

RECENT PUBLICATIONS

Seeking the Light: essays in Quaker history in honour of Edwin B. Bronner. Edited by J. William Frost and John M. Moore. Pendle Hill Publications and Friends Historical Association 1986. Pp. viii + 214 including index. £14.50.

In his introduction to these essays John M. Moore quotes Frederick B. Tolles concerning attitudes to Quaker history and the nature of Quaker research. Although Quakers themselves may not see their history as merely 'the chronicles of a minor sect', and I doubt whether our historians regard their task as limited to 'digging out new facts', he rightly emphasises the need for further understanding of the ideas and conditions which led to the formation and survival of the Society of Friends if Quakerism is to be more generally recognised as an integral part of Western European culture.

Edwin Bronner's notable contribution in this respect is manifest in the biographical sketch by Barbara Curtis and the selected bibliography of his publications; and the ten documented essays which follow in tribute to him reveal the resilience, adaptability and steadfastness of Friends, not only in external adversity but also in the face of internal confusion and human frailty.

Craig Horle and Roger Wilson have each held a magnifying glass to the details of a canvas we thought we knew well before. Craig Horle shows how Friends up and down the country between 1673 and 1675 were falling over themselves in well-intentioned, cross-purposed concern to secure the freedom of the Friend in Worcester jail who had no intention of being released if it meant having to accept pardon. But out of the muddle came a new attitude to legal defence, and the establishment of the Meeting for Sufferings. Roger Wilson's essay describes the committee work, meeting by meeting, over more than 300 years later, which preceded the 1895 Manchester Conference. He has enabled us to see for ourselves how, by means of careful, caring but purposeful handling, the subject matter of the Conference became totally different from what had been in the minds of those who had originally proposed the gathering and how, consequently, instead of theological stagnation in the Society there emerged a flashing stream.

Three essays concern relationships between Quaker minorities and non-Quaker majorities in Colonial America. Arthur Worrall describes how, while most of the Quakers in Plymouth Colony in the late seventeenth century were not enjoying the religious liberty of their Puritan authorities, those in Sandwich managed, inch by inch, with changes of style in petition and the judicious use of telling argument, to win freedom to express their testimonies and enfranchisement as townsmen before toleration became the Colony's official policy, and 30 years before it did so in neighbouring Massachusetts. In Pennsylvania on the other hand, the Quaker rulers found their own liberal immigration policy resulting in a minority position for themselves and their own kind with, as we see in Jack Marietta's essay, the consequent growth of political self-consciousness, the devising of appealing policies and useful alliances. J. William Frost makes it clear that, just because of the separation of Church from State there, and the strength of voluntary, permitted religious allegiances, early secularisation, resulting from the liberal immigration policy, did not in fact, persist to threaten the overall religious character of the State.

Several topics in the essays span both the centuries and the Atlantic in their relevance

to our own concerns: the question, in Jack Marietta's essay, of the payment of taxes for war and defence; the part played by early women Friends, described by Hugh Barbour, in both prophecy and the organisation of relief; the work of the Women's Aid Committee –revealed in a document edited by Alfred Skerpan – for liberated slaves caught up in the Civil War behind the advancing Northern lines; and, presented by Margaret Hope Bacon, the costly defence of academic freedom by Henry Cadbury during the First World War.

Although my appreciation of the essays was occasionally impeded by my own ignorance, I found them rewarding. I feel the book deserves a title more precisely indicative of its contents and purpose, and more in keeping with Quaker theology.

The scholarship underlying the essays does not obscure the personalities in them; they are real people with real expressions on their faces, caught for a moment in the particular circumstances under scrutiny. We can see Henry Cadbury's dismay and George Fox's exasperation. There, too, is the apprehension on the face of Thomas Kelly in the self-revealing, previously unpublished letter he wrote from Berlin in 1938; and, on the face of the dying Thomas Loe, in a definitive biographical portrait by Kenneth Carroll, 'a sweet readiness to be gone'.

Hope Hewison

James Nayler 1618–1660, The Quaker Indicted by Parliament. By William G. Bittle. William Sessions, York, in association with Friends United Press, Richmond, Indiana. 1986. £9.90

William Bittle's book is based on his Ph.D. thesis of 1978. It reflects the advantages and disadvantages inherent in writing up a thesis for publication, the areas of particular interest and relevance to the thesis being well researched and detailed in their argument but areas outside the main thrust of the thesis being only briefly mentioned or ignored altogether. So we have in this book, the first study of any length of Nayler for 50 years, not so much a biography as a study, placing particular emphasis on his trial before Parliament. Bittle discusses this period in two very interesting chapters supported by 33 tables in the appendix. He examines the proposition that the Members of Parliament who were most against Cromwell being made king used Nayler's trial in two ways to sabotage this design. He suggests that first, by making the trial take up so much of the session, they left little opportunity for other business and secondly, by their stratagems during the trial, they made the Instrument of Government unworkable, thus undermining Cromwell's authority. While he finds the proposition unproven his examination brings out many points of interest.

While Nayler's life before the trial is covered in reasonable detail, a major drawback to this book's usefulness is that the period between Nayler's punishment in London in December 1656 and his death in 1660 is covered in an epilogue of just over seven pages. This is not nearly long enough to give any real idea of the considerable significance of this period of Nayler's life. Bittle, in fact, dismisses Nayler's importance as an individual at the beginning of his discussion of the trial (p.113).

Although Bittle recognises that Nayler was a major early Quaker author, his coverage of Nayler's writings is much briefer than is desirable. The second chapter is devoted to Nayler's earliest writings and, apart from the error mentioned below, is quite informative. The writings from Nayler's most active period in the ministry are barely mentioned, apart from some controversial works, and his later writings are dismissed as

'markedly quietest in tone and addressed to his fellow Quakers'. Many would feel this to be a serious error of judgement.

There are several unfortunate errors in the book. Amongst them, for example, in Chapter 2, 'Pamphlet War: the Quaker thought of James Nayler', Bittle attributes to Nayler and quotes extensively from 'A discovery of faith' which was in fact written by Richard Farnsworth: Isabel Grubb's 1937 article 'Irish Quaker records' in Volume 34 of this *Journal* and the latest edition of Wing's catalogue make this clear. In chapter 3 he describes Nayler's dispute with John Billingsly in Chesterfield, without apparently taking note of Immanuel Bourne's 'A defence of the Scriptures' which gives details of the dispute from the other side. On page 77 he states that Christopher Atkinson committed adultery, when he was in fact guilty of fornication (Swarthmore MSS 1/239). On page 59 he suggests that Agnes Veyere and John Spooner may possibly have married: they did, and Swarthmore MSS 1/214 gives details of the unease some Friends felt as a result.

To sum up this book does add, somewhat, to our knowledge of Nayler's life. If more time and care had been put into preparing the book and investigating those areas only briefly mentioned, we would have had a very welcome addition to the literature on Nayler.

Christopher Denman

Apocalypse of the Word. By Douglas Gwyn. Friends United Press, Richmond, Indiana. 1987. Pp.xxii + 241. £9.25

Douglas Gwyn's "stunning" book – Canby Jones's adjective is apt – is the most substantial, single publication on George Fox's Christian message that has yet appeared, and the most comprehensive and penetrating. Although well-based upon work done for a doctoral thesis, the book is not academic in tone. The author is deeply concerned about the renewal of the Quaker Christian faith; and the practical implications of his conclusions are as important as the theological ones. It must be said that the later chapters make great demands on the reader – a fact recognised by the publishers who are producing a study-outline on them. But the difficulty is caused as much by the newness of Douglas Gwyn's insights and the implications of what amounts to a re-thinking of fundamental aspects of Fox's teaching, as it is by the facility with which he handles difficult or unfamiliar biblical concepts.

The word 'apocalypse' is forbidding to British readers, who will immediately associate it with four horsemen, unless their reading is more specialised. The word 'judgement', which occurs frequently, will also be misleading. This will be unfortunate because Fox's unspeculative mind has scarcely anything to offer on the notional subject of a final judgement at the end of time. I doubt whether he really believed in it.

What Douglas Gwyn's book works out are the implications of Fox's experience when he heard the word of God, "There is One, even Christ Jesus, who can speak to thy condition". In the Light Fox was brought to judgement: he saw his life as it was without God. Judgement for him was inward and now; not outward, before a terminal assize and a Christ in person. The apocalypse was revelatory in character; Christ had come, now. Fox's old life had been brought to an end, and a new life in Christ had begun. The new age had dawned.

Douglas Gwyn has his finger here, I believe, on the secret of Fox's power to confront his hearers with a dramatic life-changing message. Over the years, largely through Lewis

Benson's labours, many details of that teaching have become clear. Now they are presented to us in a larger perspective. To indicate the difference this new interpretation makes, turn to the Nickalls edition of the *Journal*, p.31, 'I saw also how people read the Scriptures without a right sense of them... Then they are read and understood with profit and great delight' (p.32). This passage of condensed indigestible teaching, which Nickalls, doubtless mindful of tender readers, reduced to small print, and which beginners are well-advised to skip, draws this comment from the author: 'This statement bears careful reading to appreciate its immense implications'. Clearly a radical re-thinking is being called for here.

Apocalypse of the Word is a major work which follows in the line of Geoffrey Nuttall's *Holy Spirit in Puritan Experience* and Hugh Barbour's *Quakers in Puritan England* and in my opinion supersedes them as interpretations of seventeenth-century Quakerism. Anyone giving serious thought to the character of the original Quaker movement will find this essential reading; for historians it helps to explain among other things why the rebellion of the Fifth Monarchy Men, who sought to hasten the apocalyptic reign of Christ, could be quickly snuffed out, whereas the Quakers for whom the new age had already come survived persecution.

Joseph Pickvance

William Penn's Published Writings, 1660-1726: an Interpretive Bibliography. Eds. Edwin B. Bronner, David Fraser. (*The Papers of William Penn* Vol.5, pp.xxvi + 536 + index 537-46). Philadelphia, Univ. of Pennsylvania Press, 1986. \$40

'No one has ever written a completely satisfactory biography of William Penn, and it is likely that no one ever will.' These are among the concluding words (p.43) of Edwin B. Bronner's part of the introduction to this 'Interpretative Bibliography' of 'William Penn's Published Writings 1660-1726' which he and David Fraser have edited as Volume Five of the Penn Papers Project. A clue to the mountainous labour of the enterprise may be found in the 70 footnotes to Bronner's part of the introduction (pp.25-45) or the stunning 151 notes to David Fraser's part, 'William Penn and the Underground Press' (pp. 49-86) with its fascinating account of seventeenth-century printing practice and the printers' protracted struggle against censorship. In this women were, as usual, prominently involved; Andrew Sowle, (for instance) chief printer to the infant Society and a fascinatingly ambiguous character had been apprenticed as early as 1646 to a woman printer, Ruth Raworth; and after his death his daughter and widow continued the business.

One of the most valuable features of this work is the headnotes, which clearly describe the circumstances and the nature of each item; hence its title. These are fascinating, and the volume is far from a dry-as-dust catalogue. Only once did I feel thwarted in reading them. When I came to the account of the *Rise and Progress*, better known as the Preface by Penn to George Fox's *Journal* (1694), I wanted to know more of the circumstances of its first issue. It was omitted from many (most?) copies of the *Journal* (mine among them) and yet published separately in the same year. How could such a splendid, incandescent piece of work be turned down? It glows with the warmth of the first days, and its portrait of Fox is incomparable. Here we get no fresh information and are merely referred to William Charles Braithwaite's account in *The Second Period of Quakerism*, pp.172-6, where 'some Friends concerned about WPs recent troubles and his

continued personal regard for James II objected...' We are fishing in muddy waters; what does emerge elsewhere is the long-standing distance between Penn and the Fell family (including Margaret herself) and one suspects that the Great Lady of the Movement and the Admiral's son found it hard to co-exist. Penn never mentions Margaret's part, or her marriage to Fox.

Which brings us to the enigma of William Penn, and the failure of his biographers to encompass it. Part of the difficulty lies in his personality – for some he was a great charmer, but down the years many, from Pepys and Macaulay to some modern biographers, have found it easy to resist his charm. How could the ethereal beauty of his first wife Gulielma give place within a twelvemonth of her death to Hannah Callowhill's homely dumpiness? Who would want James Duke of York (James II) for a friend if there was any other human being in sight? How badly Penn's judgement of men – in the Holy Experiment, for instance – compares with Fox's peasant shrewdness! There is also the reserve which Friends have for the art of compromise essential to those who take part in public affairs; on the whole we prefer the 'Prophets' to the 'Reconcilers'. Penn had great personal and spiritual courage and spent periods in gaol, like the rest of the leaders and so many of the rank-and-file, but his public career involved day-to-day adjustment. Though Bronner and Fraser deny him original thought, Penn was surely a great 'ideas' man, a disseminator of seminal ideas in practical form, with wider horizons and better education than the rest, and a background that took in England, Ireland, France, the Netherlands and Germany as well as his colony in far America. He deserves Braithwaite's generous tribute, quoted from the *Second Period of Quakerism in Christian Faith and Practice* (37) 'Rapt in great designs and careless of self, he was often buffeted and baffled, deceived or mistaken, but his courage was never defeated, nor the fineness of his temper married...' Here, we have a new tool towards understanding him, and if ever a completely satisfactory biography of him is written, the biographer will have Bronner and Fraser at his elbow. All of us who want to know will need it.

Ormerod Greenwood

Shore in Stansfield. A Pennine weaving community 1660–1750. Cornholme Branch of W.E.A. 1986. £1.50 + 30p p. and p.

Shore is a hamlet perched on the hillside to the north side of the Yorkshire Calder valley (which is connected by a low pass to the Lancashire Calder valley), near Todmorden and at the extreme western edge of Yorkshire, about 15 miles from Halifax and formerly within the enormous ancient parish of that name. Isolated, but nearby was an ancient packhorse route between the two counties. The majority of families combined farming with spinning and handloom weaving. Typical, though somewhat better-off than most neighbours, was Nicholas Fielden of Green End, who 'owned two pairs of looms, spinning wheels, cards and other textile equipment. He also possessed a few cows and four sheep. But he was also an arable farmer with a plough, harrow and corn (presumably oats) ready to harvest' when he died in 1698.

The approximately 30 properties in Shore are analysed according to type of occupancy/ownership and by decade 1700–1750. The inheritance practices of local landowners, especially the Fieldens and Stansfields (many of whom were Quakers) are intensively investigated; tenants with surnames Ashworth, Clegg, Heape and Kendall are also briefly described. Especially interesting are the financial provisions for women

– wives, widows, daughters; and the consequences of these provisions, as well as of the practice of ‘partible inheritance’ to male heirs, for family fortunes and continuity. Accelerating debt was a frequent fate.

A few pages focus on the communal life of Friends in the area. A connection with the ‘Grindletonian’ sect (Grindleton being only 15 miles from Shore) is postulated, and briefly investigated. Another of those marathon tithe cases*, with faint echoes of Trollope’s *The Warden*, the Metham case, is recounted in detail. It went on from 1707, when curate Edward Metham began to harry Friends, to 1715 when the Lord Chancellor ruled in his favour; though Metham did not actually get his money till 1718.

This is an extremely creditable study by a local W.E.A. Group and points the way to yet deeper studies both at Shore and in other Pennine communities.

* See the reviewer’s *Yorkshire Quarterly Meeting, 1665–1966* published by author (1979) for three such tithe cases, 1703–1707 (pp. 335–37); 1740–1744 (pp.339–340); 1791–1797 (pp.340–342).

Pearson Thistlethwaite

Early Friends in Dent. By David Boulton. Dales historical monographs, Hobsons Farm Dent. 1986.

In one of his papers on the social origins of early Quakers, Professor R.T. Vann comments on how little is really known of their social composition. Here David Boulton has assembled material from his statistical and other enquiries into the lives of the earliest Quakers of Dentedale, with an enthusiasm which disguises the labour. His work has been in a district strong in the study of local history, though one not remarkable for its early Quaker strength.

The early chapters discuss the setting into which Quakerism was introduced, with particular reference to the local history of tithe revolt. The ‘Coming of Truth’ to the dale, the early tentative days and later growth in numbers of Friends, are dealt with in turn. Later chapters carry the story forward to the Act of Toleration, and briefly to the present day. The heart of the book, however, is the chapter on the *Social Profile of Dent Meeting*. Here the author gives a numerical and tabulated account of all the Dent Quakers up to 1681; not only their occupation and social standing but for example their literacy, and age at their convincement to Quakerism.

One may perhaps feel some hesitation over general statements which do not inspire the same confidence as do the details. The map might be in question for quite the contrary reason: it is taken from a survey of 1772 which has character and atmosphere without being particularly legible and without indicating enough of the place-names. So factual a book would benefit from a map of corresponding precision.

One must conclude that this very local study is of much more than local interest, and be glad of the opportunity to compare its conclusions with similar studies elsewhere in the country.

David Butler

Joseph Sturge and the Moral Radical Party in Early Victorian Britain. By Alex Tyrrell. Christopher Helm, London. 1987. £22.95

When 'history' comes to be re-written, with the emphasis on the heroes of peace, not war, Joseph Sturge will probably be reckoned one of the great men of his time. Important movements in the modern world, parliamentary reform, the search for international peace, the Anti-Slavery Society, the education of the working class – to say nothing of Pitman's shorthand – all owe much to this generous-minded Quaker. His courage was shown not only in his 'peace mission' to the Czar in 1854, in the midst of a Russian winter, but in an earlier visit to the States, when he anticipated the modern civil rights campaign by travelling in a coach for 'negroes' on a segregated train. Joseph Sturge had political judgment too, as shown when he vigorously denounced the 1839 Opium War, by which Britain forced the sale of East India Company opium on the Chinese people. Thanks to Alex Tyrrell we now have a comprehensive, lucid and on the whole judicious account of this man of many interests.

One must however make a few qualifications. The biographer is not a Quaker, and this had both advantages and disadvantages. It obviously makes for objectivity. But a Quaker might have been more tolerant of Joseph Sturge's ineradicable tendency to be in a minority (p.100). Is history always on the side of the big battalions? To accept Thomas Fowell Buxton's criticism that Sturge's instinct was always to take a stand on abstract justice regardless of the consequences, when the very next page deals with Sturge's work in securing public baths for Birmingham, public parks, a Reform school for delinquents, Adult School classes and shorter working hours for employees, is to invite misunderstanding and credit is not always given to Sturge's achievements. To lose the parliamentary seat for Nottingham by only 84 votes, when Sturge would use neither flags, banners, brass bands and one suspects free beer also, was a remarkable feat. Moreover, Sturge was a marvellous organiser.

Reading the book one has the feeling every now and again that the world has stood still. When the 1839 Police Act established police forces armed with cutlasses and officered by military men, Sturge wanted to see 'elected local governments controlling unarmed professionals who were closely identified with the communities they served'. During the struggle for the vote, when the Government was unyielding, Sturge was hoping the people would 'simply resolve not to obey.. they would withhold all taxes'. Sturge excluded all goods produced by slave labour from his household; anti-apartheid campaigners will see the parallel.

In writing this book the author had an advantage for which many biographers will envy him; he had access to hundreds of letters and other documents in the Sturge family's papers, and this adds much interest to the book. But Alex Tyrrell's sources range far beyond family archives; this is an impressive and meticulous work of research in both manuscript and printed sources, and the fruit of prodigious reading. The author's interests are wide – he sees the importance of women, and he tells us where Sturge's money came from, both aspects which many biographers ignore. For students of urban and Quaker history in the nineteenth century this book will be indispensable.

Violet A. Rowe

Let This Life Speak: the Legacy of Henry Joel Cadbury. By Margaret Hope Bacon. Philadelphia: University of Pennsylvania Press, 1987. Pp. xvi + 253. £27.50

See; not a hair is, not an eyelash, not the least lash lost
(Gerard Manley Hopkins)

Not The Least Lash (from *The Leaden Echo and the Golden Echo*) might be a punning title for this book, the evocation of a Friend who never insisted or demanded but delighted in all creation and sought to ensure that nothing was *lost*. Henry Cadbury had a gift for working with fragments – whether someone for whom things were going to pieces, a world tearing itself apart, a fragmented Yearly Meeting, or a manuscript with waste places to be restored. In the New Testament he tended to concentrate on the bits and pieces, and on ambiguities. From a horror of going beyond Truth, or the evidence for it, he would commonly not declare himself. One could feel impatience that he would not come down one side or the other.

I cannot say that I think this a good biography. Henry Cadbury's interests and spheres of influence were so many and various that a coherent and well proportioned account of his life was clearly difficult, especially for a single author; a biographical symposium is often unsatisfactory but might in this case have been more effective. Margaret Hope Bacon interviewed or corresponded with biblical scholars, Quaker historians, and representatives of Harvard, Haverford, Bryn Mawr, Pendle Hill and many other institutions to which Henry Cadbury gave devoted service, as well as with several of the Cadbury family; but in the book she keeps to a straightforward chronological narrative, eschewing thematic considerations. The unfortunate effect is not only repetitiveness and a fair amount of the banal but an absence of appreciation in any depth of her subject's contributions to scholarship.

'Peace', Margaret Hope Bacon writes, was 'always Henry Cadbury's favorite topic', 'the issue closest to his heart'. Perhaps so; as 'a senior staff member of the American Friends Service Committee' she writes most tellingly of his work for A.F.S.C. and conscientious objection. But among students of the New Testament and of church history there are many, and will continue to be, to whom H.J.C. means much, who have not so much as heard of A.F.S.C. What is lacking is any competent survey of his writings, complete or sectional, any attempt to set his contributions in their context. To say of volumes IV and V of *The Beginnings of Christianity* (1933) that it is 'known to theological students everywhere as "Lake and Cadbury" '; to crack a couple of family jokes over his part in the *Revised Standard Version* (1946); to record of *George Fox's 'Book of Miracles'* (1948) that Rufus Jones wrote 'This will rank as a magnum opus'; or of the encyclopaedic Additional Notes to the second edition of *The Beginnings* (1955) and of *The Second Period of Quakerism* (1961) to say only that the present reviewer 'wrote... to encourage him' is woefully inadequate.

One can also feel a more profound uneasiness. This book is not simply a tribute of affection; from its title the subject is put before us as in some sense a pattern or model. Now, while one may try to imitate his faithfulness, no one without his gifts can emulate Henry Cadbury in the multifariousness of his activities and concerns. One expects that at least part of his legacy will be in the convincing philosophy of life, or personal beliefs, that held them together, and in the serene assurance, or faith grounded in experience, that held *him* together. Yet these are notably missing: the former he consistently refused to state, or, if he did speak occasionally on 'My Personal Religion', it was in negatives; the latter was shattered inwardly by recurrent anxiety, self-pity and depression. Though commendably honest in recording these aspects of Henry Cadbury's personality, the writer seems not to see how acutely they affect what she presents as (in her own words) 'the religious basis of life'. Surely Henry Cadbury was not just a bundle of bits and

pieces himself, a man of conscience and with chameleon sympathies but unwilling to state his own beliefs and periodically breaking down, because he had none? In her conclusion Margaret Hope Bacon writes 'You learned to recognize the iron core of courage and integrity within this apparently simple, friendly man'; the ambiguities present in his persistent irony are not resolved.

Geoffrey F. Nuttall

One Man's Education. By Allan Bradley. Pp. 260. Ebor Press. £6.50

This is a reflective, analytical account of Allen Bradley's educational experience over the 70 years from 1914 to 1985. Starting in the twentieth-century equivalent of a dame school, he passed on through Stramongate, Dover College and Bootham. After graduating in modern languages at Cambridge he taught at Leighton Park. Feeling the need for experience in the public sector he moved to King Edward the Seventh School at Sheffield until a knife edge decision about the nature of his pacifism carried him into naval radio expertise and its unexpected educational ramifications. In 1946 he became head of a co-educational country grammar school at Street and thence to a post-1947, reconstituted urban Lancashire grammar school. In 1955 Allen and his wife, Mary, and the family responded to the urgent need of the Friends Service Council to find a principal of what was to be the first Quaker secondary school within the rapidly expanding public education system of the still colonial Kenya, emerging from its Mau Mau stage into independence. The account of the next ten years occupies the major part of the book, and the Kenya experience of relatively unconstrained initiative in school management has an important bearing in what happened over the next 20 years work in an English county.

In 1965, after a brief but miserable time in stop-gap jobs at home, Bradley was appointed head of a new co-educational grammar school at Corby in Northamptonshire. Four years later it moved into a remarkably interesting phase of development as a comprehensive school, from which he took slightly early retirement so that a new head could have time to prepare for a further stage of planned development. A little later the school, Kingswood, was chosen by the BBC for a TV series on a public sector Comprehensive School, parallel with a series on Radley, a Public School.

'With retirement imminent I was free to contemplate new activities. Having experienced the lack of understanding of educational issues amongst many members of the County Council I thought that somebody with educational experience might have a useful contribution to make', writes Bradley.

So he stood as a Labour candidate in the County Council elections, defeated the sitting Tory, and for the next 11 years was whole-heartedly and almost whole-time engaged in the educational policy-making and school structure of its Education Committee, serving for some years as Deputy Chairman. At the same time he was associated with others, both professionally and nationally, in elucidating the principles and practice of curriculum formulation, both overt and 'hidden'.

The book is not a literary autobiography. If it were we should enjoy hearing a lot more about Mary and family life. What it is, is a lucid, systematic account of the issues which a Quaker educator, working in the front line of public provision, has had to face and answer through five decades of rapid and perplexing change, both at home and in Kenya, where the complexities were compounded by the different perceptions of British and mid-Western Quakers both educational and ecclesiastical.

For the historian the book has two particular virtues. It is a first class source book for the identification of the coal-face issues of public secondary education in the middle years of the twentieth century, both in this country and in ex-colonial settings. And it is illuminating on the extent to which an energetic, imaginative, competent Quaker professional can find or make room for effective initiative within public bureaucracies.

A sidelight is on the room there is for initiative in the public service because somebody knows somebody somewhere, but not in any sense of backscratching. In a small, compact country like ours, gifted professionals discover one another. Long may it continue with integrity:

Roger Wilson