

## Recent Publications

*Calendar of State Papers, Domestic series. Charles II: Addenda. Preserved in the Public Record Office.* Edited by F. H. Blackburne Daniell and Francis Bickley. London, H.M. Stationery Office, 1939 (but not available till 1947). Pp. xxiv, 725.

It includes a few fresh items of Quaker interest other than Mary Pennington's letter (pp. 307-8) of 14.iii.1670. The following are some extracts from the relevant *Calendar* entries.

Jan. 13, 1666, Kendal. Daniel Fleming to Joseph Williamson.  
. . . The Justices of both counties had a meeting at Penrith a little before Christmas, where, amongst other things, it was agreed that all Nonconformists, as well Papists as others, should be proceeded against on the statutes for 12*d.* a Sunday for not repairing to church, which whether it will be at this time convenient so to act is by some made a query and whether we should not rather now proceed against them for being at conventicles, since from thence we may receive the suddenest mischief, the Quakers having of late some of their meetings in the night as well as in the day and they now growing somewhat bolder than ordinary, since Mrs. Fell had the liberty (notwithstanding her being convict of a *premunire*) to live at home. To give some check to their present confidence, my cousin Brathwaite of Ambleside and I have lately convicted several for their unlawful meetings and, if they persist, we shall proceed further against them. . . . (S. P. Dom., Car. II, 441, no. 1) (p. 151)

The 14th of the 3rd month [May 14], 1670. Mary Pennington to her brother

I have not written to thee for so long because I expected thee home suddenly and therefore my mother thought when thou camest home to dispose of thee at London and that I should go with thee to London to Jean Bullock's [see *Short Journal*, p. 305. ED.], but, seeing thy coming is so uncertain, I think I shall go to London shortly. My mother was at London about a fortnight ago and heard from one from Barbados that he thought my brother Isaac might come home within three or four weeks. My father went to Reading not long since to visit friends in prison, but the gaoler, hearing who it was, sent to William A[r]morer, who sent for him and tendered him the oath and so sent him to prison. My mother has not yet been to see him and does not know whether she may not be imprisoned also and therefore thinks to tarry till we are disposed of. (Desiring to be remembered to W.P and P.F.) E.W. and M.S. desire their love to thee and W.P. and P.F.

*Postscript.*—Since writing hereof J. Giger came from my father, who was again tendered the oath at the Abingdon sessions, notwithstanding his pleading there was no occasion of tendering it to him, seeing he came to visit friends. (*S.P. Dom., Car. II.* 441, no. 70) (pp. 307-8)

[Compare with letter of 16.v.1670 from Gulielma Springett to William Penn, printed (with Henry J. Cadbury's notes) in *Gulielma*; by L. V. Hodgkin, which describes the situation two months later.]

[1670?] A paper lately given by a Quaker to the Lord Mayor of York exhorting York and England to repentance. Except they repent, what is determined by the Lord against them will be accomplished. (*S.P. Dom., Car. II.* 441, no. 74) (p. 320)

Dec. 31, 1671. Notes by Williamson about meetings.

Vincent comes in to-day, as was said, and they two are weary of serving (?) since it comes to no more. The Quakers in Devonshire House met too. And on the other side of the water at Wadworth's one preached. . . . No disturbance at all of meetings.

N.B. Let not Lord Arlington nor the King name any names of who went in. Certainly, certainly some about the King endeavour to make him cold or indifferent in this matter of suppressing meetings, and in order to confusion it must needs be so. . . .

Quakers.—Appoint certain persons in their meetings to observe who speaks and send for them and offering the oaths let them be prosecuted (?) and so from time to time. This, if it cures (?) not the meetings wholly, at least does what were necessary to (?) show the world we allow them no more than other Dissenters. A few pounds given shall bring us the names, etc. . . . (2 pages. *S.P. Dom., Car. II.* 441, no. 87) (pp. 341-42)

[undated, *temp.* Car. II] Elizabeth Rone to the King.

Two angels waited on thee to lead thee out of Sodom that night that thou was at thy theatre to see the play, *No fool to the old fool*. The players are less abominable than Baal's priests of any sort for ministers. Set up in man's will and time is the great image. The Pope is the golden head, the Quakers the feet, part iron and part clay, but the little stone cut out of this mountain of worship is now striking at the feet to divide the strong from the broken, and the downfall of the image is at hand. . . . I am grieved that thou . . . should not grant my request to have that slandered yet harmless man John Taylor and that poor abused man Thomas Boyce and some of the heads of the Quakers into thy presence that thou mayest hear both and be a just judge between them. . . . If your Majesty did but hear that poor despised man speak for himself, you would be troubled that you have suffered him to lie so long in prison, for he is as good at interpreting dreams as Joseph. The Quakers have so abused the single language with double dealing that the true people of God are almost ashamed to use it. (*S.P. Dom., Car. II.* 444, no. 4) (p. 513)

*The first minute book of the Gainsborough Monthly Meeting of the Society of Friends, 1669-1719.* Edited by Harold W. Brace. Volume I, 1669-1689. Printed for the Lincoln Record Society by the Hereford Times Limited, Hereford, 1948. Pp. xxiii, 149. (*Lincoln Record Society publications, vol. 38.*)

The Lincoln Record Society is to be congratulated on the decision to sponsor the printing of the first minute book of the former Gainsborough (North West Lincolnshire) Monthly Meeting, thus making available to students everywhere the main record of a typical Friends' country meeting for business in the last generation of the seventeenth century.

From footnote references in the introduction it appears that the work is planned to occupy three volumes, with an appendix of documents in volume three. If such is the plan, it might have been more convenient to include a comprehensive index in the last volume and not index each volume separately. This first volume covers the first twenty years (1669-1689) and includes an introduction describing the manuscript, giving a sketch of the early history of the Monthly Meeting and introducing the various fields of activity covered by the minutes. The text has been printed in full and as it stands, vagaries of spelling and use of capitals have been retained; abbreviations (if there were any) have been extended. The minutes display no novel characteristics, but it is perhaps noteworthy that the 27.iii.1675, London epistle on discipline has been copied into the minute book (printed on pp. 41-46, where it is dated 27.vii.1675), although for some reason John Whitehead's name has been omitted from the signatures to the Postscript. There are two indexes—of persons and places, and of subjects—and a useful line-map of the district.

This is not the first early minute book which has appeared in print, and it is to be hoped that local societies will feel encouraged to undertake to make available the similar records for their areas, which together would present a more complete picture of church government and social activity than is possible for any other "nonconforming" body in the seventeenth and eighteenth centuries.

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*James II.* By F. C. Turner. London, Eyre & Spottiswoode, 1948. Pp. 544; port.

This biography is of interest to Friends as a picture of the last Stuart king of England, and of his "extraordinary, indeed inexplicable, friendship with William Penn" (p. 309). The author's view seems to ignore the hopes Penn must have cherished to influence James for good, when he says: "Penn was no doubt attracted to James by his profession of a tolerant spirit. What in Penn attracted

James is more difficult to see, as it is in that other great Christian who enjoyed James's friendship, Bishop Ken ; all he had to say on the subject was that he enjoyed Penn's conversation, of which, indeed, that very great Englishman was profuse. We can almost certainly trace to Penn's influence James's rather belated kindness to the Quakers . . ."

Mr. Turner follows all authorities in dismissing the possibility of the English Jacobite spy " M. Pen " being William Penn : " The style of the report is as different from William Penn's as it could possibly be " (p. 472 note).

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*Travelling with Thomas Story : the life and travels of an eighteenth-century Quaker.* By Emily E. Moore. With an introduction by Rufus M. Jones. Letchworth Printers Ltd., 1947. Pp. xxi, 320 ; 32 plates. 15s.

Two centuries after the publication of Story's folio *Journal* we welcome this attempt " to abbreviate, condense and adapt the Journal for the interest of the general reader . . . to reach as many as possible with at least a portion of his message, and encourage some to study the whole Journal with all its riches." The omissions lie mainly in the lengthy discourses, records of dates and places of meetings and names of hosts. These omissions the antiquarian and theological historian alone will regret. The result is a well-presented and readable narrative of the life of one of the outstanding Friends of England and Pennsylvania in the first half of the eighteenth century. The book is fortunate to have so many illustrations, although their connection with the text is sometimes tenuous.

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**A** PAPER on *Brighthouse Quaker meeting* by H. Travis Clay, M.A., given before the Halifax Antiquarian Society in February last has now been published in the Society's Transactions (1948, pp. 19-25). Based on Friends' records and other local sources, the article picks out the main persons and the highlights of development of Quakerism in this corner of the West Riding of Yorkshire.

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*The faith of Robert Barclay : an essay on his life and on the relevance of his thought for today, illustrated by extracts from his writings.* By J. Philip Wragge. London, Friends Home Service Committee, 1948. Pp. 153. 5s.

This little volume, written and compiled to mark the tercentenary of the birth of Robert Barclay, is divided into two parts. The second part, which is preceded by a useful detailed table of contents, is composed of selections from Barclay's writings, divided under the headings, Christian faith and thought ; The church : its ministry,

worship, government and sacraments; and Christian practice. The extracts are arranged in the order of the *Apology*, although there do appear paragraphs from other works, notably *The anarchy of the Ranters*, and a final lively letter from Barclay to the Princess Elizabeth, dated from Ury, December 28, 1677, reprinted from *Reliquiae Barclaianae*. Part I consists of an outline and sketch of Barclay's life, and two essays: "Barclay and Keith" (in which Philip Wragge draws on his researches to discuss the debt of the Apologist to his fellow countryman), and "The message of Barclay for today."

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*The Relations between the Society of Friends and Early Methodism*, by Frank Baker, M.A., B.D., is an essay which won first prize in 1948 among essays submitted for the George Eayrs prize. Part of it has already appeared in *The London Quarterly* for Oct., 1948, and it will be completed in April. It will then be published separately as a pamphlet of 24 large 8vo pages. This annual prize, which the author has several times won, was instituted in 1936 to encourage research in Methodist history.

Our denominational historical work is often concerned with internal views of one body only. This study is a valuable contribution from an unusual aspect.

In 1739 the original reputation of Quakerism for enthusiasm, though no longer sustained by the Society, caused some clergy to condemn the Methodists as a new brand of Quakerism. There was at first a warm support among Friends for Methodist preachers, especially when, as often, they suffered persecution.

Co-operation was later exchanged for rivalry, and there was vigorous controversy between the writers of the two bodies. This was in part due to doctrinal differences, but was fostered, in Friends at least, by the loss of members from Quakerism to Methodism, though there were also Methodists who became Friends.

In spite of sharp passages here and there, the two societies settled down before the end of the eighteenth century to a kind of wary respect for each other's good qualities, combined with anxiety about losing strength to the other body. These matters are fully and interestingly gone into by the author, with full references to documents and to personalities. Wesley's objections to Barclay's *Apology*, and other particular controversies, are followed out in some detail. The last few pages assess the mutual influence and indebtedness of Friends and Methodists, which are shown to have been considerable.

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*The concern for social justice in the Puritan Revolution.*  
By W. Schenk. London, Longmans, Green, 1948. Pp. xi,  
180. 15s.

Dr. Schenk has ranged through the scattered works of Levellers, Diggers, Quakers and Fifth Monarchy men to gather material for his

interesting survey and balanced assessment of the views on society of many of the social reformers of the mid-seventeenth century. Chapter seven, "The first Quakers," follows a chapter on Gerrard Winstanley, and precedes one on the Fifth Monarchy movement. In his reading of Friends' pamphlets the author was much impressed by the intensity of their direct experience of God.

Dr. Schenk is of the opinion that early Friends' belief in social equality has been minimized in modern times, and that it must be stressed sufficiently if what they had to say is to be fully appreciated. The author picks out threads from many writings to show Friends' interest in the economic, legal and social welfare of the poor, and finds many points of kinship with the Levellers. For him, plain language, refusal of hat honour, and the rest, fall into place as symbols of the essential equality of man.

Penington is quoted as an example of how Friends considered the Parliamentary victories to be divine retribution on the royal government for an overbearing attitude in matters of conscience. The Puritans in power were likewise oppressive, so there were not wanting some to prophesy the overthrow of the republican authority and who were prepared to see in the Restoration a new divine intervention. But Friends were not prepared (like the militant millenarians) to pursue righteous ends by unrighteous means—"the Quakers' pacifism . . . was their specific reaction to the general disappointment with the results of the Revolution."

This chapter brings no new material to light, but it is a valuable new presentation and re-interpretation of Friends' views on social justice in an appropriate context.

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*A short history of Friends in Scotland.* By William Marwick. 1948. 2s.

This useful account by the Clerk of Scotland General Meeting is published to mark the holding of London Yearly Meeting in Edinburgh in 1948, and the tercentenary of Robert Barclay's birth, and includes a short life and estimate of the work of Barclay.

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### *The Taylors of Ongar*

ALTHOUGH it was only recently that Friends first appointed a woman as clerk of London Yearly Meeting, they never have had the unemancipated attitude of Jane Taylor the author of children's poems.<sup>1</sup> Her view is revealed in *The Taylors of Ongar*<sup>2</sup>:

<sup>1</sup> Jane Taylor, 1783-1824, with her sister Ann, afterwards Mrs. Gilbert, joint author of children's poems—among them "Twinkle, twinkle, little Star." *D.N.B.*

<sup>2</sup> *The Taylors of Ongar: portrait of an English family of the eighteenth and nineteenth centuries.* Drawn from family records by the great-great niece of Ann and Jane Taylor, Doris Mary Armitage. Cambridge, W. Heffer & Sons, 1939. pp. xviii, 252.

“Fluent and ready for controversy with her pen, she was rather chary of speech and not easily drawn out, but when occasion arose, she was equal to it. ‘What do you consider the principal defect in the Quaker system?’ was rather formally demanded of her, in a large company in Sheffield. ‘Expecting women to speak in public, sir,’ came the prompt reply” (p. 156).

The volume contains also a note on the Colchester manufacture of “says” and baize about 1800, “the former a wool serge used abroad by the ‘religious’ for shirts and by English Quakers for aprons, relic of the ‘bay and say’ manufacture brought by eleven Dutch families flying from the Alva persecution in 1570” (p. 35).

On pages 165-166 is printed a letter from Darton and Harvey to Isaac Taylor, the father of Ann and Jane, dated London, 1.vi.1803, concerning the poems the girls had submitted to *The Minor’s Pocket Book*, a gift book and diary which was issued for about thirty years up to 1825. By the kindness of Lawrence Darton of Burford, who has studied the history of the firm and the books it published, we have been able to examine some volumes of this elegant little annual publication, now very rare.

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### Fiction

REFERENCES to Quakers in fiction mostly pass unrecorded, but they shed valuable light on contemporary views on Friends and cannot be disregarded by the social historian. Two examples have come to our notice within the past year which may be of interest to readers.

Angela Thirkell’s *Coronation summer* was published in 1937<sup>1</sup> and purports to contain the diary of a young lady in 1837, the coronation year of Queen Victoria. In London for the festivities, she was taken for a stroll in the Park while the royal party were in the Abbey; the narrative continues: “We met several of our acquaintance here, including a Quaker lady from Norwich, who presented us to Miss Caroline Fox, a lively lady of the same persuasion. I have ever been friendly towards the Quakers, who abound near my father’s seat in Norfolk. They seem to be a useful and philanthropic sort of persons, and as for their religion, I have been brought up an Anglican and can tolerate any form of worship which does not attempt to foment discord among the lower orders. As the Quakers have no lower orders to speak of, being wonderfully blessed with the good things of this world, they can never constitute a menace to society.”

In 1945 Eliza Pearl Shippen issued her Pennsylvania University doctoral dissertation on the novelist “Eugenia de Acton” (the pen-name of Alethea Brereton, wife of Augustus Towle Lewis, b. 1749, d. 1827).<sup>2</sup> Mr. and Mrs. Lewis went to Philadelphia soon after their marriage in June 1788, but returned to England in the

<sup>1</sup> Thirkell, Angela, *Coronation summer*. Oxford University Press, 1937. The quotation is from pp. 153-54.

<sup>2</sup> Shippen, Eliza Pearl, *Eugenia de Acton (1749-1827)*. Philadelphia, 1945. pp. viii, 180, 1 plate. The following account is based on this work.

following year after a "fruitless seeking of fortune in America." It seems probable that Mrs. Lewis came into contact with Friends in Pennsylvania, for her novel *A tale without a title* is laid partly in Philadelphia, where the heroine (Laura) became acquainted with some Quakers. "In *their* company and conversation she generally found her mind tranquillized; the simplicity of their habits was a pleasing relief to the bustle which constantly prevailed in the house of Mr. Belcroft, where it was erroneously believed that happiness could only be produced by a tumult of what is misnamed pleasure."<sup>1</sup> Friends were also commended for not being officious "in making proselytes to their own opinion," and the "spirituality of their worship" is considered superior to religion based on outward forms.<sup>2</sup>

In *Vicissitudes in genteel life*, issued in 1794, Mrs. Lewis drew a contrast between Mrs. Stanhope and her niece, Maria Lewis, two Quaker ladies, and "the affectation and snobbishness of two ladies of fashion." One character goes so far as to say: "There are good and bad members of all societies, but when a Quaker acts up to his profession, I think he draws very near to a primitive Christian."<sup>3</sup> A clergyman declares: "Mrs. Stanhope is of that sect which deserves respect from both church and state; as the general tenor of their principles forbid them to disturb either."<sup>4</sup>

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Dr. Williams's Library in Gordon Square owes more probably to the forward policy of its trustees over the centuries than to the initial bequest of the founder in 1716. It is now one of the foremost repositories of material on nonconformist history, as well as a valuable lending library of religious literature available to readers in all parts of the country. The inaugural lecture by Stephen Kay Jones, *Dr. Williams and his library*, to the newly formed Friends of Dr. Williams's Library gives an interesting survey of the history of the foundation from earliest times to the present day.

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## Periodicals Exchanged

Receipt of the following periodicals is gratefully acknowledged:—

*Bulletin of the Friends' Historical Association* (Philadelphia).  
*Wesley Historical Society, Proceedings*.  
*Presbyterian Historical Society, Proceedings*.  
*Presbyterian Historical Journal* (U.S.A.).  
*Unitarian Historical Society, Transactions*.  
*Mennonite Quarterly Review* (U.S.A.).  
*Institute of Historical Research, Bulletin*.

<sup>1</sup> *A tale without a title*, I, 204.

<sup>2</sup> *Ibid.*, II, 130.

<sup>3</sup> *Vicissitudes in genteel life*, I, 246.

<sup>4</sup> *Ibid.*, IV, 195.