

I would have you get as much of the Latin tongue as you can besides writing and casting account. I did order Jonathan a Latin Bible on purpose to bring him to understand Latin. The Grammar teacheth four things: Orthography is true spelling; Syntax to write good language; Prosodia to make verses in the right length; Etymology to know the ground and root of Latin words. But your brothers Isaac and Joseph I could not persuade to learn so much.¹

We must now leave Anthony, but first let us take a brief survey of the man and his interests. The right ordering of Meetings for Worship were his life's concern. He first attended Meeting in Dublin in 1669 in a house in Bride's Alley, now Bride Road, then at Wormwood Gate,² then in 1686 at the great new Meeting House in Cole Lane. This was supplemented in 1692 by the present Meeting House in Eustace Street, which as first built faced to Sycamore Street. He was a virile, interested, active man. So active that one day he went off in a hurry to Howth on hearing of a Friend being drowned with 85 guineas hidden in his shoes. Anthony searched and enquired among the local fishermen till he heard of the finding of the body and got back many of the guineas for the man's family!

Anne died in 1702 and Anthony in January 1707. Many folk mourned for the passing of this great and good Friend, but gave thanks for his wonderful life.

Recent Publications

Arnold Rowntree. A life. By Elfrida Vipont. pp. 126; 5 plates. London, Bannisdale Press, 1955. 12s. 6d.

This book is neither the success-story of big business, nor the study of developments in adult education, nor a social history of York and Friends during the last eighty years—although Arnold Rowntree's wide-ranging interests compel it to have elements of all these. It is an account of a great life, and into an all-too-short 120 pages Elfrida Vipont Foulds has packed a good deal of a well-loved man, showing his deep concern for people, and letting readers glimpse with her the humour and affection which he so fully shared with others.

Born in 1872 and educated at Bootham School, York, Arnold Stephenson Rowntree went into the cocoa business. Here his natural friendliness, easy popularity and flair for publicity brought success to Rowntrees in happy staff relations and mounting sales. In this work

¹ Sharp MSS., VIII, 40.

² A manuscript copy of John Rutt's *History of the Rise and Progress of the People called Quakers in Ireland* in the Historical Library at Eustace Street says that a warehouse at Wormwood Gate was fitted up for a meeting house in 1678.

and his multifarious activities outside, it seems clear that Arnold Rowntree had the priceless gift of choosing able men to work as a team, and men like Frederick J. Gillman or Ernest Taylor who would find their own satisfaction in works which he had at heart and which he made possible.

Two turning points in Arnold Rowntree's life are well brought out. First, the removal of the formative influence of his cousin John Wilhelm Rowntree by death in 1905 and the dedication of life which the shock of that event called forth from so many well-concerned younger Friends of that time. Second, his defeat at York in the "Khaki Election" of 1918 and the subsequent failing fortunes of the Liberal Party which robbed the British Parliament of other good men of affairs in the inter-war years. The end of his parliamentary career did not mean any diminution of activity for a man whose interests were wide as humanity. The Adult School movement, allotments, educational settlements, the Friends' Ambulance Unit, industrial relations, the Quaker "pilgrimages", Woodbrooke, and the York Schools all claimed his allegiance and received his aid and interest until the very close of his life in 1951.

This is the best short biography of a good Friend for a very long time—and a readable book at any time. R. S. MORTIMER

George Fox et les Quakers. Par Henry van Etten. (Maîtres Spirituels. 4) Editions du Seuil, 1956. pp. 192. 350 f.

We hope that people outside the Society, perhaps intrigued by the curiosity of the cover or attracted by an illustrated paper-back, will read the balanced and sober story by a Friend who has himself helped to make of Quakerism a movement which in this century more than ever before transcends the Anglo-Saxon world.

Henry van Etten has produced a useful compilation outlining the life of George Fox and the early growth of Quakerism, with additional sections on William Penn and American Quakerism, the later periods, sketches of some eighteenth and nineteenth-century Friends like Antoine Benezet, Étienne de Grellet, John Woolman and Elizabeth Fry, a chapter on French Quakers in the eighteenth century, and one on Quakerism in the modern world.

It is inevitable that some errors will creep into a work of this sort, though not to mar greatly its value: the date given in the text on p. 17 is correct, not the one in the note; the Fox/Nayler interview at the foot of p. 73 should come before not after Nayler's arrest in Bristol; it was Jean sans Terre who "signed" Magna Carta (p. 95); Woolman is mis-spelt, other spellings noted are "Nottingham", "Beverlay" and "Lindlay" Murray.

The number of illustrations is remarkable, although some have had to be so greatly reduced in size as to take away much of their value. R. S. MORTIMER

A Wilderness to Conquer. By Helen Corse Barney. London, Bannisdale Press, 1955. pp. 254. 9s. 6d.

When large numbers of American Friends left the eastern states in the early part of the nineteenth century to found new settlements in

the west, they were committed to a hard and sometimes perilous adventure. In groups of families together, with their household goods and their farm stock, they made their way by covered wagon over hundreds of miles of a trackless country of mountains and forests to new lands offering prosperity to determined and industrious settlers, and free from the taint of slavery.

This first novel by an American Friend tells, with some debt to actual record, of the migration of such a family of Friends, from the events determining their departure from Virginia, a land of slavery, until their settlement in the frontier country of Ohio.

Many American Friends in the west cherish in their background of family history just such adventures as these. The publication here of this lively story, with characters true to their convictions, and its picture of a part of American history, is to be welcomed. Not without some flaws in the style of dialogue, the book will be enjoyed by readers of all ages.

The Farthing Family. By Caroline Graveson. London, Bannisdale Press, 1955. 9s. 6d.

This is a story of a fictional family of seventeenth-century Friends, in and out of which also move several early Quaker historical characters. The Life of Restoration London, the Great Fire, and the Plague, and for Friends the trials of persecution and the triumphs of faith and of fellowship: all these go to make up a book that, having the first edition sold out, is now reprinted.

The Controversy between Puritans and Quakers, to 1660. By Ralph P. Bohn. (A thesis accepted for the Ph.D. degree, University of Edinburgh, 1955. Unpublished.)

The differences which emerge between Quakers and Puritans in the first decade are those stated by the protagonists themselves. All the early Quaker leaders are involved, especially Fox with his polemical magnum opus *The Great Mystery*, Fisher with his *Rusticus ad Academicos*, and Burrough, Nayler, Howgill, Whitehead and Farnsworth with their many pamphlets. The bulk of the Puritan writings come from Congregationalists, Baptists, and Presbyterians, with such notables as Owen, Bunyan, Baxter and Prynne taking prominent rôles. Among approximately one hundred and twenty-five Puritan controversialists concerned, only the radical left-wing Puritans have no representative, for points of agreement find no place in this thesis.

The controversy, the author finds, was principally theological, with subordinate social and political differences. It raged round authority, immediate and inward for the Quakers and mediate and external through the Bible for the Puritans, with similar differences between the inward and the objective view regarding Christ, justification, heaven, etc. Each side falsified its own true position and that of its opponents by overstatement, to the loss of truth and mutual understanding.