

## Recent Publications

*Meeting House and Counting House: the Quaker Merchants of Colonial Philadelphia, 1682-1763.* By Frederick B. Tolles. Published for the Institute of Early American History and Culture at Williamsburg, Virginia, by the University of North Carolina Press, Chapel Hill, 1948. Pp. xiv, 292, 5 plates. \$5.00.

This volume by the new secretary of the Friends Historical Association will be welcomed by Friends and by social historians on both sides of the Atlantic. It is of interest to all students of Quakerism concerned in the development of the Society in communities where Friends of substance were sufficiently numerous to form a coherent social as well as a religious body.

In his introduction the author develops the thesis that the Society of Friends tends to produce two distinct types; the one committed to the ideal; the other, people "who have held it to be equally imperative to work out their principles of life in the complex affairs of the community and the state, where to gain an end one must yield something; where to get on one must submit to existing conditions; and where to achieve ultimate triumph one must risk his ideals to the tender mercies of a world not yet ripe for them." Essentially this book is about the successful among those of the latter type. All know the "meeting house" Friends, their journals, their unrelenting struggles for social reform, and their influence in moulding the Society of Friends as we know it today; but "counting house" Friends have had to wait until this century for serious study of their activities, and this volume will be indispensable for interpreting colonial Philadelphia to the modern age.

Early in the book Frederick Tolles brings evidence to show the social status, skills and commercial experience of the immigrants, and states: "The number and variety of employments represented by the Quaker settlers no doubt contributed in large measure to the rapidity with which Philadelphia, last of the major colonial towns to be founded, took its place as one of the principal seaports and market towns, challenging within a few years the leadership of Boston." The author then proceeds to consider various fields of activity under the following general headings: The Holy Community (featuring Friends' care of the poor, and oversight in business matters); In the Counting House (describing business methods, Philadelphia's share in the West India trade, the use of commercial

capital in land and mineral investment, fiscal and mercantile policy) ; Quaker Grandees (concerning social status) ; The Taste for Books ; Reading for delight and profit ; Votaries of Science (showing the liberal attitude to scientific inquiry born of Friends' pattern of education). These latter chapters might have gained in interest by allowing more scope to the personalities of the great families—the Logans, the Norrises and the rest—and weaving the illustrative material around them.

The author does not set out to solve the political problems of colonial Pennsylvania, but he has given us an interesting, faithful and pleasantly written study of the merchants and legislators in whose lives those problems occurred.

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*The Wisdom of John Woolman* ; with a Selection from his Writings as a Guide to the Seekers of today. By Reginald Reynolds. With a preface by Stephen Hobhouse. London, George Allen & Unwin, 1948. Pp. xii, 178. 10s. 6d.

John Woolman's prose has always enjoyed a vogue since Charles Lamb mentioned his love of it in his essay *A Quaker's Meeting*. Readers have found his pure and simple prose style attractive, they have been interested in his life and times, but we have never before had a volume dealing exclusively with the substance of Woolman's teaching and pointing to many of its facets which have particular relevance to the problems of today.

In his Introduction Reginald Reynolds states that his aim is not to present a "potted Woolman" or a Woolman-Made-Easy for lazy minds, but an *hors d'œuvre* that will produce in the reader the desire for more. In this he more than succeeds, for the Extracts presented under broad classified heads in the second half of the book will inevitably take people to John Woolman's *Journal* and other works. The first half of the volume, entitled *The Wisdom of John Woolman*, consists of a brief sketch of his life, followed by sections analysing various phases of his thought and showing the basis on which the Extracts have been selected and classified. Under this arrangement readers may miss certain aspects of John Woolman's social teaching, but this risk is inherent in any system of arrangement, and particularly in view of Reginald Reynolds's thesis (albeit fully justified) that "Woolman's best and most typical social contribution was related to the problems of wealth and poverty, of slavery and of war" (p. 42). Reginald Reynolds recognizes that some of his contentions may not be acceptable to all Friends (as for instance when he says that Friends' "attitude to temporal power could only be anarchistic, if they were consistent"), but they are all well worth consideration, they do represent certain aspects of Quaker thought, and are individually presented with a welcome clarity.

Literary students have remarked before on the strong similarity of structure in all Friends' spiritual journals, and have complained that it tends to blur the personalities of the authors. Be that as it may, in his Postscript Reginald Reynolds has some interesting speculations along this line. He remarks on the close relationship not only in style, but also in matter, between John Woolman's *Journal* and the journals of contemporary American Friends, mentioning in particular John Hunt and Joshua Evans as reflecting the same spirit. This invites further investigation into how far John Woolman can be said to have been original, and how much of his activity was due to fellowship in an ardent group of Friends. The question is considered tentatively in relation to Joshua Evans, who was a precursor of John Woolman in foregoing the use of the products of slave labour, who wore undyed fabrics, and who likewise deprecated a partisan spirit in politics. This promises to be a fruitful line of inquiry, which, on the evidence of this thoughtful and penetrating introductory analysis of John Woolman's thought, we would encourage the author to undertake.

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*The Journeys of Celia Fiennes.* Edited and with an introduction by Christopher Morris. With a foreword by G. M. Trevelyan. (Revised edition.) London, The Cresset Press, 1949. (Cresset Library.) Pp. xlix, 376.

Friends studying the social background of seventeenth century England will not travel far before they meet Celia Fiennes on her journeys. This observant traveller, the granddaughter of the first Viscount Saye and Sele and daughter of Nathaniel Fiennes the Parliamentarian, made her journeys through England between about 1685 and 1703, when she was aged between twenty-three and forty. The main value of this travel diary is in the picture it gives of this country at the close of the seventeenth century. The roads, the towns, the villages, the inns and country houses, the natural features and resources, all receive notice.

There are some references to Friends. These have been noted before, but it may be of interest to recall that at Scarborough she found "most of their best Lodgings were in Quakers hands," and records: "I was at a Quakers Meeting in the town where 4 men and 2 women spoke, one after another had done, but it seem'd such a confusion and so incoherent that it very much moved my compassion and pitty to see their delusion and ignorance, and no less excited my thankfulness for the Grace of God that upheld others from such Errors" (p. 92).

*A History of Nottinghamshire.* By Alfred Cecil Wood. Nottingham, Printed for the Thoroton Society, 1948. Pp. viii, 314.

Includes a very brief account of the rise of Friends (pp. 195-6). The episcopal returns of 1669 are quoted to reveal eleven meetings in the county, and Friends in the county town were estimated to number one hundred (p. 205).

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*The Writings and Speeches of Oliver Cromwell, with an Introduction, Notes and an Account of his Life.* Vols. 3, 4. *The Protectorate.* By Wilbur Cortez Abbott. Cambridge, Mass., Harvard University Press, 1945-47.

Together these volumes give a detailed picture of day to day English politics in the early years of Quakerism, and provide the necessary background for considering Friends' individual and corporate relations with the government during Cromwell's lifetime. An early non-Quaker reference to Friends' attitude to fighting is worth noting in a letter from Sir Francis Russell to Henry Cromwell (quoted vol. 4, p. 536, from *English historical review*, xviii, 78-79): "All the lawyers are turned Quakers, who before boasted they would make penknives of the soldyers' swords." That this, as most of the comment, is based on a secondary source in no way invalidates the soundness of Professor Abbott's editorial work.

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*Churchwardens' Presentments (17th century). Part I. Archdeaconry of Chichester.* Edited by Hilda Johnstone. Lewes, Sussex Record Society, [1949]. (*Publications.* 49.)

This volume includes several bills against Friends for wilfully absenting themselves from public worship, for refusing church dues, for neglecting to have children baptized, and the like.

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*The Quakers in Midwestern Politics.* By LeRoy C. Ferguson. (In *Papers of the Michigan Academy of Science, Arts and Letters.* Vol. 32 (1946). Ann Arbor, University of Michigan Press, 1948. Pp. 411-28.)

This paper is a condensation of parts of a larger study to cover Quaker influence on the whole American political scene, and the author deals with his subject under headings, as: Antislavery, Indian affairs, Temperance, Prison reform, Peace testimony.



*A History of English Criminal Law and its Administration from 1750. Volume 1. The Movement for Reform.* By Leon Radzinowicz. London, Stevens & Sons, 1948. Pp. xxiv, 853.

This volume naturally includes many references to Friends and their activities in reform from the latter part of the eighteenth century. The prison investigations of Samuel Hoare, Fowell Buxton and Elizabeth Fry all come in for notice, and the reforming activity of William Allen (expressed in this context in the 1809 foundation of the Society for the Diffusion of Knowledge upon the Punishment of Death and the Improvement of Prison Discipline) is fully dealt with. The author introduces some interesting literary material to illustrate his thesis, among the stories being an account of a Quaker and a highwayman (p. 705, note 43) from G. F. A. Wendeborn's *Reise durch einige westlichen und südlichen Provinzen Englands* (Hamburg, 1793).

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*American Children through their Books, 1700-1835.* By Monica Kiefer. Foreword by Dorothy Canfield Fisher. Philadelphia, University of Pennsylvania Press, 1948. Pp. xiii, 248, 6 plates.

This is an interesting study dealing with the literature written for children from early colonial times to the middle of the nineteenth century. It includes many notices of Friends' attitudes and the theological bases of their early children's books. But it is not all "last expressions and dying sayings", for the book is concerned with civil as well as with religious instruction. The spelling book used in Pennsylvania Friends' schools, George Fox's *Instructions for Right Spelling and Plain Directions for Reading and Writing True English*, is described, and aspects of Athony Benezet's school methods, particularly in teaching English, Arithmetic and Accounts, are considered in some detail (pp. 124-125, 129).

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*John Lilburne the Leveller: a Christian Democrat.* By Mildred Ann Gibb. London, Lindsay Drummond, 1947. Pp. 360, 5 plates.

In Chapter XIV: "The Quaker" no new information is forthcoming, but one judgment may be noted (pp. 335-36): "It is sometimes said that Lilburne, out of the weariness of his mind and body, sought the quiet harbour of Quakerism. But such an explanation is not consistent either with the characteristics of contemporary Quakerism, or with the record Lilburne has left us of his spiritual travail during this period. He may be said rather by this final effort to have scaled the highest peak of his spiritual ascent here on earth."

**J**OSEPH SAVORY of *Montpellier and his descendants*, the presidential address to the Huguenot Society of London in 1946, by Professor D. L. Savory, M.P., is printed in the Society's *Proceedings*, vol. 17, no. 5, pp. 367-87. The paper contains a good account of William Savory (Savery), his visits to Ireland in 1797 and 1798, and of his interview with George III, based on his journal. At the end of the address (which also touches on Voltaire's contacts with English Friends) is a useful pedigree of the Savory family. In this connection attention may be drawn to the account of Paul Condignon and Jean Marsillac's relations with London Friends in William Henry Manchée's *Huguenot London: Charing Cross and St. Martin's Lane* (*Proceedings*, vol. 12, no. 5, session 1921-22, pp. 379-80).

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**T**HE *William and Mary Quarterly* issued by the Institute of Early American History and Culture at Williamsburg, Virginia, whilst not concerned mainly with Pennsylvania, often contains material of interest to Friends. For instance the number for January, 1948 (3rd series, vol. 5, no. 1) includes an article by John E. Pomfret on *The problem of the West Jersey "Concessions" of 1676-7* and the political struggles which flowed from them. The main interest now of this venture by Edward Byllinge's trustees is that it was William Penn's first active concern in colonial affairs.