

30 T.S. to A.S. Antigua. 24.ix.1709.
 Much the same as the previous letter.

M.A.H.

Recent Publications

Woodbrooke 1903-1953, a Brief History of a Quaker Experiment in Religious Education. Edited by Robert Davis. London, Bannisdale Press, 1953. pp. 191. 10s. 6d.

Woodbrooke Settlement in Birmingham was opened as a permanent centre of religious and social study in 1903, primarily to meet needs in the Society of Friends for the strengthening of the quality of ministry in the society's meetings for worship.

Fourteen chapters by twelve writers form this brief history. They deal with the origin, purpose and growth of Woodbrooke, and with its international and interdenominational developments. Many passages testify how valuable Woodbrooke has been to the thousands of men and women from half the countries of the world who have studied there. It has been and continues to be a means of fruitful collaboration and mutual understanding among people belonging to many churches and to none. Its success in its original purpose is less clear.

There are eight illustrations, which do not appear to be listed in the book.

Dynasty of iron founders: the Darbys and Coalbrookdale. By Arthur Raistrick. pp. xvi, 308; 10 plates. London, Longmans, Green and Co. 1953. 30s.

This book surveys the historical development of the Coalbrookdale firm for a century and a half from the time when, in 1699, Abraham Darby established an iron works in Bristol, and transferred his activities to Coalbrookdale eight years later until the Great Exhibition of 1851, in the same year as the Darby family ceased to take direct managerial responsibility in the firm.

Arthur Raistrick has used the Norris MSS., the Kelsall diaries, and Darby journals and letters at Friends House, and the company papers still in possession of the company and at Shrewsbury Public Library, as well as various smaller collections—some in private hands, and has produced a readable and well-documented contribution to British industrial history.

Many Friends besides the Darbys, the Thomases and Richard Reynolds make their appearance in the pages of this book, and it is interesting to learn how the company carried Quaker conviction into commercial practice.

The life and times of George Fox: The Man in Leather Breeches. By Vernon Noble. London and New York, Elek Books, 1953. pp. 298, illus. 21s.

In 150 years there have been few lives of George Fox; not only

did he leave a full account of himself, but Friends have in the main been content with presenting him as the founder of the Society of Friends. A biography, and one by a writer who is not a member of the Society, is therefore welcome.

The author has studied with some care both Fox and the time in which he lived, and he has a deep respect for his subject. An experienced journalist and broadcaster, Vernon Noble has written most readably the story of Fox's life, with some emphasis on the adventurous and dramatic, and on the colour and flavour of the life of the time. And he provides some enlightening comments. Fox's relationships with Cromwell and James Nayler receive due attention. William Penn, besides many references, has a chapter to himself. Several episodes are related by quoting passages with good effect verbatim from source documents.

Into the spiritual experience of Fox and its meaning the author would not claim to have gone deeply, though he has shown him as the leader of a revolutionary spiritual movement not without difficulties of its own, and as a man evoking either deep devotion or fierce hostility. Fox's virtues are brought out, nor are his faults evaded. Source references are given for the more important statements, and the publishers have produced a book pleasant to handle and easy to read, though not free from a number of misprints. It should be widely read and enjoyed.

Walter C. Woodward. By Elizabeth H. Emerson. Richmond, Indiana, U.S.A., Offices of *The American Friend*.

Elizabeth H. Emerson has given a delightful picture of one of the most significant Friends of this generation on the other side of the Atlantic. She provides us with a fascinating story. Here is drawn for us the portrait of a man who possessed elements of greatness set in the framework of western American Quakerism. This book enables the reader to follow the formation and development of the Five Years' Meeting and to feel the forces at work which led to the shaping of Quaker thought and activity throughout a large part of the American continent.

Broadminded and statesmanlike, courageous and large-hearted, with a delightful sense of humour, Walter Woodward became guide, philosopher and friend to countless members of the Society, both young and old, and brought vision and inspiration and organising ability to his service as Secretary of the Five Years' Meeting and editor of *The American Friend*.

ROBERT DAVIS.

The Quakers of Leicestershire, 1600-1714. By R. H. Evans. Leicestershire Archaeological Society, Guildhall, Leicester. 1953. 4s. 6d. (Reprinted from *Transactions of the Leicestershire Archaeological Society*, vol. 28, 1952, pp. 63-83.)

Local history and the Society of Friends are the gainers by this study of the rise, organised establishment and endurance under

persecutions of early Friends in Leicestershire, and the distribution of meetings in the county.

The work is a good example of the benefit that may come from Monthly Meetings depositing old records in a public record repository in their own region. They can then be safely cared for, and made accessible in a way which can rarely occur while they are kept in a meeting safe.

The author is lecturer in history at University College, Leicester, and he has made use not only of the original records now in the Leicester Museum Muniment Room, but also of Besse's *Sufferings*, Braithwaite's histories, our own *Journal* and other authoritative sources.

The article is most competently produced, references are clear, and the accompanying line-map is valuable—even if the boundary-lines assigned to the monthly meetings may never in fact have attained the precision which a line on a map gives them.

Of particular interest are the alternative methods used to arrive at a figure for the strength of Quakerism in Leicestershire:

(i) W. C. Braithwaite's method of taking the marriage rate of 15 per 1,000 persons and applying it to Friends' marriages;

(ii) clergy returns of the number of Quaker families in their parishes, and estimating the average household at 4.2 persons; and

(iii) counting the number of Quaker surnames in each parish, and assuming that each surname represents one family, adding these together and multiplying by the same figure of 4.2. The three methods produce figures of 693, 577 and 991 respectively, out of a total county population of perhaps 80-100,000 persons.

The author's statistical studies have provided him with evidence of the comparative strength of Quakerism in the country districts, and its weakness in the towns (with the exception of Leicester itself)—and the concentration of Friends in the valley of the Soar and the Vale of Belvoir, where Fox found his earliest following. No explanation is attempted of this phenomenon, but it may be that conditions in Leicestershire were rather similar to those in Wiltshire, where Quakerism flourished in the richer river valleys and among the rural industries, but did not find strength in the waste of upland and forest. As more county districts receive equally competent historical treatment, perhaps a satisfactory answer may gradually be revealed.

Proceedings of the Wesley Historical Society, vol. 28, part 8, December, 1952 includes (at pp. 149-150) the third of the Headingley Papers dealing with John Cennick and Kingswood School. In it the Rev. Frank Baker quotes a letter from John Cennick to John Wesley, dated 16th August, 1740, in which he says "Yesterday, Mr. Morgan and wife (as he said) moved by ye Almighty went into ye Quakers Meeting dress'd as off [sic] that Society, and preached twice." Mr. Baker says that the clergyman, Rev. William Morgan, had preceded the Methodists in open-air preaching in Bristol, and became a Quaker (if Charles Wesley's letter of 1st September, 1740 is evidence): "he turned Quaker, & is now a celebrated Preacher among them".

The issue also includes a paper (pp. 159-163) by Susan C. Brooke, M.A., on "The Journal of Isabella Mackiver" of Scarborough (b. 1761, married John Tindall, d. 1836), who had close connections with Yorkshire Methodists and Friends, sent her daughters to the York Friends' school to receive "a guarded education", and was a member of the Society of Friends for the last thirty years of her life. She never lost her respect for Methodism which had been a formative influence in her life.

Early Quaker Letters from the Swarthmore MSS. to 1660. Calendared, indexed and annotated by Geoffrey F. Nuttall. London: The Library, Friends House, Euston Road, N.W.1. 1952. Pp. 412. [*Not published.* Typewriter script.]

This volume is the fruit of many months of Dr. Geoffrey Nuttall's labour, and is of prime importance wherever the Swarthmore Manuscripts are studied. For the first time, workers in the field of early Quaker history have, for the first nine years of the movement, a reliable key to the largest extant collection of Quaker letters of the period. They were originally among the manuscripts collected at Swarthmoor Hall, and are now preserved in seven bound volumes in the care of the Library at Friends House, London.

Quaker historians have in the past had access to these letters, witness the use made of them in Bowden's *Society of Friends in America*, the standard Quaker History series, in Norman Penney's works, and in many works of more restricted scope, but, short of reading them through, no one could be sure whether material relevant to his purpose was (or was not) included in this collection of some 1,400 items, nearly all of which were written in the seventeenth century. Dr. Nuttall came on this difficulty in his own researches into seventeenth-century religious history, and it is to his determination, resource and tireless attention to detail, as well as to the generosity of the Woodbrooke Readership Committee, that all future workers will owe a great debt.

This volume includes a calendar of and indexes to the personal letters written before 1661 in Swarthmore Manuscripts, volumes 1, 3 and 4, in which volumes the main collection of personal letters is to be found. Undateable letters have been ignored, and we are left with 563 letters by over 140 different authors, ranging from 1652 to 1660. More than half of the letters are dated firmly or tentatively in the years 1655 to 1657, when the missions from the North, launched in 1654, were at full strength. The numbers of letters assigned to each year provide a key to the comparative strength and weaknesses in the collection:

1652	—	19	1655	—	107	1658	—	42
1653	—	27	1656	—	133	1659	—	37
1654	—	67	1657	—	72	1660	—	59

In a full introduction, Dr. Nuttall describes his methods, and the

sources he has used to establish dates, identity of writers and recipients, and the like. The Calendar occupies half the book. In it, the editor has aimed to give *in extenso* passages throwing light on religious and social conditions and on Friends themselves, that is, the sort of passage which might have gone into William Charles Braithwaite's *Beginnings of Quakerism* but which did not. References are provided to other printings, and to relevant documents. These, together with notes and identifications, are given in square brackets. If no précis of any letter is given, it has appeared to the editor to have insufficient interest. This may seem a little hard—poor Esther Biddle, her only letter is passed by without a word of description—but we can rest assured that all is gathered in the indexes. For, after providing the Calendar, Dr. Nuttall has set out (and herein lies the most general and permanent value of this work) to provide comprehensive indexes of persons and places mentioned in the letters, and a table of identifications of persons, giving bibliographical references to the vast majority of the people mentioned, whose identity he has been able to establish. In a separate alphabet, short notes are given on each correspondent, with references to available printed material. In both person and place indexes reference is made to the number assigned to the letter in the Calendar. In addition, the Index of Persons provides the year date and (usually) a brief indication of the nature of the entry. In this way the entries for a Friend, as they appear together, often form a guide to his movements and give information not available in any biography.

There is a 12-page Bibliography, and a cross-reference table giving the numbers of the Swarthmore Manuscripts in volumes 1, 3 and 4, and the numbers assigned to the same manuscripts as chronologically arranged in the Calendar. If the manuscripts are not included in the Calendar, the date of the letter if after 1660 is given—or other indication of the reason for omission (e.g. *Undateable*, or *Not a personal letter*).

The Index of Places is followed by a Gazetteer, in which places are grouped under counties (foreign ones under country and then under appropriate division), and buildings named are assigned to their places. There is a short Subject Index, which is mainly confined to the three headings, Baptists, Independents and Ranters.

The editor writes: "A volume such as this, containing materials for construction but little or nothing erected with them, signposts rather than discoveries, is bound to appear dull, even forbidding, to the ordinary reader." Signposts are needed on every road when you want to get somewhere. If more of the great collections of manuscripts at Friends House and elsewhere can receive this same competent and painstaking treatment, Quaker historians will have cause to thank Dr. Geoffrey Nuttall for his work and inspiration to others to do likewise.

Copies of the Calendar and Index have been presented by the Woodbrooke Quaker Readership Committee and placed in five of the copyright libraries, and at Friends House, at Woodbrooke, and at Leeds University Library, in three libraries on the continent of Europe and in nine libraries in the United States.