

Recent Publications

The Welsh Saints, 1640-1660. Walter Cradock, Vavasor Powell, Morgan Llwyd. By Geoffrey F. Nuttall, D.D. University of Wales Press, Cardiff, 1957, pp. 90. 10s. 6d.

The publication of these four fascinating lectures, delivered at the University College of North Wales in March, 1957, will be welcomed by English as well as Welsh students. Since much of the material concerning these men has hitherto only been available in the Welsh language, English readers can now enter more fully into the significant piety of three great men and recognize their widespread influence. Since also much of the material used by Geoffrey Nuttall is scattered in not easily accessible sources, some in unpublished manuscripts, Welsh readers will find much that is fresh.

The four lectures are entitled "A Study in Background," "The Faith of Walter Cradock," "Vavasor Powell and Morgan Llwyd: the Millenarian Impulse," and "The Impact of Quakerism." The first shows an intricate pattern of relationship linking the three men together—a pattern characteristically uncovered and carefully documented by Geoffrey Nuttall, in which the neighbourhood of Brampton Bryan forms background to a network of friendship, church affiliation, spiritual and blood relationship, in which the three men figure.

The two following lectures sketch the personality and piety of the three saints (the word being used in its biblical meaning of "Christians.") "Cradock was *par excellence* the preacher and helper of men's joy; Powell was the evangelist and director of their actions; Llwyd was the student and thinker—philosopher rather than theologian—whose rare power in the use of his native language gave him sway over men's minds. Together, the three men provided the leadership for a revival of Christianity at once free, expectant and spiritual." The tolerance, joy and tender understanding of Walter Cradock, and his fear of legalism in religion (which led Richard Baxter to think of him as antinomian), are somewhat reproduced in his two friends, but in them it is joined to the strong millenarian impulse which found expression politically in the Nominated Parliament of 1653 and (by a few fanatics) in the rising of Fifth Monarchy Men in January, 1661. The description and discussion of mid-17th-century millenarianism is most valuable.

The final lecture gives a full account of the coming of Quakerism to Wales as a direct outcome of the piety propagated by the three saints, showing that the areas in which Quaker convincements were most numerous were those in which the influence of Cradock, Powell and Llwyd was strongest. After discussing the controversy in which the Puritan preachers were said by Quakers to be "pleading for sin" while the Quakers were "pleading for perfection", Geoffrey Nuttall concludes by analysing the features of their piety which provided prepared ground for the Quaker preaching.

The book is characteristically scholarly involving detailed research (there are 386 notes to 73 pages of text) and yet not lost in detail, illuminating great trends in the religious life of the time such as the revolt from Puritan legalism, the deep joy and release of this form of piety, and the intimate link between religious conviction and political aspiration in the millenarian impulse. For the Quaker reader there is the further interest in the way in which the ground was prepared and the time exactly ripe for the sowing of seed by travelling Quakers in and after 1653.

L. HUGH DONCASTER.

Irish Manuscripts Commission. *Quaker Records, Dublin. Abstract of Wills*. Edited by P. Beryl Eustace and Olive C. Goodbody. Dublin, *Stationery Office*, 1957. pp. vi, 136. 20s.

After two hundred years or so the main interest of a file of wills is genealogical and local. Irish Friends are fortunate to have collections of wills in their archives at Eustace Street, Dublin, and these have an enhanced value because of the destruction of the Record Office collection of Irish wills in 1922. The Friends' wills preserved at Eustace Street and abstracted in this book number over 220 and are well spread over a century from 1675 to 1772. More than half come from the years 1700 to 1740. The abstracts are sufficiently full for most purposes, although the economic historian may still want to consult the inventories in detail. Of the testators who stated their occupations 24 were merchants, 18 clothiers and a like number farmers, then after a long gap come 6 linen-draper, 6 tallowchandlers and 6 weavers, 5 tanners and 4 carpenters, 4 linenweavers and 3 grocers and 3 yeomen, and then a broad spread of one or two in various callings from that of gentleman to that of bricklayer.

The wills themselves are in alphabetical order of testator and there is a full index of names of persons. It is a pity that the index of place names is not likewise complete for places outside Ireland. This, however will detract little from the value of a work of which the editors have a right to be proud and which is a further handsome contribution to the publications of the Irish Manuscripts Commission in the field of 17th and 18th-century history.

R. S. MORTIMER.

The Baptist Quarterly for July, 1956 (vol. 16, no. 7) includes an article "Early Religious Influences in Sierra Leone." In the course of this paper (p. 319) it is stated that the Society of Friends was represented in the colony about 1821 "by a Mr. Singleton of London." He "became conspicuous by, Quaker fashion, entering places of worship without removing his hat; this causing loud remonstrance until the congregations understood it was part of his creed." It seems likely that this was William Singleton, described in Joseph Smith's *Catalogue of Friends' Books* (1867, ii. 577) as of Owlerton, near Sheffield, one of whose publications issued in 1823, had on the title-page: "The Profits (if any) will be devoted to the cause of Africa."

The Witness of William Penn. Edited, with an introduction by Frederick B. Tolles and E. Gordon Alderfer. New York and London, Macmillan, 1957. pp. xxx, 205. 26s.

For an introduction to a study of William Penn, Quaker and statesman, this little book can be thoroughly recommended. The mainstay of the volume is, of course, the selections and complete texts of works produced here to illustrate the thought and outlook of the Founder, but they are enhanced and illuminated by the general historical and critical introduction to the collection and to each individual portion. He will be a rare bird who today will read through the 1800 or so pages of the great collected edition made by Joseph Besse in 1726 in folio, but Penn can live again as Friend, as Pennsylvanian and as scholar, as he would be pleased to do in these pages.

The book is divided into three sections. First, the Apostolic Christian, revealed in *The Rise and Progress of the People called Quakers* (1694), and *No Cross, No Crown*; second, the Christian statesman, with papers ranging from *The Great Case of Liberty of Conscience* (1670) to the *Essay Towards the . . . Peace of Europe* (1693) and including economic and political papers about Pennsylvania and the American colonies—altogether a most valuable selection; third, “the final distillation”, the *Fruits of Solitude* and *Fruits of a Father's Love*.

The work is rounded off with bibliographical notes and is in all ways a competent piece of book production.

R. S. MORTIMER

Yardley Warner: the Freedman's Friend. His life and times with his Journal and letters reproduced in an Appendix. By Stafford Allen Warner. With an Introduction by Janet Whitney. Didcot, The Wessex Press, 1957. pp. xvi, 331 (11), 13 plates. 25s.

On any count, Yardley Warner (1815-1885) was a man of unusual ability and strength of purpose, and this wide-ranging book traces his life and times with many details. Yardley Warner was born in Pennsylvania and went to school at Westtown; he became a barrister in his home state but did not practise. For a time he taught at Westtown and then at various other schools. From 1858-1861 he was at the Ohio Y.M. boarding school at Mount Pleasant. But with the emancipation of the slaves came opportunity to serve the great need and latent possibilities among the Negroes. An experienced educator, he helped to raise money for and to found schools and training colleges (there is a contemporary sketch of a Freedmen's normal school at Maryville, Tenn.) and he lived and worked with the Negroes in a community (Warnersville, Tenn.) which owned its own land.

He came to this country for some years prior to 1881, raising money for Negro schools, and he undertook school and mission work at the Pales in Radnorshire. As a Friend Yardley Warner was not

rigidly orthodox. He was a member of Philadelphia Orthodox Y.M. but he came to encourage hymn singing and evangelical activities.

The book has caught the spirit of a good man, and the author takes one quite engagingly along on his search for surviving documents and relics testifying to his father's work, but as a biography *Yardley Warner* would command a wider public if the material were pruned and better organized.

R. S. MORTIMER

The Mennonite Quarterly Review for October, 1957 (vol. 31, no. 4) includes an article entitled "Non-resistance in the early Brethren in Christ Church in Ontario" by E. Morris Sider. It has several passing references to Quakers and members of other churches who enjoyed a certain statutory exemption from military duties.

The Pennsylvania Magazine of History and Biography, vol. 80 (1956) includes articles on "The First Purchasers of Pennsylvania, 1681-1700," by John E. Pomfret, "The Missing Evidence: Penn v. Baltimore," by Nicholas B. Wainwright, and "William Penn on public and private affairs, 1686: an important new letter," by Frederick B. Tolles.

In vol. 81 (1957), no. 1, there are three short notes by Henry J. Cadbury on Hannah Callowhill and Penn's second marriage, and no. 2 opens with an article on "The Culture of early Pennsylvania," by F. B. Tolles. The October, 1957, issue no. 4 opens with an account of "The New Penn portraits" by R. N. Williams, dealing with the portraits by Francis Place, said to be likenesses of William and Hannah (Callowhill) Penn, which were purchased at Sotheby's by the Historical Society of Pennsylvania.

The William and Mary Quarterly, 3rd series, vol. 13, no. 2 (April, 1956), includes a reprinted letter from *The Maryland Journal and the Baltimore Advertiser* of 20th August, 1773, "On the Simplicity of Dress" called forth by the "Neatness of a daughter of that religious sect called Quakers, in one of the public walks," which had caught the writer's eye. There is a 2-page review by Frederick Tolles of Henry J. Cadbury's new edition of William Charles Braithwaite: *The Beginnings of Quakerism*.

In the July, 1956, issue, Edwin Wolf, of the Library Company of Philadelphia, contributes "The Romance of James Logan's Books" based on Logan's own annotations.

"The Heart of New England Rent," an article by James Fulton Maclear on the mystical element in early Puritan history, which contains many references to Friends, offprinted from *The Mississippi Valley Historical Review*, vol. 42, no. 4 (March, 1956), pp. 621-52, has been presented to the Library at Friends House.

Also received: an illustrated account of Race Street Meeting House, Philadelphia, *A Century of Race Street Meeting House, 1856-1956*, by Frances Williams Brown. With a foreword by Jane P. Rushmore. Published by Central Philadelphia Monthly Meeting of Friends, 1515 Cherry Street, Philadelphia 2 (36 pp.).