

Recent Publications

The Journal of George Fox. A revised edition by John L. Nickalls. With an Epilogue by Henry J. Cadbury, and an Introduction by Geoffrey F. Nuttall. Pp. xlviii, (i), 789. Cambridge, *University Press.* 1952. 21s.

This neat little volume of over eight hundred pages, printed in a good readable type, contains all the live portions of George Fox's *Journal* so far as they can be assembled at this day. The cover of this edition describes it as "a full text in one volume, restored and edited from the sources, and sufficiently modernized to appeal to the general reader." The text which John Nickalls has produced, as he says "to replace for the general reader the text prepared by Thomas Ellwood," is based on the material which must have been in the Spence MS. when it was complete—the portions now lacking from the beginning of that MS. have been supplied from the Ellwood printed text with *Short Journal* readings interspersed. The portion covered by the Spence MS. has been supplemented at the editor's discretion from less comprehensive MSS. available for the period, and notably from the *American Diaries*.

Many of the letters and pastoral epistles which have lengthened previous editions have been abridged or omitted according to their interest, and footnote references to the full text given. This, and the omission of the last fifteen years in the Ellwood editions (as not true autobiography) have materially shortened the new edition to the reader's benefit.

The period after 1675 is covered by a chapter of over forty pages on George Fox's later years, by Professor Henry J. Cadbury, incorporating the results of recent research in a field of study for which he has done so much.

There is no denying that John Nickalls, by going back to original sources, has produced a more forceful rendering of the *Journal* text. One short example must suffice; it comes from the year 1661. Speaking of the use of the plain language and the sufferings that flowed from it, the Ellwood text reads :

"we were often beaten and abused, and sometimes in danger of our lives, for using those words to some proud men; who would say, *What, you ill-bred Clown, do you Thou me!* as though there lay breeding in saying *You* to one; which was contrary to all their grammars and teaching books."

How much more pointed is the new text, which has

"... some proud men, who would say 'Thou'st "thou" me, thou ill-bred clown,' as though their breeding lay in saying 'you' to a singular . . ."

In effect, here, for the first time in readable modern style, stripped

of the outworn polish and inhibitions of second-generation Quakerism, we have the *Journal* as it came from George Fox's lips in the peace of Swarthmoor nearly three hundred years ago. How wide the editorial discretion exercised by Thomas Ellwood in fact was, has only recently been realized. There is no suggestion that editing went beyond the accepted standards of the time; and whether we attribute the policy of omission, abbreviation and adoption of available text, to Ellwood personally or to the oversight given by the London Second-day's Morning Meeting, it is desirable that the *Journal* Fox left, which has been available to the scholar through the literatim printed Cambridge University Press *Journals* of 1911 and 1925, should be put within the reach of the general reader.

Through the years, apart from the series of standard editions of Ellwood's text, which have come down, with little alteration, to the Bi-centenary edition of 1891 (reprinted in 1901, 1902) there have been other editions and adaptations of it. But no attempt to get behind the printed text of Ellwood to an original MS. of any major portion of the *Journal* was made until this century.

It is to the industry and editorial skill of the late Norman Penney that we owe the *Cambridge Journal*, 1911, and the *Short and Itinerary Journals*, 1925, which make the Spence MS. of the journal of 1675 written down by Lower, and the *Short Journal* and other diaries available in admirably clear, complete and annotated form for the use of scholars. Norman Penney recognized the need for a revision of the accepted text, and his "Tercentenary edition" (published by Dent in 1924)—an abbreviated *Journal* covering practically the same period as the *Cambridge Journal*—introduced changes and additions to Ellwood dictated by the wording of the Spence MS. and *Short Journal*. At the time of his death, Norman Penney had already gone far in the preparation of a revised text to put the recently published manuscripts of the *Journal* before the general reader, and John Nickalls in this edition acknowledges his debt to that unfinished draft.

The *Journal*, as now published, incorporates a few concessions which the scholar will welcome. These include signs to indicate change of source for the reading adopted, and footnotes to cover essential points of identification and to explain shades of meaning. The signs are so unobtrusive that there is no interference with the pleasant appearance of the page and the easy flow of the narrative.

The text is preceded by a preface by the editor dealing with the sources used, a bibliography, and the biographical portion of William Penn's preface to the original edition.

For serious study of the founder of Quakerism, and for quotation in writing about George Fox, the new text offers advantages over the peculiarities of the former Cambridge edition as well as over the more conventional phrasing of the old standard editions. It should therefore be made available everywhere, whether the needs of the general reader or the student are to be served.

There is a new Introduction: *George Fox and his Journal*, by Dr. Geoffrey F. Nuttall, in which the writer draws on his wide and deep knowledge of seventeenth-century religious movements to set

the *Journal*, and George Fox the man as revealed therein, in the varied background of Stuart England. To read this Introduction, and still more to have heard the author read it as he did at Kendal during the Tercentenary Commemoration, is to appreciate that here we have a study fully worthy of the long line of prefaces which the *Journal* has called forth, from the first by William Penn to those of T. Edmund Harvey and Rufus Jones in this century.

The index, prepared by Nina Saxon Snell, occupies some 30 pages. Subheads under FOX and FRIENDS offer some guidance to passages on teaching and practice. Also under Fox there are: a chronological index, journeys and visits grouped regionally, and a series of references under selected topics. American continental place names are collected under AMERICA, and there is a collection under LONDON of topographical references in and about the city.

This spiritual autobiography is at once a classic in English literary expression and an account of religious experiences—"And much I could speak of these things, but I leave them to the right eye and reader to see and read."

R.S.M.

My Irish Journal, 1669-1670. By William Penn. Edited by Isabel Grubb. With an introduction by Henry J. Cadbury. Pp. (v), 103, 4 plates. London, Longmans, Green & Co. 1952. 12s. 6d.

The original parchment-covered pocket-book that is the source of this publication is in the library of the Historical Society of Pennsylvania. In the year 1901 it formed part of a collection of autograph letters, documents, etc., sold in Sotheby's auction rooms in London, described in the catalogue as "the property of Lady Sudeley, who inherited them from her uncle, to whom they were bequeathed by Lady Sudeley's cousin, Mr. Granville Penn, great-grandson of William Penn." The collection was not long after acquired by Charles Roberts of Philadelphia, an American Quaker, and it was through his widow, Lucy B. Roberts, that the Pennsylvania Historical Society became possessed of what is a most interesting and valuable source book.

William Penn was 25 at the time of this visit to Ireland. He was already recognized as a leading supporter of George Fox. He had suffered imprisonment in the Tower, and had become engaged to be married to Gulielma Springett. The main purpose of his visit was in connection with his father's property, landed estates near Cork that the Admiral had acquired for his services under Cromwell and Charles II. The "Journal" served the double purpose of recording day by day Penn's agreements with tenants and his interviews with government officials, often on behalf of persecuted and imprisoned Friends. It is interesting to note that he had with him in Ireland, Philip Ford, who later served him so ill, to help him with the tenancy agreements. There are frequent references to attendances at Friends' meetings, where he shared the ministry with William Edmundson, Solomon Eccles and others.

In 1910, Norman Penney, Librarian at Friends' Reference Library in London, produced a proof edition of fifty copies of the note-book with the object of getting further information on people and places referred to by Penn, who often used only initials for the persons he met with. Another transcription was published in the *Pennsylvania Magazine of History and Biography* (vol. 40, pp. 46-84) in 1916. It is upon this foundation that Isabel Grubb and Henry J. Cadbury have worked with such historically interesting results. The former transcriptions have been much improved. Isabel Grubb has identified most of the 150 persons referred to in the MS. by initials. The spelling and punctuation have been modernized, and the abbreviations in which the MS. abounds have been extended. There are also numerous explanatory notes and a good index.

SAMUEL GRAVESON.

The first minute book of the Gainsborough Monthly Meeting of the Society of Friends, 1669-1719. Edited by Harold W. Brace. Volume III, 1709-19. Printed for the Lincoln Record Society by the Hereford Times Limited, Hereford, 1951. Pp. xi, 217. (*Lincoln Record Society publications, vol. 44.*) 30s. £4 10s. the set of 3 vols.

The third and last volume of Harold Brace's edition of the first Gainsborough M.M. minute book covers the period 1709 to 1719 and brings the work to a happy conclusion. In the first volume [reviewed *Jnl. F.H.S.*, xl (1948), 56] Harold Brace gave a general discussion of the value and type of record which appears in the minute book, and this volume rounds off the work with some valuable appendices and good indexes.

The second appendix comprises a chronological arrangement of various documents illustrating the development of Quakerism in the period from 1652 to 1669—from the visit of George Fox to the commencement of the minutes. The documents come from non-Quaker as well as Quaker sources. There are extracts from episcopal visitations, parish registers, Friends' sufferings records, letters and deeds. The third appendix gives a full list of minute books, deeds, registers and miscellaneous papers in the care of the Clerk of Lincolnshire Monthly Meeting.

The index of persons covers all people referred to in the text of any of the three volumes; but page references are given to those only whose names appear in the text in this volume. Each name is followed by a brief note of occupation, residence, date of death, and the like biographical details where these have been discovered. The indexes for places and subjects refer to this third volume only.

Harold Brace is to be congratulated on the standard of editorial work, and we hope that the welcome accorded to this venture will encourage other record societies to consider publishing Friends' documents concerning their localities.

Unbroken Community: The Story of the Friends' School Saffron Walden, 1702-1952. By David W. Bolam. Published by the School, 1952. Pp. 184. 10s. 6d.

This compact little book is a worthy contribution to the history of Quaker Education; it is well-produced and the story it tells is presented in a simple, vivid and wholly interesting way. Against the social background of the period covered by the 250 years of Walden's life, the author traces the gradual development of a community from Workhouse to School with a strong continuing thread of religious care clearly seen throughout.

The history begins in 1702 with the adventure of John Bellers, whose desire was to help children and old people of the Society of Friends. The Society was not then so predominantly a middle-class body as it has since become. Supported by prominent business men who wished to make charity efficient, the workhouse had as its background the concern to foster Quaker ways in a hostile world. Within seventy years of the foundation at Clerkenwell, it was clear that the needs of the old people could not be catered for if, as interested Friends increasingly felt, the rights of the children were to be adequately maintained.

In new surroundings at Islington, the way was clear for the development of a school; a new approach was taking place, a timetable had been drawn up, schoolwork found its place alongside the work of the household, and the last of the old people finally left in 1811.

During the next 50 years, the intimate family life developed in a background of strict isolation from the world, and the author gives a revealing picture of the "covered fire," the conflict between piety and high spirits, which flared out from time to time. Outstanding during these years is the figure of Peter Bedford, committee member, friend and adviser, always available to help in any human need.

In 1825, the school moved again to Croydon and by 1860 a more humane and understanding atmosphere began to show itself. Changes in community life were to be the school's answer to the threat of anarchy, and the task now was to break down the walls of isolation, so that the children on leaving could hold their own in the changing conditions of the world outside. From early in the nineteenth century, the Junior Literary Society had, with its out-of-school interests, offered a richer experience than came through the classroom; and the vigorous school magazines, in the 1850's the joint work of young masters and senior scholars, provided an outlet for young enthusiasms and the exercise of creative capacities.

Not least helpful to this end was the move to Saffron Walden in 1879. Gradually more radical changes developed. The Old Scholars' Association has been a means of enrichment and new life; non-Friends were admitted in 1873; coeducation came almost imperceptibly in 1910; co-operation with the State education has

been amply justified and to-day, within its own bounds, the community is, in Bellers' words though with a different interpretation of his vision, "an epitomy of the world."

David Bolam has given a unity to his treatment of the story which helps to make this commemorative volume a most satisfying one.

The Story of Quakerism in Scotland, 1650-1850. By George B. Burnet. With an epilogue on the period 1850-1950, by William H. Marwick. Pp. 230. London, James Clarke. (1952.) 15s.

Dr. Burnet, Minister of the Parish of Corsock, has placed us in his debt for the first full survey of Quakerism north of the Tweed. Scotland was stony ground for the Friends, and there were probably not more than 1,500 of them altogether in the whole country during the two centuries covered by the author's study. Dr. Burnet shows how Quakerism thrived only in situations where the state religion was in confusion, or for some local reason discredited (Douglas, in Lanarkshire, is a case in point), and that any break in the Quaker onslaught quickly led to the dwindling of the movement. An instance is provided early on when William Osborne, one of the foremost Edinburgh Friends, left the city, and Friends failed to secure a new meeting-place and the movement declined. One hazard was, of course, the anti-English prejudice which early Friends did not overcome, and in many places it is clear that the presence of English soldiery was the only restraining factor preventing the forcible expression of Scottish intolerance.

We may think that Dr. Burnet sometimes overdraws his picture—taking over the words of the polemically-minded seventeenth century unchanged into a twentieth-century context. Friends did not "deluge" districts with propagandist literature (p. 17); and although in a missionary sense the visits of public Friends between the Restoration and the Revolution had negligible results (p. 112), their influence in renewing the faith of the converts already gained may not have been unimportant.

The Friendly reader will find much that is new and interesting in this book—both in fact and in interpretation. Dr. Burnet points out that the "dark and untoward" nation of Scotland let Fox off more lightly than did England in the matter of persecution; he tells us of the large meeting John Pemberton and his party held at the invitation of the church authorities in St. Magnus' Cathedral at Kirkwall in Orkney, 1786; and has well summed up the main aspect of eighteenth-century Quakerism—quietism in worship and devotion, legalism in discipline and administration.

This is not exactly a popular book, but it deserves to be read as (with William Marwick's Epilogue) the only full study of the subject.

There are one or two misprints: an intrusive accent on Descartes, p. 86; a wrong date, 1665, p. 98; umdergo for undergo, p. 99; and Bowron is mis-spelled Bowrom throughout.

The Birthplace of Quakerism. A handbook for the 1652 country. By Elfrida Vipont Foulds. London, Friends Home Service Committee. 1952. Pp. 47, 6 plates. 3s.

The Background of Quakerism in Wales and the Border. With contributions from Evelyn Southall Whiting, Ronald Morris, John R. Hughes. Wood engravings by Sally Sherwood. Published for the Wales and Western Conference, 23rd-25th August, 1952. Pp. 47. 2s. 9d.

(Both are obtainable at Friends Book Centre, Friends House, Euston Road, London, N.W.1.)

THESE local studies, which were published in time for the Tercentenary Commemoration, will have an interest continuing after the occasion of their first appearance. The two pamphlets are outline guidebooks to the points of Quaker interest in the areas they cover. They are well-written, and are not overloaded with historical material, but have useful references.

Both are accompanied by line maps, and are pleasantly illustrated. The photographs by Morland Braithwaite of the "1652 country" (i.e. Westmorland, North Lancashire and the extreme North-West of the West Riding of Yorkshire) call for special mention, including as they do views of scenery, exteriors and interiors of local meeting-houses, and exteriors of the farmhouses of some of the early Friends—concerning these houses Dr. Geoffrey Nuttall has discovered some new facts, which are here published for the first time.

News from Cornwall. With a memoir of William Jenkin. By A. K. Hamilton Jenkin. Pp. xi, 202, 4 plates. London, Westway Books. 1951. 15s.

This book consists of extracts from the correspondence of William Jenkin (1738-1820), steward of the Lanhydrock estates in Cornwall, agent to a copper company, mining agent, miner and much else besides. The editor, and author of the memoir, is great-great-grandson of William Jenkin and an authority on Cornish history. He has chosen his material well and edited it unobtrusively. Extracts from letters do not usually make for good connected reading, and one could have wished for an index, although in many ways the chronological arrangement does carry the book along without a halt.

William Jenkin was a man of wide interests who became a Friend in middle life, sometime before 1790, when this book begins. Through his eyes as steward and agent we see the development of the Cornish tin and copper mines in the trying period of the Napoleonic wars and immediately after, and watch him helping in the relief of distress which befell the poor miners in many of those winters when bad harvests, failure in mining operations and the war drove the price of grain and potatoes up out of their reach. We watch, too, his interests as a Friend and father in the education of his son Alfred at

Isaac Payne's at Epping, and of his daughter Catherine Phillips Jenkin (so named after the eighteenth-century travelling Friend) at Sarah Gillet's at Sodbury. William Jenkin's interest in mineralogy brought him into contact with William Phillips, the Quaker publisher, and mineralogist, and the Phillips family. In one letter, William Phillips writes of his taking a partner in the business at George Yard, Lombard Street :

" Our firm is Phillips & Fardon—and my partner is a man with whom I have been very intimately acquainted during the last 10 or 12 years—a man of great learning and probity—and some property. Our dispositions seem well suited—as indeed they ought to be, considering that taking a partner is but one step inferior to the taking of a wife." (*Dated* Tottenham, 23rd March, 1805.)

Reminiscences of old Limerick. By Ernest H. Bennis. Third enlarged edition. Tralee, The Kerryman, Ltd. 1951. Pp. 39. 1s. 6d.

In the course of this account, Ernest H. Bennis, of Limerick M.M., mentions Friends of the following families: Abbott, Abel, Alexander, Baylee, Beale, Bennis, Davis, Evans, Fisher, Grubb, Harvey, Hill, Journeaux, Mark, Malcomson, Newsom, Pease, Phelps, Pike, Robinson, Scarr, Taverner and Unthank.

Lancaster Friends and North America, 1652 to 1865. By W. Giles Howson. From the author, 20 Castle Park, Lancaster. 1952. 6d.

These notes are collected from Lancaster Monthly Meeting records and other sources.

Many minutes for Friends emigrating to America in the eighteenth century and those recording the visits of ministering Friends from America from 1790 onwards, are quoted.

Christian Experience: a Quaker approach. By Robert Davis. (Friends Book Centre. 9d.)

This reprints, with slight revision, the writer's article in the *Friends' Quarterly* for October, 1951, and in its course cites leading Quaker writers from George Fox and Robert Barclay to Thomas Hodgkin and Sir Arthur Eddington.

The Hidden Life; a series of extracts from the writings of Isaac Penington. Selected by Robert Davis. London, Friends Home Service Committee. 1951. 3s.

Following a brief account of Isaac Penington's life, Robert Davis has selected some passages of great beauty, deep spiritual insight and permanent value from the voluminous and sometimes repetitive complete works as published in 1784, and from his published letters.

Separated unto God. A Plea for Christian Simplicity of life and for a Scriptural Nonconformity to the World. By John Christian Wenger. Scottdale, Pennsylvania, Mennonite Publishing House. 1951. \$3.50.

The twofold purpose of this book is to emphasize the sharp separation which necessarily exists between the followers of Christ and "the world," and "to deepen the conviction with which the truth of separation unto God is held by the members of such bodies of Christians as Mennonites . . . and the Society of Friends."

The "separation" for which the author pleads "is not a matter of rejecting science and inventions, nor is it the maintenance of a cultural *status quo*, nor is it difference for its own sake." It is, rather, a positive witness to the prior claims of God over every department of life. Its implications for worship, culture, marriage, recreation, industrial and social relationships, the demands of the state and Christian mutual aid are surveyed in thirteen chapters. Valuable bibliographies are given at the end of each chapter, and several lengthy appendices reproduce important statements by the Mennonite Church on such matters as Peace, War and Military Service, the Christian attitude towards Investments and on Industrial Relations. The book is only to a minor extent historical. The chapter entitled "Christian Nonconformity in History," 40 pages, deals with Anabaptists and Mennonites in the sixteenth and seventeenth centuries.

At a time when many in our own Society are conscious of a need to think more deeply about the practical expression of a Christian commitment, this challenging statement from a religious body with which Friends have had and still have much in common is greatly to be welcomed.

British Pamphleteers. Vol. 2: From the French Revolution to the nineteen-thirties. Edited by Reginald Reynolds. With an introduction by A. J. P. Taylor. London, Wingate, 1951. Pp. 302. 21s.

The second volume of *British Pamphleteers*, covering the period from the French Revolution to the nineteen-thirties, is edited by Reginald Reynolds. This volume includes *On Slavery and its Remedy* by Joseph Pease (1841), an appeal to planters' self-interest in the cause of humanity. Also appears such now classic tracts as William Hone's *The Late John Wilkes's Catechism*, Kingsley's *Cheap Clothes and Nasty* and H. N. Brailsford's *Origins of the Great War*, and ones we have not met before, including Laurence Housman's *Bawling Brotherhood* (1913) written for the suffrage movement, and *Why we burnt the Bombing School* by Saunders Lewis—as topical to-day as a decade and a half ago when it first saw the light.

In the *Pennsylvania Magazine of History and Biography* for October, 1951, vol. 75, no 4, there is an article on *The Disgrace of John Kinsey, Quaker Politician, 1739-1750*, by Edward B. Bronner, of Temple University, traces the career of John Kinsey, who served for eleven years as Speaker in the Assembly and leader of the Quaker element in the government—"the Hinge on which the Quaker Politicks all turn"—until his sudden death in 1750, on which event it was discovered that he had misappropriated more than £3,000 of public funds, a fact which ruined his reputation in the eyes of his own and future generations. There are also reviews of Thomas Drake's *Quakers and Slavery*, and of *A Friendly Mission: John Candler's Letters from America, 1853-1854*.

The January, 1952, issue, vol. 76, no. 1, includes an account of *Robert Waln, Jr.: Quaker Satirist and Historian* and of his works (published between 1819 and 1825), by William S. Hastings of Purdue University.

The July, 1952, issue, vol. 76, no. 3, includes an account written by Professor Henry J. Cadbury, of the identification of Gulielma Penn's grave at Jordans; a review of N. B. Wainwright's *A Philadelphia Story. The Philadelphia Contributorship for the Insurance of Houses from loss by Fire*, an insurance house which was long in Quaker hands; and a review of *The Pennocks of Primitive Hall*—the history of a family, originally Irish Quakers, of some eminence.

The Autumn number, 1951, of the *Bulletin of Friends Historical Association* (vol. 40, no. 2) has an impressive list of research in progress and usual features. It contains two main articles: a study by William Wistar Comfort of the development of the Quaker marriage procedure and certificate, suitably illustrated by quotations from certificates of various periods; and an account of Abington Friends Meeting, an address by Horace Mather Lippincott to the Association.

W. W. Comfort has presented a reprint of his paper to the Library, and it may be interesting to read the notes supplied by Professor Henry J. Cadbury, and printed in this issue.

The December, 1951, issue (vol. 20, no. 4) of *Historical Magazine of the Protestant Episcopal Church*, is largely devoted to George Keith. It includes an introductory article "Keith the Quaker and Keith the Anglican" by Edgar Legare Pennington; an illuminating though biassed account of the state of the Church in North America, by Keith and others, dated from New York, 1702, and a reprint of Keith's *Journal of Travels from New-Hampshire to Caratuck* (London, 1706), with facsimile of the original title-page (from the Harvard copy) and ample notes by E. L. Pennington.

Transactions of the Unitarian Historical Society, vol. 9, no. 4, October, 1950, includes an article by H. Lismar Short on "The importance of the seventeenth century in Unitarian history"—a formative period in Unitarian development as in Quaker growth, and another by Dr. Dorothy Tarrant "Unitarians and Bedford College" based largely on Dame Margaret Tuke's *History of the college* (1939) and other works.

"Thomas Collier, a seventeenth-century religious liberal" by Dr. H. John McLachlan (*Transactions*, vol. 10, no. 1, October, 1951, pp. 1-5) mentions Collier's controversy with Friends, and his answers to James Nayler and Thomas Salthouse (1657, 1659).

West New Jersey: a Quaker Society, 1675-1775, by John E. Pomfret, president of William and Mary College (*William and Mary Quarterly*, 3rd series, vol. 8, no. 4, October, 1951) studies the social pattern of a province which throughout the colonial period held concentrated a strong Quaker element; the author enumerates the meetings and meeting houses of the state.

The April, 1951, issue of the journal included reviews of Thomas E. Drake's *Quakers and Slavery* (by Frederick B. Tolles) and of Janet Whitney's edition of Woolman's *Journal* (by Henry J. Cadbury).

The Fryers of Rastrick; by H. Travis Clay (*Halifax Antiquarian Society. Transactions*, 1951. Pp. 63-70; portraits, plans and pedigree), a paper read to the Halifax Antiquarian Society, 17th August, 1951, traces the descent of the family from the marriage of Joseph Fryer and Esther Preston in 1701 through to the second half of the nineteenth century. The article touches on the manufacturing interests of the family, and in the earlier period is indebted to Friends' records for particulars of sufferings and the like.