

Recent Publications

Quakers in Science and Industry : being an account of the Quaker contributions to science and industry during the 17th and 18th centuries. By Arthur Raistrick. London, Bannisdale Press, 1950. Pp. 361, 9 plates. 21s.

Students of Quaker history have largely been concerned to study the development of religious manifestations in the Quaker movement, and to tell the story of the leaders. This is naturally so, for the main interest of a religious movement must be religious. It is unfortunate, however, that this should so often mean that social interests and industrial activities (which influence and are in turn influenced by religion) are apt to be overlooked or treated in a cursory manner.

The connection between Dissent and commercial enterprise and success has often been alluded to, but there are few books which have dealt with this aspect of economic and industrial history from the Quaker point of view. Dr. Raistrick has placed in his debt students both of Quaker history and of the growth of British industrialization in the age of Mercantilism and the first half of the Industrial Revolution for the many new facts and welcome light on diverse topics which he has here brought together.

Quakers in Science and Industry carries forward into industry the general picture of Quaker attitudes given twenty years ago by Isabel Grubb in her *Quakerism and Industry before 1800*, a book which should be read in connection with the work under review. Dr. Raistrick is concerned with industrial and commercial activities, from ironfounding and mining to banking, and likewise with scientific interests. The scientists from Thomas Lawson in the 17th century to John Dalton and William Allen in the early 19th century, the 18th-century clock and instrument makers and the Quaker doctors all receive notice. There are some useful genealogical charts showing family and business connections.

John Hepburn & His Book against Slavery, 1715. By Henry J. Cadbury. Worcester, Mass., American Antiquarian Society, 1949. (Reprinted from the Proceedings of the American Antiquarian Society for 1949. Pp. 89-160.)

Henry J. Cadbury proves that the author of the rare *American Defence of the Christian Golden Rule, or An Essay to prove the Unlawfulness of making Slaves of Men* (1715) was John Hepburn the Friend. In this article we learn all that is known about the man,

and there is a brief study of the little book itself, as well as a facsimile reprint of more than 40 of its 100 pages, containing Hepburn's contribution to the volume. Two copies only of the book are known—one in the British Museum, and an incomplete copy in Boston Public Library.

Worship: John Woolman. Pendle Hill, Wallingford, Pa., U.S.A. 1950. Pp. 32. 35 cents.

A selection from the writings of John Woolman, arranged under eight aspects of his inward experience, without further commentary than a brief foreword. The source for each paragraph is given in a list of sources at the end.

This is a valuable introduction to Woolman's living, speaking and thinking experience of worship, the central exercise of his life.

Religious Trends in English Poetry. By Hoxie Neale Fairchild. (Vol. 1: 1700-1740—Protestantism and the Cult of Sentiment. 1939. Vol. 2: 1740-1780—Religious Sentimentalism in the Age of Johnson. 1942. Vol. 3: 1780-1830—Romantic Faith. 1949.) New York, Columbia University Press.

These three volumes form part of the author's project of devoting a "series of studies to religious thought and feeling as reflected in English poetry from the eighteenth century to the twentieth." The stress is laid, throughout, on the historical rather than on the aesthetic or metaphysical aspects of the theme, and Professor Fairchild has been at pains to show the continuity of English poetry reflected in the gradual unfolding of the "cult of sentiment" in literature, and of evangelicalism in religion, which culminated at the close of the eighteenth century in the flowering of Romanticism.

We may feel that it is a far cry from the "enthusiasm" of the sects of the seventeenth century to the Romantic period, separated as they are by the gulf of Reason. But the age of Reason was not wholly without its undercurrents of far different character, and the author sees the dissenting sects (particularly Baptists and Quakers) as carriers—to a great extent unconscious, and perhaps unwilling, since they had become sober and anxious to avoid the imputation of enthusiasm—of certain tendencies from the seventeenth century which looked forward to the "religion of sentiment."

The fact that this influence was in the main unconscious means that there is very little material to be discussed, and the interest for Friends lies rather in the contemporary references to Quakers and their worship than in the work of any specifically Quaker poets.

For the latter the reader is referred to Luella Wright's *Literary Life of the Early Friends*, and Professor Fairchild confines himself to noting the plain sincerity with which Thomas Ellwood sets forth the Quaker ideal in his verse, and the rather feeble rhymes of Richard Bockett the younger (1693-1721) whose work is "almost completely lacking in distinctively Quakerish doctrine and feeling."

There were, however, frequent references to Friends in the poetry of the eighteenth century. The distinctive Quaker beliefs and way of worship made them a target for wit, and not infrequently for parody. John Dunton for example, gives Friends credit for being opposed to Popery, and acknowledges that they "Are Friends at Heart, as well as in their Speech," but he cannot forbear to point a witty contrast: "Their Light within does keep them in the Dark" and says that they "Are very Just, as well as very Rich."¹ It is obvious that the sober righteousness of many eighteenth-century Friends tended to irritate their contemporaries. On the other hand, John Gay in his *The Espousal, a Sober Eclogue* parodies the excesses to which religious enthusiasm may lead in a dialogue between the Quakeress Tabitha and her lover.

It must not be thought that Quakers are always mentioned unsympathetically, for now and then we find a writer whose acquaintance with Quakerism is less superficial than usual, and who can evince a certain amount of serious respect even when he prefers another form of worship for himself. Matthew Green (1696-1737) had an admiration for the Quakers and devotes some verses to the praise of Barclay's *Apology*, although he eventually rejected the advice to

". . . go the quakers' by-way,
'Tis plain, without turnpikes, so nothing to pay,"

and could write sardonically :

" I never am at meeting seen,
Meeting, that region of the Spleen ;
The broken heart, the busy friend,
The inward call, on Spleen depend."

Samuel Wesley the younger (1691-1739), a High Churchman, could praise the virtue of a dead Quakeress in "On the death of a Friend, a Dissenter from the Church of England," with assurance that, in spite of doctrinal errors, at last she

" rests secure from Dangers and from Dread,
Where Unbelief dare never lift its Head ;
Where none the Sacred Gospel dare disown,
Nor fav'rite Clarke the Son of God dethrone."

The second volume includes a short study of John Scott of Amwell (1730-1783), in whom, apart from a spark of hatred of war, Professor Fairchild sees little distinctly Quakerly. He does detect however a love of nature and capacity for accurate observation running through Scott's verse, and this may well be another example of the

¹ From *The Pulpit-Fool* (1707) attributed to John Dunton.

Quaker's interest in natural sciences carried over into literature. John Scott had his *Poetical Works* embellished with engravings. Four of them were done by William Blake.

Whilst the references to Friends are interesting, and the material collected helps to fill in the picture of the place occupied by Quakerism in eighteenth century England, it must be confessed that the work presents a gloomy picture of the state of religion particularly during the early period—the gloomier perhaps because it is only one side of the picture, for the religion of an age is never fully reflected in its poetry.

Elisabeth von der Pfalz, Fürstabtissin von Herford. Zum Stand der Forschung; von Bernhard Rang. This article in the 55. Jahresbericht des Historischen Vereins für das Grafschaft Ravensberg, Jahrgang 1948-49 (Bielefeld, 1949. Pp. 50-71) includes a general survey of the printed sources and the state of knowledge concerning Elizabeth, Princess Palatine, abbess of Herford. It contains an interesting section on Elizabeth's connections with the Labadists and the Quakers. There are good notes on source materials and bibliographies of printed works.

Monsignor Ronald Knox in his recent book *Enthusiasm: a chapter in the history of religion, with special reference to the XVII and XVIII centuries* (Oxford, Clarendon Press, 1950. 30s.) has tried to bring together and study in historical perspective those religious movements on which the 18th century looked down and which were dubbed collectively *Enthusiasm*. Friends will be particularly interested in the chapter on George Fox and 17th-century Protestantism, with a note on the pre-history of Quakerism (based largely on Robert Barclay's *Inner Life of the Religious Societies of the Commonwealth*, 1876). A. C. Bickley's story of the Coppinger information (Jan. 1655 [1654 O.S.]) alleging that the Quaker leaders in London were Romish Friars is repeated, without any qualifying statement that London Friends denied knowledge of any among them having been or being Catholics. Bringing together facts on the "enthusiastic" aspect of Quaker development results in a study of early Friends slightly reminiscent of a caricature, but this is a book which deserves to be read.

In the *History of the Pre-Romantic Novel in England* (New York, Modern Language Association of America, 1949), James R. Foster, Professor of English in Long Island University aims "to give an account of the pre-romantic narratives which appeared in England during the eighteenth century and to describe the French novels influencing them."

In the chapter on Early English Sentimentalists, the author deals with John Shebbeare (1709-88). Quakers, along with Scots, Jews, the Duke of Newcastle and George II, were Shebbeare's aversions, and it is not surprising to find in his *Lydia, or Filial Piety* (1755), that Jabez Sly, a Quaker of "great external purity," makes away with the savings of Lydia's mother which had been entrusted to him.

A chapter entitled Liberal Opinions has more of general interest from the Quaker viewpoint as it includes a full study of the work of Robert Bage (1728-1801) the novelist. His Quaker upbringing, though he had little other connection with the Society, can doubtless be traced in his liberal outlook and sustained interest in philosophical theories and scientific advancement.

Thomas Parke, M.B., Physician and Friend, an article by Whitfield J. Bell, Jr., Associate Professor of History at Dickinson College, Carlisle, Penna. appeared in *The William and Mary Quarterly*, 3rd series, vol. 6, no. 4 (October 1949), pp. 569-595. Thomas Parke (1749-1835), grandson of Thomas Parke who came to Pennsylvania from Ireland in 1724, was president of the Philadelphia College of Physicians. From 1771 until 1773 he pursued medical studies in London and Edinburgh, and an interesting part of the story is how he came to England armed with a pouchful of letters of introduction from his Philadelphia friends and teachers to Dr. Fothergill and other friends and teachers in London and Edinburgh. Physician of the Pennsylvania Hospital for many years, president of the College of Physicians, member of the American Philosophical Society and a director of the Library Company, Parke participated in many activities suitable to his profession and station. At his death he "left a reputation for cautious practice and solid worth that was a greater tribute to his character than to his learning."

In *The William and Mary Quarterly* for January 1950 (3rd series, vol. 7, no. 1, pp. 3-25) there is an interesting article by Frederick B. Tolles, on George Logan's mission to France in 1798 in which he acted in a private capacity trying to effect a *rapprochement* with the French Directory at a time when war between the infant republics seemed likely. Logan's excursion into diplomacy was from the beginning the subject of much criticism, and Frederick Tolles' final judgment is worth consideration: "Despite the slurs of Federalist spokesmen and the persistent disparagement of historians, George Logan's mission to France can be assigned some share of credit for preventing the diplomatic imbroglio of 1798 from degenerating into the first foreign war of the independent United States."

In the same issue (pp. 95-106) Margaret Kinard edits *John Usher's Report on the Northern Colonies, 1698*, and we note in his report on Pennsylvania

“ as to Philadelphia, abundance of fine Brick buildings, but in truth its a monster the head too big for the body ; and believe in few Years will prove Soe. There is a fine Citty ; but the place is settled by Farms and not by Townes. Consequently people not sufficeintt to Continue a Trade for the Citty, that being over populated. The Govermtt in the Quakers hands. They are Civill and Curtious.”

IN the *Transactions of the Unitarian Historical Society*, Vol. 9, No. 3 (October, 1949), H. Lismer Short, M.A., has an article on “ The Evolution of Unitarian Church-Building ” and makes (p. 146) an interesting observation on the influence on meeting house construction, of Calvinistic ideas about the Lord's Supper. “ This was to be the likeness of an actual meal, with the participants sitting at or near a table ; in contrast to medieval sacramentalism, according to which a mysterious sacrifice was performed by a priest at an altar. When at the Reformation medieval church-buildings were adapted for the “ Reformed ” worship, the table was placed in the body of the church, with the pulpit behind it against one of the side walls, and the pews facing inwards from the other three sides. When new buildings were erected the same arrangement of the necessary furniture was continued.

This was the original form of the Meeting House ; it was built round a central table. Even the Friends Meeting Houses followed this style : the seats face inwards to a central space (often with a table in it, though there is no Lord's Supper), and the elders' seats, in the place of a pulpit, are raised up in the middle of one of the long sides.”