

the women's dress and appearance. He came away convinced that neither the colours of a Rubens nor the tints of a Titian could portray the lovely complexions of these simple Quakeresses.

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## Recent Publications

*Quakers and Education, as seen in their Schools in England.*  
By W. A. Campbell Stewart. London: Epworth Press, 1953. 30s.

Friends "were, and are, as a body on the right wing of progressive education." They have not been radical educational thinkers, but have responded with a "careful enthusiasm" to "the leads given by others." Such are the conclusions reached by Professor Stewart. His book is based on the work done for his Ph.D. degree in the University of London. It is a critical estimate of Quaker education through the years, supported by evidence from a wide range of material, published and unpublished, on Quaker thought and practice about education. There is an extensive bibliography of sources on pp. 283-290.

The book opens with an analysis of the distinctive tenets of Quaker belief. Quaker educational principles, from 1660 to 1779, are then discussed in the light of these; followed by a summary of the history of Quaker schools until the founding of Leighton Park. The next ten chapters give detailed consideration to "aspects of the educational provision in Quaker schools during the nineteenth and early twentieth centuries":—cost; staffing; curriculum (including civic studies and labour in schools); school government; punishment; "guarded" education; and co-education. A final chapter studies the same themes as they have developed in the "meeting" schools since 1918. Professor Stewart ends by asking some questions which he regards as "crucial to the further existence of Friends' schools."

Throughout the book every attempt is made to relate Quaker education to the contemporary social, economic and intellectual developments.

As a Professor of Education, not a member of the Society of Friends, Campbell Stewart has many fresh and illuminating things to say. He brings out particularly clearly the continuing conflict between the liberating idealism of Quaker belief and actual life in Quaker schools, which for much of their history have been graded on social divisions, kept a repressive discipline, withheld co-education, allowed no women on their governing committees, and obstructed man's God-given imagination from expressing itself in art and music. But this essentially fair-minded book also shows the strength and receptiveness of outlook which enabled Friends to face these conflicts and slowly to resolve them.

The book suffers from being unnecessarily repetitive in details and comment. A lengthy quotation from Penn, for instance, on

page 31 is repeated again on pages 139-40. Nor is the arrangement of material always helpful: comments, for instance, on some of the important changes in Quaker schools since 1918 are scattered through the earlier chapters, instead of being in the section given to this.

One wishes that fuller treatment had been given to the size and social structure of the Society of Friends, as the minority group in English society which organized these schools; to the work of Friends in English education outside their schools; and to the place of Quaker education in the national pattern since the 1944 Act. But these things were either beyond the author's purpose, or the knowledge not yet available. Not the least of the values of this book is that it suggests new avenues both for research and for experience.

DAVID BOLAM.

*Sudbury Quakers, 1655-1953.* Extracts from various sources collated by Stanley H. G. Fitch. Pp. 60. [The Author, 110 Queen's Road, Sudbury, Suffolk, 1954.] 3s. 6d. (3s. 8d. post free.)

Too often, denominational local histories are failures because they do not take into account the wider setting, either nationally or locally. "Facts" are set down unrelated without estimation of significance, so that the narrative becomes patchy and attempted history pales into chronicle.

Stanley Fitch has wisely been content to provide some of the chronicle material for a history of Sudbury Friends, extracted from the minutes of Sudbury, Bury and Colchester monthly meetings, to which Sudbury Meeting successively belonged. As a source book of references it is enhanced by quotations from Braithwaite and Rufus Jones as a reminder of the general Quaker climate of the time. Wisely, too, the reader is warned that these extracts are intended as a stimulant to the study of those histories, not a substitute for them.

Inevitably, in work like this errors are bound to creep in. Was Sudbury M.M. laid down in 1734 (*cf.* pp. 15 and 34) or in 1738 (*cf.* pp. 2 and 53)? Quotations from Besse are in fact from vol. 1 of the folio edition of 1753, not vol. 1 of the octavo edition of 1733-38, as suggested in the preface. Meeting for Sufferings was established in 1676 (*cf.* pp. 8, 17); Appendix 7 does not list the minute books of Sudbury Women's Meeting (*cf.* p. 17); John Grubb (1766-1841) was the son of Benjamin and Susanna, not of John and Sarah (Pim) Grubb (*cf.* p. 33).

Preoccupation with quaintness leads many local historians into the irritating and usually unnecessary habit of transcribing *verbatim et literatim*. Stanley Fitch happily avoids this; it might have been useful to follow the British Record Association's rules, or the abbreviated recommendations in this *Journal*, 1946, p. 47. A year date before each entry and a note on Old and New Style dating (or a consistent transposition to New Style to agree with the histories quoted) would have been advantageous.

Stanley Fitch's concept of a guidebook anthology is so admirable that (with a few modifications of detail) it might well serve as a pattern

for workers in the field of local history. It is to be hoped that for many readers one incident or another will fire the historical imagination as a significant episode, leading to further disciplined research.

EDWARD H. MILLIGAN.

*Warwick County Records. Volume VIII.* Quarter Sessions records, Trinity, 1682, to Epiphany, 1690. Edited with an introduction by H. C. Johnson. With a supplement to the introduction: Warwickshire nonconformist and Quaker meetings and meeting houses, 1660-1750, by J. H. Hodson. Foreword by R. A. Willes. (Warwick: Shire Hall, 1953. Pp. cxxxix, 385; 7 plates. 30s.)

This volume of Warwickshire Quarter Sessions records, from 1682 to 1690, includes many records of proceedings against Friends, for not going to church, for attending conventicles and for having meeting houses. In 1689 the registration of Friends, meeting houses among those of other dissenting congregations is recorded. The certificate of registration of the meeting house in Newhall Lane, Birmingham, is reproduced from the original at the Bevan-Naish Library.

In a 60-page Supplement to the Introduction, the nonconformist evidence in the records is skilfully tabulated, interpreted and supplemented, and the material produced concerning Friends is most valuable for anyone interested in the county. Mr. Hodson enumerates the monthly and particular meetings, giving many particulars concerning their early development and later history. Two photographs (exterior and interior) are reproduced of the little meeting house at Ettington, erected between 1684 and 1689. Among the figures given are those for numbers of registrations of meeting places to 1750 (Friends being second to the Presbyterians), and of membership (calculated from various sources). The writer thinks there were between 700 and 900 adult Quakers in Warwickshire in 1689.

A review appeared in *The Friend* (London), vol. III, no. 48, 27th November, 1953, pp. 1077-8.