

Periodicals

Friends Quarterly Examiner, 1939. There are several articles of historical interest. An extended review of Stephen Hobhouse's "Selected Mystical Writings of William Law" is contributed by Violet Holdsworth (pp. 36-42). To mark the tercentenary of Thomas Ellwood's birth there is a paper on his life by Arthur Rowntree (pp. 248-260, 295-308) which was given as a lecture at the celebration at Jordans in July.

Unitarian Historical Society, Transactions, Vol. vii, No. 1, contains the presidential address of the Society for 1939, "The Growth of Toleration" by Raymond V. Holt. This brief survey from early Christian times until the Toleration Act of 1689 is a timely reminder that the general acceptance of toleration is of recent growth. A second article on "The Toleration Act of 1689" by F. Kenworthy describes the spiritual, intellectual and economic influences which contributed to the limited advance represented by the Act.

The Plough, Towards the Coming Order, is a quarterly journal edited for the Cotswold Bruderhof community at Ashton Keynes in Wiltshire, printed at their own press, subscription 5s. per annum. Its purpose is to unite those who are seeking either in the Bruderhof community or elsewhere "to live by the standards of the Coming Order of justice, love and brotherhood". The issue for December 1938 contains an article by the editor, E. C. H. Arnold, on the connection of Quakers to the Hutterian communities in the seventeenth century. In 1662 and 1663 William Moore and John Philly visited some of these communities or "families" in Austria and Hungary. Accounts of their journeys and their sufferings are to be found in Besse's *Sufferings of the Quakers*, 1753, Vol. ii, Chap. 7. The Brotherhoods themselves were nearly all destroyed shortly afterwards. E. C. H. Arnold shows the close sympathy between the Hutterian teaching and that of George Fox. He also suggests that the account of these communities brought to England may very likely have influenced George Fox in a proposal he made for the help of the poor. This was to provide community houses to contain about a hundred people who might live there and work and sell their products.

John Bellers' proposals for a College of Industry were even closer to the Hutterian communities and recall a book by Pieter Plockboy

on a similar subject published by Giles Calvert, the Quaker printer, in 1659.¹

Congregational Historical Society, Transactions, Vol. xiii, No. 3, April 1939. Dr. W. T. Whitley contributes a brief account of the Anabaptist Movement. After the disastrous episode at Munster in 1535 the movement did not die out as commonly supposed. It became definitely pacifist. The Hutterite branch was strongest in Central and Eastern Europe, the Mennonite branch in the Netherlands. From Holland and the Rhineland many were later attracted to Pennsylvania, for they resembled Friends in their convictions as to the conduct required of Christians and in attaching more importance to consistency of life than unity of doctrine.

William and Mary College Quarterly, xix, 3 (July 1939) contains an account of Cedar Creek Monthly Meeting, Virginia, and its meeting house. The Meeting and first meeting house were begun about 1720. It is stated that within its walls the first organized effort in Virginia was made for the abolition of slavery. The author does not give a date for this attempt, nor state where the minutes are preserved from which the facts came.

Maryland Historical Magazine, Vol. xxxiv, pp. 1-39. An article on "Seventeenth Century Books Relating to Maryland", by John W. Garrett, lists 109 works; some twenty-three or twenty-four of which are Friends' books or anti-Quaker works.

We gratefully acknowledge also the following periodicals received by exchange:

Journal of the Royal Society of Antiquaries of Ireland.

Bulletin of the Institute of Historical Research.

Transactions of the Presbyterian Historical Society.

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

¹ *Jnl. F.H.S.*, xxv, 48, 49. For notes on Bellers' life, and abridged works recently republished, see *Jnl. F.H.S.*, xxxii, 71.