

tainly I recognize Him as our greatest teacher and I have no wish to quarrel with those who have genuinely "fallen in love" with Him as Robert Lunnon put it. But for myself I get the best understanding of Him by asking questions. What *sort* of a man was He? Did He share the popular religion and even some of the popular superstitions, e.g. demoniacal possession? Were there not limitations and even mistakes? Does He not towards the end seem to become somewhat unbalanced and embittered? Even so, He remains our greatest teacher.

And now I am too deaf to hear most of what is said in meeting. I still feel a bit of a rebel sometimes. It may be that early experiences have given my mind a permanent set, so that I cannot use phraseology that comes easily to many Friends. We have to use figurative language and our figures of speech may differ when we mean the same thing. I can feel at home as I could with no other body.

Recent Publications

IN *The Protestant Dissenting Deputies*; by Bernard Lord Manning, Edited by Ormerod Greenwood (Cambridge University Press, 1952), we trace the story of a London committee of delegates from up to 100 or more congregations of the historic dissenting churches in the metropolitan area. The body consisted of lawyers and business men conversant with city and government practices, and still exists. It was formed in the 1730s when there seemed a possibility of repeal of the Test and Corporation Acts under Walpole's later administration. The monthly meetings of the Deputies provided opportunities for applications in the proper quarters for the redress of local and private as well as general and public grievances under which dissenters laboured well into the nineteenth century.

The book pays tribute to John Bright's work in the church rates question, but points out that the Deputies' records do not show the Society of Friends in an amiable light. That may be true, but it does not excuse author or editor from dating or qualifying statements before publishing them. When were Friends privileged to worship in secret, and did they exercise this "privilege"? On page 213, "Many statutes had confirmed [Friends'] peculiar privilege of making declarations in place of oaths. They could sit in Parliament as a result of this privilege." These easy phrases hardly represent over a century's work for emancipation from disabilities, many of them never felt by those who could take an oath. It took a Select Committee in the Reformed House of Commons of 1833 to decide to allow Joseph Pease to make his affirmation and take his seat, the first Quaker to do so, though John Archdale had been elected in 1698.

Friends did not co-operate in the Deputies' attempt "to save Bunhill Fields burial ground from desecration by the Ecclesiastical Commissioners. It was a historic occasion, and the deepest sentiments were outraged." Friends did not join in a deputation to the Home Secretary, although ten other dissenting bodies invited accepted. We may today share a regret that Friends did not accept this invitation. But Friends had an objection both to tombstones and to the veneration, which sometimes becomes superstition, regarding burial places, especially when such regard conflicts with the claims of the living. At about this time Friends used a large part of their own burial ground at Bunhill (after removal of interred remains) for buildings, including a mission hall, a coffee tavern and a school.

With the seventeenth century sufferings of their forefathers in mind, Friends may not see themselves as "the spoilt children of a persecuting State," but this book has an importance far outside any small field of sectarian history. It would have been a better book if one could distinguish between the respective contributions to it of the Deputies, of the author and of the editor.

Early Quakerism in Guildford; and a brief history of the past and present meeting places of the Guildford "Friends", 1673-1952. By Herbert Rowntree. (Herbert Rowntree, The Bungalow, Worplesdon, near Guildford; Friends Book Centre, Friends House, Euston Road, London, N.W.1). pp. 60. 2s. 6d. (2s. 9d. post free.)

This is a welcome addition to the growing number of local histories of Quakerism which have been separately published. The text is most competently compiled, and the author is not afraid to let the documents speak for themselves. The plans in the text are clear and to the point, and there is a cover-picture of the meeting house from a sketch by Reginald Rowntree.

If you are interested in Guildford, or might visit Guildford, or just wish to know how to set about a short history of Friends in your home district, get this pamphlet. Note: there is an index.

Research in Progress

Paul James, Beech Lawn, Mottram Road, Stalybridge, Cheshire, has presented a typescript B.A. thesis of about 15,000 words at University College, Bangor (University of Wales), June, 1952; it is entitled *Oliver Cromwell and the Quakers*.

Babette May Levy, 600 West 116 Street, New York 27, is preparing a study on Puritanism in the Southern and Island (American and West Indian) Colonies.

Elizabeth M. F. van Mervennée, 12 Sweelinckstraat, Den Haag, Netherlands, is preparing a thesis on "The relation between the prophetic and mystical aspects in Quakerism" for a degree in the Theological Seminary of the Remonstrant Brotherhood, 1952.