friends need to share.

*Pennsylvania Magazine of History*, Vol. lxii (1938). Robert Falk (pp. 52-63) discusses "Thomas Paine: Deist or Quaker?" The two religious positions are compared, in their similarities and differences, and Paine's views on matters theological and social are examined in this light. The author concludes that the creed of Paine was the purest deism but that many of his reforming and humane activities were strongly influenced by his Quaker upbringing. Edward D. Snyder (pp. 140-61) describes two volumes of manuscripts and pictures relating to John G. Whittier. They have been placed on permanent loan in the Quaker Collection at Haverford College and should be of great value to any future biographer of the poet. The volumes were compiled by Elizabeth Nicholson of Philadelphia with the collaboration of Elizabeth Lloyd, Elizabeth Smith and the poet's sister Elizabeth, all close friends of Whittier. They contain many poems and notes by Whittier, some of them unpublished, and a number of letters to Elizabeth Nicholson from him and from his sister. Tradition in her family holds that Whittier wanted to marry her but was refused.

"Social History of Pennsylvania, 1760-1790," by Whitfield J. Bell, Jr. (pp. 281-308) offers an interesting picture of contrasting influences in the colony during the generation following the abdication of Friends from the government. The Quaker influence was exercised, as might be expected, for general sobriety, education and science, but not much in art.

Among philanthropic efforts there was a Quaker institution called "the Bettering House, where the poor, crippled, orphaned, vagabond and disorderly were received and put to work" for their improvement. During the revolutionary war the house was taken by the military

and Friends gave up their Fourth Street Meeting House for the poor. In the matter of semi-public benevolent institutions Pennsylvania excelled other colonies.

The abolition of slavery in Pennsylvania in 1780 was a Quaker triumph. Their influence, strong in 1760, had seriously declined before the end of the century under the host of new and foreign ideas coming in, many of them more democratic and equalitarian. But the author states that "the Quakers and Germans had always associated with their laborers on terms of equality, and negro workers sat at John Bartram's table". The loyalist sympathies of most Friends contributed to weakening their popular influence.

The work of Benjamin West the painter in his early period, before he left America for Italy and England, is described and appraised by William Sawitzky.

*Congregational Historical Society, Transactions*, Vol. xiii, No. 2 (1938), give an account of the arrangement, cataloguing and rehousing of the early records of the London Missionary Society. They include many letters from the eighteenth century.

*Presbyterian Historical Society, Journal*, Vol. vi, No. 2, contains an interesting article on the various "Stranger Churches" as the churches of the various Dutch, French, Flemish and other continental colonies in London were called.

*Unitarian Historical Society, Transactions*, Vol. vi, No. 4, October 1938, concludes the valuable account of Thomas Firmin (1632-1697), a wealthy London manufacturer and active philanthropist, who spent the last twenty years of his life almost entirely in works of charity. He was acquainted in middle life with William Penn, but unfortunately doctrinal and perhaps temperamental differences estranged them permanently. An account of their controversy is given.

*Lancashire and Cheshire Antiquarian Society, Transactions*, Vol. lii (1937), contains a life of Roger Haydock of Coppull, by Rev. T. C. Porteus, with shorter notices of his elder brother John and his son Robert, and the full text of ten letters preserved by the Historical Society of Pennsylvania. Roger Haydock, of a family of freeholders, was born in 1643 and became a Friend in 1667. He suffered imprisonment for non-payment of tithe and for preaching. After a visit to Holland and Germany in 1681, he was married in 1682 to Eleanor Lowe, also a minister. A second visit was paid to Holland and Germany in 1686. He was with William Penn in London and Amsterdam, and he also travelled widely in the ministry in England. His wife continued her own visits after marriage.

Nine of the letters are addressed to the writer's intimate friend, Phineas Pemberton of Lancaster, the remaining letter is to Roger Longworth. They tell of his imprisonments, journeys, and business affairs besides references to family matters. In 1674 he is a prisoner in the same room in Lancaster Castle where previously Margaret Fell was confined. In 1681 he speaks of being invited to the marriage of Sarah Fell and William Mead. When Phineas Pemberton emigrated to Pennsylvania in 1682 his friend spoke in his interest with William Penn. The letter to Roger Longworth (No. viii, 1686), gives some account of his second visit to Germany. Roger Haydock died in 1696. His public work had lasted over twenty-four years, in which time he travelled 33,727 miles and ministered at 2,609 meetings. His widow lived till 1723. His son Robert emigrated to Flushing, Long Island, in 1743.

*Mennonite Quarterly Review*, Vol. xii (1937), prints several addresses given at the Third Mennonite World Conference at Amsterdam, July, 1936. Mention may specially be made of the interest of that on *Mennonites and Culture* in No. 2. The parallel attitudes of Mennonites and Friends are notably pacifism, and a concentration on the practical aspects of life, farming, industry and commerce.

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