

Recent Publications

Quakers and Slavery in America. By Thomas E. Drake. (Yale Historical Publications. Miscellany. 51), New Haven, Yale University Press (London, Oxford University Press: Geoffrey Cumberlege, 24s.), 1950. Pp. viii, 245.

This workmanlike volume which surveys the American Quaker attitude to slavery from the beginnings until the Civil War is developed from the author's Yale doctoral dissertation. Dr. Drake is Associate Professor of American History at Haverford College, and Curator of the Quaker Collection there. He has produced a well-documented account in which we can trace the developing concern among Friends about slavery. Thomas E. Drake throws some fresh light on the pronouncements of George Fox and William Edmundson on the slavery issue. We follow sympathetically the unfolding Quaker "conscience" first against slave-trading and then against slave-holding from the mild beginnings of John Hepburn and Cadwalder Morgan—"voices crying in the wilderness"—followed by the gadfly tactics of Ralph Sandiford and Benjamin Lay, the family visiting of John Woolman, and the respectable committee work of the later eighteenth century. Under these varied influences Friends eventually ceased buying slaves, and then set free those they held.

By the time of the American Revolution, Friends had almost entirely freed themselves from the taint of slaveholding and were able to throw themselves into the general anti-slavery effort with enthusiasm and power. Friends could count the legal abolition of the African slave trade in 1807 as a great concrete success in which they had taken a leading part, and looked forward to a gradual dwindling away of slavery in the new century. As time wore on, this expected withering showed little sign of occurring, and the anti-slavery leaders embarked on more active radical policies with which the quiet testimonies of conservative Friends had little in common. Thomas E. Drake guides the reader skilfully through the confusion of nineteenth century American politics and touches on the divisions—town against country, merchants against farmers, Whigs against Radicals—which, with the overriding cleavage of North against South ushered in the Civil War.

The English reader will probably find most interest in the first half of the book, and there are many interesting points which cannot be touched on here. It is clear that John Woolman's success in his anti-slavery work was to some extent due to his coming at a propitious time, but the spirit in which the renunciation of slavery was carried through among Friends influenced the wider colonial sphere. For this Woolman and Benezet deserve much of the praise. It might almost be argued that it was in some measure due to the success of a reform achieved without alienating any large section of the population, that Pennsylvania in the late eighteenth century was the most integrated of the composite American communities, and could take the lead among the colonial states and become truly the Keystone State of the Union.

Administrative Tribunals at Work: a symposium edited by Robert S. W. Pollard. Stevens, 1950. 17s. 6d. (Studies in Public Administration, No. 3.)

Robert S. W. Pollard has edited an admirably clear and concise outline of the system and functioning of our administrative tribunals dealing with rents, labour controls, town and country planning, etc. The essays shed much light on the working of these. Of particular interest is the editor's own contribution on tribunals for conscientious objectors to military service.

IN the *Transactions of the Leicestershire Archaeological Society*, vol. 25, 1949, appeared an article entitled "Nonconformists in Leicestershire in 1669" by R. H. Evans. This study is based on the returns to the inquiry ordered by Archbishop Sheldon made by the Archdeacon of Leicester for all the parishes in his archdeaconry, and sent to Lincoln before being digested into common form for the whole country. The national returns from the Tenison MS. 639 at Lambeth Palace were printed and analysed by G. Lyon Turner in his *Original records of early nonconformity under persecution and indulgence*, 3 vols., 1911-14. These Leicester returns are now preserved in Lincoln Diocesan Record Office, and the record is reproduced in this article.

Here we meet with Clement Needham, captain in Hacker's regiment, who was present when Hacker met George Fox in 1654 [*Cambridge Journal*, I, 159], but the main information provided is of Friends' meetings. We note that the meetings were usually frequented by the "meaner sort," and were held at Lockington cum Hemington (at William Howett, butcher's house)¹; at Mountsorrel; at Whitwick (Edward Muckleton, husbandman's house)²; at Knighton (William Christian of Leicester the "teacher"); at Market Harborough ("About 20 of the meaner sort, they usually meet at ye dwelling houses of [] Goffe spinster & [] Mackerness Baker"); at Cosby ("once at one Bodicotts house"); at Thurlaston ("No Conventicle within this parish but neare thereunto there have been severall at certaine odd houses"); at Sileby (William Smith's house); at Syston (houses of John Whateffe and Matthew Whateffe—"Some silent meetings . . . Their speaker a woman whose name I know not"); at Wymeswold (Richard Frere, shoemaker's house); at Broughton Inferior (John Wilford, miller's house); at Claxton Longa (Edward Allum, husbandman's house); at Harby (Chr. Levis's house—"Wm. Smith a stranger, Eliz. Hooton a stranger, Leviston Patrick³ a stranger be their teachers"); and at Withcote (William Moneys' house—"Their Teachers Wm Munneys farmer, Wm Cant shephard").

¹ For William Howett, and for most of the other Friends mentioned, see Besse, *Sufferings*, 1753, I, pp. 330-42.

² Other leading members were George Powers, husbandman, and George Power, wheelwright. Edward Muggleston the elder, of Swannington, had died in 1661.

³ Patrick Livingstone was taken from a meeting at Syston and committed to the county Bridewell for six months, 1668. Besse, *op. cit.*, 335.