[address] Thes For
G.F.

[endorsed by G.F.] F h to gF
1664

[in another hand] Private
Letters &c.

CV

MARGARET FOX to LORD ANCRAM 31.xi.1684/5.

[rough draft]

Lord Ancram

I am very much engaged to thee for thy Christian kindness to me who am a Sufferer for ye Lord of heavens Sake . . .

I believe yt ye Lord will rewarde thee many fold into thy own bosome such a Christian act of Charity, &c.

From her yt desires thy happiness in this world & that which is to come } Margret Fox

Printed in Isabel Ross: *Margaret Fell*, 1949, p. 401.

Charles Kerr, 2nd Earl of Ancram (Scottish peerage), d. 1690, came of a staunch royalist family. He was five times M.P. for Wigan.

Recent Publications

The Conception of the Inner Light in Robert Barclay's Theology. (*No. 5 of Studia Theologica Lundensia*). By Leif Eeg-Olofsson. Lund, C. W. K. Gleerup, 1954. pp. 258. 20 Kr.

Although Dr. Alexander Gordon's estimate of Robert Barclay, almost eighty years ago, as " Scotland's one great original theologian" may well be thought to-day to be too enthusiastic, it is still true that less than justice has so far been done to Robert Barclay's significance in the history of Protestant religious thought; for it was upon Barclay that, to quote Alexander Gordon again, there fell the main burden of responsibility for "deciphering the meaning and recommending the life of the Quaker movement, that it might benefit those to whom Fox was a mystery and Quakerism a madness."

In this important study, Dr. Eeg-Olofsson, who spent a term at Woodbrooke in 1931 and again in 1946, examines the influence of Barclay's central doctrine of inward and immediate revelation upon his treatment of man's knowledge of God, Justification, Perfection

and Perseverance, Scripture, the worship and ministry of the Church, the Sacraments and some characteristics of Quaker ethical practice.

When full allowance has been made, as in this important study, for the extent to which Barclay overestimated the scope of "inward and immediate revelation," and its independence of "outward" historical facts and knowledge, it remains true that Barclay, more clearly than most of his contemporaries, understood the deep significance of the work of the Holy Spirit as experienced in the moral life of man. In the face of Churches which, although rejecting all the outward features of the Church of Rome, seemed still to be infected with its intolerance and externality, Barclay proclaimed the reality of a universal confrontation of man by God, not limited by tradition and rite, and the centrality of a worship that was manifestly in spirit and in truth.

MAURICE CREASEY

George Logan of Philadelphia. By Frederick B. Tolles. Oxford University Press, 1953. 30s.

George Logan was neither a great man, politician, nor a good Quaker, yet this is all the more a book for Friends to read. He came from a solid Quaker background in Pennsylvania, but after an education in England and Edinburgh, and the benefit of the friendship of many wise Quakers, his religious views were little different from those of any enlightened eighteenth-century gentleman. His political philosophy was largely influenced by the Physiocrats and throughout a long life as agriculturalist, pamphleteer and politician he sought to put his ideas into practice. His tenacious championship of the causes of peace, agricultural prosperity and the "yeoman democracy," led him to apparent inconsistencies in political life and some estrangement from parties and friends. Whilst he, for example, remained attached to the ideas expressed by the young Jefferson in his "Notes on Virginia," their author, after gaining office, expanded and altered his views; which seemed to Logan a capitulation to those manufacturing and financial interests which he had always opposed, and, we might add, often misunderstood.

Frederick Tolles has achieved a remarkable balance between the setting of the necessary background of events and the placing of Logan in them. The faithful use of sources helps to give a clear sense of the atmosphere of his surroundings, and especially of his delightful home-life, gradual mellowing and reconciliation with old enemies and return to something approximating to traditional Quakerism in his belief that God had given to all men "a monitor in their own breasts." The author's success in fulfilling his aim of giving "as far as may be, some sense of how it felt to be George Logan," widens our appreciation of the difficulties of man of principle faces in politics, and of the need for a religious faith which is aware of the realities of the situation and able to meet the challenge there.

CHRISTOPHER HOLDSWORTH

Religious Liberalism in Eighteenth Century England. By Roland N. Stromberg. Oxford University Press, 1954. 21s.

Friends are accustomed to think of the eighteenth century in England so far as it concerns the Society as a period in which Quakerism as a religious faith passed into a rather indrawn Quietism, and a way of life chiefly successful in winning a well-deserved reputation for honesty and competence in business and for political loyalty to the government in power. No doubt this picture is not seriously at fault so far as it goes, at any rate so far as concerns the first half of the century; what it lacks is the background—the recognition of the new movements and stresses and frustrations in Protestant and secular thought in England in the half century that followed the Settlement of 1689, without which background we may easily misprize the continued fidelity of the Society to its testimonies.

Dr. R. N. Stromberg, of the University of Maryland, is one of those American scholars whose critical and scholarly works on the interpretation of English letters, movements of thought, and religion —at a time when the American nation did not yet exist—are laying us under an ever-increasing debt. His theme is a most interesting one and the development of it displays an exceptional freedom from bias and an exceptional breadth of sympathy for the most diverse points of view. He gives an impressive bibliography and the book abounds in fine and memorable quotations from writers of the period. If there seems something over-tentative and inconclusive about some of his judgments we may rather perhaps commend the author who, where the evidence is so prolific and so varied, prefers to avoid glib dogmatism.

In a picture so crowded with the interplay of contending doctrines and influences, Christian versus deist, Anglican against nonconformist, High Church against Latitudinarian, the fortunes and the record of Quakerism occupy quite properly a very small place. Quakers were disliked, they repudiated actively the charge of deism, they shared with other Christian bodies "signs of a diminishing vitality," they became respectable and respected, and later in the century were together with some Anglicans pioneers in certain social and philanthropic movements. In all this there is nothing unfamiliar. "Clearly the decline of persecution and the growth of their wealth softened the Dissenters' zeal" (p. 94) ; the second was no doubt a temptation to play for safety and to avoid the extremer religious commitment; but is it quite fair to make the toleration which was after all the eighteenth century's great achievement in the religious field, a *cause* of lessened religious zeal? Persecution may temper and *purify* a faith (religious or political) and free its membership from dross, but it cannot *foster* it; and, as recent history alone has surely demonstrated, it may if inflicted with sufficient ruthlessness, efficiency and persistence, virtually obliterate it as an effective corporate movement. And who can measure the effect of the loss by imprisonment and premature death of some of nonconformity's most heroic witnesses before toleration had been won?

What a book such as this brings out vividly is not, I think, so

much the slackening effect of physical security, as the changing character of the challenge which any genuine religious movement must be prepared to meet—and had to meet in the first half of the eighteenth century. In the generations in which nonconformity really took root in England the historicity of the Bible and its authority were hardly called in question by any disputant, nor was there any disposition to regard miracle and mystery as inessentials in the Christian faith. But these were just the assumptions that began to be increasingly debated from about 1690, particularly under the stimulus of the "Deistic" movement. Though the author has much to say about various more or less heretical Christian doctrines, he is mainly concerned with Deism and the repercussions of deistic ideas upon Christian thought in England. The deists, Toland and Tindal, Collins and others, rejected any religious doctrines that were not based on the interpretation of nature as a harmonious rational order. They extruded all special revelation, any intervention of supernature upon nature, and in particular rejected with contumely the claim that the history of the Jewish people and its experience of God had any contemporary significance. The movement was a sort of "scientific humanism," but the science was uncritically sanguine and the human interests arid and narrow. Dr. Stromberg brings out, for instance, how little in this half century the deists, and the free-thinkers generally, were concerned with humanitarian effort and the righting of social injustices. One need not belittle the pertinence of much of their criticism, nor the sincerity that animated some (not all) of it, and the author does justice to these. But one is left with the feeling that had these writers been men of greater depth and broader outlook the impact their ideas made upon the mind of early Georgian England might have been much more formidable even than in fact it turned out to be. In this battle of ideas orthodoxy had on its side many inconsiderable pamphleteers (attacking the deists was a good way to qualify for preferment in the Church), but also fortunately some men of outstanding intellectual quality and unshakable Christian conviction, such as Joseph Butler, William Law, and Isaac Watts; and the rise and rapid success of Wesley and Whitefield constituted a counter-challenge which the deists might repudiate but could not effectively meet. But the survival of a Protestant Christianity was also, perhaps mainly, due to the quiet loyalty and piety of ordinary humble men in all denominations maintaining their faith in steadfastness through these two or three specially inclement generations.

It is impossible to do justice shortly to the comprehension and thoroughness of Dr. Stromberg's survey. Only here and there does one presume to cavil. Does he not, for instance, take Bernard de Mandeville too seriously as a sincere controversialist? And ought he not to have mentioned perhaps the most brilliant sceptical discussion of the mid-century, David Hume's "Dialogues concerning Natural Religion," which though only published posthumously were written about 1752, and have a modern note very rare in this period.

As one turns back to our own day one feels that this sojourn in the thought of the earlier eighteenth century is on the whole a saddening experience. So enlightened were the men of that day—yet so shallow;

so keen of mind, yet so abortive in their thought, so mutually frustrating; discerning to chart life's contours, yet unwitting of the subterranean forces that may be so shattering to its complacencies, but bring to its insufficiencies revelation and promise.

Perhaps we are after all not very different to-day.

JOHN W. HARVEY

Thomas Young, natural philosopher, 1773-1829. By the late Alexander Wood, completed by Frank Oldham. With a memoir of Alexander Wood by Charles E. Raven. Pp. xx, 355; 4 plates. Cambridge: University Press, 1954. 30s.

Thomas Young, F.R.S., born of Quaker parents at Milverton, Somerset, was one of the group of Fellows of the Royal Society with Quaker connections, who at the end of the eighteenth century and the beginning of the nineteenth did much to further the development of scientific thought and prepare the way for modern discoveries in the physical sciences, notably concerning light, the human eye, and Egyptian hieroglyphics.

Thomas Young spent some years at Jonah Thompson's school at Compton, Dorset, and there can be little doubt where he developed the attitude of mind which enabled him to develop his natural capacities for scientific investigation and discovery. The author says:

> " There can be no question of the lasting influence of the atmosphere in which Young's early days were spent. There is a certain affinity between the Quaker pursuit of truth, with its emphasis on verification in personal experience, and the scientific method." (p. 3).

Two Studies in Integrity: Gerald Griffin and Rev. Francis Mahony (Father Prout). By Ethel Mannin. London: Jarrolds, 1954. 16s.

The former of these Irish writers was linked with a family of Limerick Friends.

Gerald Griffin (1803-1840), as a young novelist and poet, found encouragement, friendship and occasional hospitality in the home of James and Lydia Fisher of Limerick, to one of whose children he was tutor for a short time. Lydia Fisher, daughter of Mary Leadbeater, edited her mother's best-known work, *The Annals of Ballitore* (1862). The ten years of affectionate friendship for her on the part of the shy and sensitive writer was probably the most important experience in his life, as evidenced by extracts from their correspondence. A portrait of Lydia Fisher is reproduced.

At the age of 36 Gerald Griffin entered the order of the Society of Christian Brothers, in whose house at Cork he died little more than a year later.

The course of the other life narrated took an opposite direction. Francis Mahony (1804-1866), after entering the priesthood against all advice, abandoned it for a literary and journalistic career in London and Paris under the pen name of Father Prout.