

## Recent Publications

*Anti-Christ in Seventeenth-Century England: The Riddell Memorial Lectures, 41st Series*, delivered at the University of Newcastle upon Tyne by Christopher Hill. Published for the University of Newcastle upon Tyne by Oxford University Press, 1971. £1.50. 201 pp.

This illuminating and erudite treatment of the "Antichrist Myth" (that is, the attempted identification of the Antichrist of John's Epistles and the Great Beast of Revelation with papacy, prelacy, and other bugbears) includes numerous references to contemporary Quaker writings, especially those of Burrough and Nayler.

Dr. Hill does not make any general distinction between the attitudes of Friends and other Puritan radicals, but it appears from his analysis that the latest interpretation, which regarded Antichrist as an invisible spirit rather than a particular person or institution, was the one that finally commended itself to Friends. He quotes from Nayler: "Antichrist is in every man until he be revealed by the light of Christ within."

Interest in Antichrist largely ceased after the Restoration. Dr. Hill's discussion of the reasons for this change of outlook forms a particularly interesting part of his book.

A.W.B.

*Minute Book of the Men's Meeting of the Society of Friends in Bristol, 1667-1686*. Edited by Russell Mortimer. Bristol Record Society's Publications. Vol. XXVI. 1971. xxxiv, 260pp. £3.00. (Obtainable from Bristol Record Society, Department of History, The University, Bristol BS8 1RJ.)

Readers of the *Journal*, who have appreciated so greatly Russell Mortimer's long service as our Editor, will wish especially to congratulate him on the successful completion of another piece of editing. Only in two other cases has the whole of a Quaker Minute-Book covering a number of years been published *in extenso*, and it is a great pleasure now to have this beautifully-printed volume to add to the Minute Books of the Uppeside of Buckinghamshire Monthly Meeting 1669-1690, and of Gainsborough Monthly Meeting 1669-1719.

Looking back, we can see clearly how crucial in the story of Quakerism was the "settlement" (or organized establishment) of the Monthly Meetings undertaken by George Fox in the middle 1660s. Without this it is difficult to see with any certainty in what form the Society could have survived the two decades of persecution and schism that followed. The "settlement" was primarily designed to

establish an effective, but acceptable, form of congregational responsibility for the actions of the individual members of the congregation. Consequently, what is recorded is in general a very different sort of business from what we should expect to find in the Minutes of a comparable body to-day. The question of formal membership of the Society had not yet arisen, and there were few property affairs to be discussed, so that two of the main items in a modern Monthly Meeting Agenda scarcely figure at all.

It is, however, remarkable how little record appears of any discussion in the Meeting on topics concerned with persecution or schism; although we know from other sources that sufferings in Bristol in this period were particularly heavy, and that the city was one of the chief battle-grounds of the Wilkinson-Story controversialists. No doubt, as Russell Mortimer suggests in his notes, much that was said was not recorded.

What does appear very clearly is the patient and detailed consideration given to questions of individual conduct, when doubts arose as to whether this was in accordance with the testimony of the Society. This applies particularly in the case of marriage proposals, decisions on which comprise at least a quarter of those recorded as taken. As Friends were steadfast in maintaining their practice of solemnizing marriages in their own manner, outside the Church of England machinery, it was considered essential that there should be no possible ground for criticism against the marriage or anything connected with it. It was only, therefore, after the most thorough investigation, often reported and debated in several successive Meetings, that the approval of the congregation to the marriage was given.

It is illuminating to trace the way in which what might appear to us to be an irksome discipline was in fact accepted by the Friends concerned, many of whom seemingly remained in full unity with the Meeting. The case of Isaac Partridge may be quoted as an instance. We first hear of him as being about to "joyne in marriage unto one of the world"; two Friends are appointed to admonish him, and he admits that such a marriage was at one time intended, but that the intention has been abandoned. A year and a half later he proposes marriage again, this time with a Friend, but though the union itself is quite unexceptionable, the Meeting is told that Isaac Partridge has sworn the Burgess oath on the occasion of his taking up his freedom of the City (as was required by the City regulations). The inability of Friends to take an oath in this connection resulted in great hardship to those who were thereby prevented from obtaining the fruits of their apprenticeships, and it is clear that their fellow-Quakers did not wish to penalize them too harshly if they yielded to temptation. In Isaac Partridge's case, however, it was decided that the taking of the oath constituted an obstacle to the Meeting being able to feel complete unity with him on his marriage, and approval of this was withheld pending "som farther testemony to arise from him to cleare the truth of that reproach". Four months later the approval was given.

Subsequently to this the record is clear against Isaac Partridge,

except that he may have been one of the Friends in the clothing-trade (he was a silk-weaver) specially summoned to hear an exhortation against encouraging "vanities" in apparel. He is asked shortly afterwards to help keep in order the "rude" (i.e. disorderly) boys who sat at the back of the Meeting for Worship, and later he is appointed himself to serve on disciplinary committees in relation to other Friends. He is also recorded by Besse as having been a Sufferer. The interesting point is that he seems to have accepted being disciplined with a good grace, as part of the corporate exercise of the Meeting, which was the result that George Fox had hoped for and intended.

Many other similar biographies could be spelt out (with the help of the exemplary indexes) from this fascinating book.

A.W.B.

*The William and Mary Quarterly* for January 1970 (3rd series, vol. 27, no. 1) includes (pp. 68-89) "The social thought of James Logan", by Roy N. Lokken of the department of History, East Carolina University.

The number also includes an extensive bibliographical article, "American puritan studies in the 1960s", by Michael McGiffert of the University of Denver. This touches at one or two points on Quakerism.

*Early Brethren and the Society of Friends.* By Timothy C. F. Stunt. Christian Brethren Research Fellowship, 34 Tewkesbury Avenue, Pinner, Middx. 1970. Pp. 27. 25p.

"The striking feature of the Quaker genealogies is the constant intermarriage within their own community. The result was that almost any Quaker could call any other Quaker his cousin." So writes Timothy Stunt (p. 7), and this oversimplification contains an element of truth which Friends may miss, and which may explain the fear of religious separation, as of a truly family division within the Society, from the days of the Wilkinson-Story controversy in the seventeenth century right down to the gradual healing movements which both in this country and America are binding up the wounds inflicted by last century's separations.

Friends in the 1830s were so exercised with their difficulties in the "Beaconite controversy", that the part played in the early years of the Brethren movement by some who left Friends at that time (including such men as Richard Ball and S. P. Tregelles, and members of the Crewdson, Fox, Howard and Lloyd families) has been entirely forgotten.

It is a merit of this pamphlet that it brings this to notice in a readily available, well-documented and straightforward form. It is a useful addition to the study of early nineteenth century Quakerism.

R.S.M.

## SCOTTISH PRINTING

The following items are noted in *A list of books printed in Scotland before 1700*, by Harry G. Aldis. Printed, 1904. Photographically reprinted with additions, including entries for books published in 1700. (Edinburgh, National Library of Scotland, 1970. £4.50.)

Numbers given at the end of each entry are those found in D. G. Wing's *Short-title catalogue, 1641-1700*. Reference has also been made to Joseph Smith's *Descriptive catalogue of Friends' books*, 2 vols., 1867, and Supplement, 1893, where an entry has been found.

*Number*

- 1516.3 E. (P.) A serious review of some principles of the Quakers. 1655. 4to. [A. Anderson: Edin.] [Copy in Leeds University Library. Photocopy in Friends House Library]
- 1517 Gilpin (John) The quakers shaken. 1655. 4to. Edin. [Wing G 772]
- 1528 Stalham (J.) Contradictions of the quakers. 1655. 4to. Edin. [Wing S 5184; Smith, *Bibliotheca Anti-Quakeriana*, 1873, 407]
- 1709 Proclamation, 22 Jan. 1661. Against all meetings of quakers, anabaptists. s.sh. [Wing S 1308 = C 3212]
- 1792 Keith (Geo.) A salutation of dear and tender love. 1665. 4to. [Aberdeen, Forbes?] [Wing K 202; Smith ii.18]
- 1793 Keith (Geo.) Help in time of need. 1665. 4to. [Aberdeen, Forbes?] [Wing K 173; Smith ii.18]
- 1843 Keith (Geo.) Immediate revelation. 1668. 4to. [Aberdeen, Forbes?] [Wing K 175; Smith ii.18-19]
- 1891 Barclay (Robert) Truth cleared of calumnies. 1670. 4to. [Wing B 738; Smith i.173; Smith, *Bibl. Anti-Q.*, 292]
- 1904 Light manifesting darkness; or a dialogue . . . by [Wm. Mitchell]. 1670. 8vo. Aberdeen, Forbes, Yr. [Wing M 2293; cf. entry in Smith, *Bibl. Anti-Q.*, 292, for William Mitchell's *A Dialogue between a Quaker and a Stable Christian* which was answered in Robert Barclay's *Truth cleared*, 1670, no. 1891 above]
- 1921.6 Brown (John) Quakerisme the path-way. 1671. Edinburgh, for J. Cairns. [Wing B 5032]
- 1923.4 A general epistle to Friends. [By George Keith] 1671. 4to. [Aberdeen?] [Wing K 171; Smith ii.19]
- 1924 Mitchell (W.) A sober answer to . . . Barclays late book [no. 1891]. 1671. 8vo. Aberdeen, Forbes. [Wing M 2294; Smith, *Bibl. Anti-Q.*, 292]
- 1937.5 Barclay (Robert) A seasonable warning. 1672. 4to. [Aberdeen] [Wing B 734; Smith i.174]
- 1938 Barclay (Robert) William Michel unmasked. 1672. 4to. [Aberdeen, Forbes?] [Wing B 742; Smith i.174]

- 2063 Quakerism canvassed: Robin Barclay baffled . . . by Al. Shirreff [and others]. 1675. With additional leaf, pp. 135-6. [Edinburgh, A. Anderson] [Wing Q 9; Smith, *Bibl. Anti-Q.*, 395-6]
- 2064.5 Skene (Alex.) The independencie of the students remonstrance. 1675. s.sh. [Aberdeen, Forbes] [Wing S 3934]
- 2069 True and faithful accompt of . . . a dispute betwixt some students of divinity . . . and . . . quakers; held in Aberdene . . . (Apl. 14). 1676. 8vo. London [Aberd., Forbes, Yr?]. [Smith ii.178, 578]
- 2071 Barclay (Ro.) & Geo. Keith: Quakerism confirmed. 1676. 4to. [Aberd., Forbes?] [Wing B 733; Smith i.178, ii.21, 578]
- 2101 Keith (G.) The way cast up . . . answeere to a Postscript. 1677. 8vo. [Aberd., Forbes?] [Wing K 233; Smith ii.21 "printed in Holland"]
- 2114.7 Barclay (Robert) An apology for the true Christian divinity. 1678. 4to. [Aberdeen, Forbes, Yr.] [Wing B 720; Smith i.179-80]
- 2116 Brown (Jo.) Quakerisme the pathway to paganisme. 1678. 4to. [Rotterdam?] for J. Cairns. [Wing B 5003; Smith, *Bibl. Anti-Q.*, 89]
- 2179 Toldervy (John) The foot out of the snare. 1679. 8vo. Glasgow, Sanders. [See 3714 below]
- 2360 Some queries touching excommunication. 1682. 4to. [Aberd., Forbes] [Wing C 6648, author given as John Cowie; *Jnl. F.H.S.*, 6, p. 108]
- 2561 Memorials for the . . . Royall-Burghs . . . by Alex. Skene. 1685. 8vo. [Aberd., Forbes] [Wing S 3935]
- 2818 Sermon . . . in the Park . . . at Southwark . . . by a sister . . . from Scotland. 1688. 8vo. Edinburgh, J. Reid. [Smith, *Supplement* 12; for the London, 1687 edition see Smith i.44]
- 3714 Toldervy (John) The foot out of the snare . . . quakers . . . 1697. 8vo. Glasgow, Sanders. [Wing T 1768] [See 2179 above]
- 4031 Sandilands (Robert) Some queries. 1700. 4to. Forbes, Aberdeen. [Wing S 663; Smith ii.536]