

Friends in Current Literature.

“ Bayard Taylor’s ancestors belonged to the religious society of the Quakers since the days of William Penn ; his paternal grandfather, however, committed the grave offence of marrying a wife of the Lutheran faith. For this misdeed he lost his birthright, and thenceforward neither he nor his descendants were members of the Society.¹ Nevertheless, his children and grandchildren still adhered to the fundamental principles, and, to a great extent also, to the manners and customs of the Quakers ; and therein lay the source of Bayard Taylor’s morality and of his religious beliefs, so free from any kind of dogmatism. The first Taylor, Robert by name, was one of the companions of William Penn in his expedition to the new world. He came from Warwickshire, and was the direct ancestor of Bayard Taylor.” So writes Bayard Taylor’s widow, in her book, *On Two Continents* (London : Smith, Elder and Co. ; and New York : Doubleday, Page and Co., large 8vo, pp. 309). The authoress, who was born at Gotha, in Germany, was much impressed with the Quaker life into which she was introduced on arrival at Kennett Square, in Pennsylvania, after her marriage, and was “struck from the very first with the status of woman ” among Friends. “ I know not how to account for the fact that generally speaking the Quaker women possess more refined and noble features than the men. The type of the Quaker woman is one of the most beautiful that the world has ever seen . . . ” Of Whittier she writes, “ His peculiar placidity always seemed to shed an atmosphere of peace upon everyone who came in contact with him. The great dark eyes alone, that shone in the pale oval of his face, gave evidence of the poetic fire that burned in his soul. Whenever I saw him he seemed to me the ideal manly type of a handsome Quaker.” Of the writings of Bayard Taylor which refer to Friends, we read that “ Lars ” reached “ its climax in the conflict between the peaceful, forgiving spirit of the Quaker, and the Berserker rage of the Norseman, in which the former was victorious,” and that the original of “ Martha Dean,” in “ The Story of Kennett,” was “ Cousin Ruth,” a “ distant

¹ This answers the question in THE JOURNAL, ii. 42.

relative and typical Quaker, who talked pleasantly with us, and smoked with enjoyment a short clay pipe the while." Here and there are references to the attitude of Friends in war time, and to "the fall of the old barriers of Quakerism before the onslaught of new conditions." Bayard Taylor died in Berlin, where he occupied the post of American Minister, in December, 1878. There are portraits of him in 1864 and 1877, and views of "Cedar-croft," his home near Kennett Square, from paintings by himself.

An account of a visit to "Cedar-croft," Bayard Taylor's home, appears in *The Westonian. A Magazine devoted to the Interests of Westtown* (Friends' Boarding School, in Pennsylvania), for First Month, where it is stated that the Pennsylvania poet's remains were brought to his old home, and taken thence to Longwood Cemetery. In the same magazine, J. Henry Bartlett writes on "Some Aspects of English Quakerism."

The value of Quaker ancestry and training, recognised by one who felt it right nevertheless to leave Friends, is exemplified in *The Life of Mrs. Albert Head*, by her sister, Charlotte Hanbury (London: Marshall, 8vo, pp. 286). Caroline Head was a daughter of Cornelius and Sarah Jane (Janson) Hanbury, and through her grandparents, Cornelius and Elizabeth Hanbury and Frederic and Sarah Janson, she was "brought at once into the atmosphere of the quiet, restful, solid, deeply spiritual Christianity of genuine Quakerism" (p. 1). Mrs. Head used to say, "What do we not owe . . . to our beloved parents' and grandparents' upbringing among the Friends" (*ibid*). Cornelius and Elizabeth Hanbury were both ministers, and lived at Stoke Newington, and later at Wellington, Somersetshire. The former died in 1869, and the latter in 1901, at Richmond-on-Thames, aged 108 years.² Cornelius and Sarah Jane Hanbury left Friends about 1863, and their daughter, Caroline, was "confirmed" in 1868. Mrs. Head lived an active, earnest, and useful Christian life. I met her several times on the committee having care of the work in the Moorish Room at Tangier, Africa, which the late Charlotte Hanbury³ originated and of which Henry Gurney, of Reigate,

² See her message to London Yearly Meeting of 1901 in the *Proceedings* of that year.

³ See *Charlotte Hanbury: An Autobiography*, edited by her niece, Mrs. Albert Head, 1901.

is now the Hon. Secretary. Mrs. Head died in October, 1904.

The relations between the Whitman family and Friends in general and Elias Hicks in particular are informingly described in *A Life of Walt Whitman*, by Henry Bryan Binns (London: Methuen; and New York: Dutton, 8vo, pp. 369). Of Whitman's parentage the author writes, "Whitman himself has described⁴ his grandmother, Naomi Williams, as belonging to the Quaker Society, but, upon inquiry, it does not appear that she was ever a member," although several members of the Williams family, of Long Island, were Friends; and of the relations of the family with Elias Hicks, we read, "Whitman's paternal grandfather was a friend of Elias Hicks, and thus, from both parents, the boy [Walt] inherited something either of the blood or the tradition of that Society;" and again, "When old Elias Hicks preached in the neighbourhood, they [including Walt] went to hear him, tending more to a sort of liberal Quakerism than to anything else." H. B. Binns devotes several pages to a notice of Elias Hicks and of the separation associated with his name,⁵ and there are references to Whitman's attitude towards such subjects as war, the continuity of revelation, simplicity of language, and, generally, the spiritual position taken up by George Fox. H. B. Binns lives at Letchworth, in Herts, and is a member of Hitchin Meeting.

Amory H. Bradford, D.D., of Montclair, N.J., writes, in his book, *The Inward Light* (London: James Clarke; and New York: Thos. Y. Crowell, 8vo, pp. 292), "Almost alone the Society of Friends has ventured to assert this truth, and to teach it as an article of religious faith. It has remained for the twentieth century to give to the Inward Light the attention which it deserves." The titles of three chapters, *viz.*, "The Inward Light," "The Immanent God," and "The Continuous Leadership of the Spirit," will give an idea of the contents of a book which is an interesting testimony to the spread of Friends' principles.⁶

⁴ See *Complete Prose Works*, 1901, p. 5.

⁵ Whitman's "Notes (such as they are) founded on Elias Hicks" will be found in his *Complete Prose Works* (Boston: Small, Maynard and Company, 1901), where there is also a portrait, reproduced from a painting by Henry Inman, about 1827. Whitman also wrote on George Fox.

⁶ For further proof of this spread, see *Collateral Testimonies to "Quaker" Principles*, by the late Mary E. Beck, a little book which might with advantage be brought up to date and reissued.

Our Missions, the organ of the Friends' Foreign Mission Association of London Yearly Meeting, has commenced vol. xiii. in a new form (London: 15, Devonshire Street, E.C., 4to, pp. 32). Caroline W. Pumphrey and Jane E. Newman have handed over the editorship to Mary Hodgkin, daughter of Jonathan Backhouse and Mary Anna Hodgkin, of Darlington. The principal articles deal with such subjects as Thoughts in Relation to Foreign Missions, School Girls in Syria, Christianity and the World Movement, The Healing of the Nations, Opium, etc.

Isaac Henry Wallis, of Mansfield, Notts, has written a volume of thirty-two poems relating to birds and bird-life, which he has entitled, *The Cloud Kingdom* (London and New York: John Lane, 8vo, pp. 174). Each poem bears the name of a distinct member of the bird-family. There are numerous illustrations. Both writer and publisher are members of London Yearly Meeting.

Albert Cook Myers has compiled two useful maps of *The Colonies in 1660* (Cleveland, O: Burrows Brothers). One depicts "Virginia, Maryland, and the Dutch and Swedish Settlements on the Delaware," and the other, "New England and New Netherland." Each map measures ten inches by seven inches. Numerous dates of settlement are given.

A new volume of foreign missionary life and work has just been published under the title of *Life in West China; Described by two Residents in the Province of Sz-Chwan*, (London: Headley, 8vo, pp. 248), written by Robert J. Davidson and Isaac Mason, missionaries of the Friends' Foreign Mission Association, with an Introduction by Dr. Timothy Richard, of Shanghai, Secretary of the Christian Literature Society, and Preface by Marshall N. Fox, organizing secretary to the F.F.M.A. The book is very fully illustrated, and contains several maps.

May Sturge Henderson, daughter of Joseph Marshall Sturge, of Charlbury, Oxon, author of "Unwoven Threads," "Three Centuries in North Oxfordshire," etc., has written on *Constable* in the "Library of Art" series (London: Duckworth; and New York: Scribner, 4to, pp. 239). The same author has sent out a collection of twelve short articles, entitled, *After his Kind* (London: Duckworth, 4to, pp. 215).

Walter Sturge, of Bristol, writes on "The Rathbones of Liverpool," in the *Friends' Quarterly Examiner*, First Month, 1906 (London: West, Newman & Co.; Philadelphia:

Henry N. Hoxie, 8vo, pp. 146). Other valuable articles in the domain of Quaker theology, education, foreign missions, Adult Schools, and general history also appear. With this number commences the fortieth volume of this important serial publication.

The Friends' Tract Association, of London, has issued No. 58 of its Envelope Series, under the title, *Has Prayer a Scientific Basis?* (London: Headley, small 4to, pp. 12), being the substance of an address given at Wanstead, by James Holden, a Friend of Wanstead Meeting, and locomotive superintendent of the Great Eastern Railway Company.

A fourth edition of *A History of the Friends in America*, (Philadelphia: Winston; and London: Headley, 8vo., pp. 246), by Allen C. Thomas, A.M., and Richard Henry Thomas, M.D., has recently appeared. "The whole has been thoroughly revised and brought down to the first of Ninth Month," writes A. C. Thomas, in a recent letter to me; "I am wholly responsible for all down to the nineteenth century, and for the last chapter. The nineteenth century is mainly the work of my brother, [the late] Dr. R. H. Thomas." The first chapter of twenty pages is occupied with the "Beginning in England," and then follow "Discipline and Doctrine," "Early Years in America," "The Eighteenth Century," "Divisions during the Nineteenth Century," "Period of Reorganization," etc. Many foot-note references are given, and there are addenda on statistics, bibliography, etc., with an Index. It is encouraging to notice the use made of the publications of the Friends' Historical Society—a proof of their value in providing data for the student and writer of Friends' history.

The first volume of *The Political History of England* (London and New York: Longmans, 8vo, pp. 528), comprising the whole period prior to the Norman Conquest, has been written by Thomas Hodgkin, D.C.L., author of "Italy and Her Invaders," "George Fox," etc.

The author of *A Quaker Wooing* (London: Hutchinson, 8vo, pp. 314), Mrs. Fred Reynolds, of Ilkley, Yorkshire, has kindly supplied me with some information respecting the events which form the background of her striking story. She writes:—

A Quaker Wooing is founded on facts preserved in my husband's pedigree, a valuable document, which goes back to the year 1377. For the purpose of my story, I have altered the date from the 17th to the 18th

century, but the incident as recorded in the aforesaid document is as follows :—“ John Ackroyd, of Folds House, married Alice Pollard, daughter of George and Grace Pollard, of West Close, near Padiham. George Pollard was with the army during the Civil War. Alice, their only daughter, was convinced of Friends' principles, and bore great persecution from her mother, who belonged to the Parish church. Ultimately both her parents became so far convinced of the same as to attend no other place of worship [than the Friends' Meeting House] for many years before their decease. George Pollard was buried in John Ackroyd's orchard, 20 viii., 1696, . . . John Ackroyd was 'educated at Burnley Grammar School, accounted a great scholar, having acquired a perfect knowledge of the Latin and Greek ; gave up preparing for the University, abandoned the services of the State Church, commenced attending Friends' meetings, was convinced of their principles, after travelling with a blind Friend, John Moor.⁷ He became a great and able minister of the Gospel. In Cornwall he preached in and through the streets. In 1711, he went to London to attend upon Parliament in the Affirmation Acts. He suffered imprisonment for conscience sake upwards of seven years on the whole.'”

The contrast between the Quaker Ackroyds and the worldly Holtes is very strikingly drawn, and “ Quaker John ” does not always have the best of it, as, *e.g.*, when Lady Holte and her daughter criticise his religious “ testimonies ” (pp. 23, 28, 157). The reader will soon form an attachment for Grace Ackroyd, blind as to the outward, but with clear spiritual vision.

I have received a copy of the second impression of T. Edmund Harvey's *The Rise of the Quakers* (London : Headley). It is to be regretted that the publishers did not see their way to allow space for an index, the absence of which greatly lessens the value of this handbook.

Caroline J. Westlake, of Southampton, the author of numerous short devotional studies, has written a little book, entitled, *Jehovah. Six Short Character Sketches illustrative of the Attributes of God* (London : Headley, small 4to, pp. 92).

In *Leighton Buzzard, Past and Present* (Leighton Buzzard, Beds.: Jackson, 8vo, pp. 106), there are portraits of John Dollin Bassett, Francis Bassett, M.P., and Theodore Harris, three Friends now deceased, an account of the Friends' Meeting House, and notices of Thomas Bradshaw, once reading master at Ackworth School, and other Friends.—George Newman, M.D. (editor of the “ Friends' Quarterly Examiner ”) has just issued his *Report of the Public Health of Finsbury*, 1905, as Medical Officer of Health for the Metropolitan Borough of Finsbury (London : Bean, large 8vo, pp. 239). George Masterman Gillett is chairman of the Health Committee, and William Reason, J.P., is mayor of the Borough. Above-named are Friends.—Dr. Sharpless contributes a valuable article on

⁷ For John Moore, see *First Publishers of Truth*, p. 336 ; he died in 1667/8.

"Presbyterians and Quakers in Colonial Pennsylvania" to *The American Friend* (Phila.), Second Month 1st.

Hertford and its Surroundings has just been added to "The Homeland Handbooks" (London: Homeland Association, 8vo, pp. 150). William Graveson, J.P., the writer, is a Hertford Friend.⁸ He gives a short account of John Scott, Quaker poet, of Amwell,⁹ and refers briefly to the Spencer Cowper trial at Hertford, to Friends in that town and Hoddesdon, etc.—*The Canadian Friend* (Newmarket, Ont.), of February, gives a vivid description of the late disastrous fire at Pickering College, with views of the building before and after.

The Australian Friend (Hobart, Tas., 105, Elizabeth Street), for 12mo. 27, contains an excellent portrait of Edwin Rayner Ransome, of London, who has been for many years clerk of the Continental Committee of the Meeting for Sufferings of London Yearly Meeting, and who is warmly interested in Friends in Australasia.

Wilson Marriage, J.P., of Colchester, Essex, contributes an article on "Jan Van Miggrode, the First Minister of the Dutch Congregation at Colchester," 1563 to 1573, with a portrait, to "*The Essex Review* (Colchester: Benham; and London: Simpkin) for January, 1906. This quarterly journal is edited, in part, by Charlotte Fell Smith.

The Adult School Year Book and Directory, new and enlarged edition, is just out (London: Headley, small 8vo, pp. 70). It contains a Monthly Calendar, Bible Lessons, Brief History of the Movement, and other valuable information, also eight portraits of Leaders (Joseph Sturge, William White, James H. Barber, and Hannah Cadbury, deceased, and the following living workers, William Chas. Braithwaite, Arnold S. Rowntree, Edwin Gilbert, and Mrs. Mackenzie).—Principal W. E. Blomfield, B.D., of Rawdon Baptist College, has issued (London: Headley, 8vo, pp. 8), his address on *Adult School Work*, read at the Baptist World Congress, held in London, 1905.—Rachel Juliet Fox, of Falmouth, Cornwall, contributes an article entitled, "A Plea for Mysticism once more," in the January number of the *Hibbert Journal* (London).

The *Friends' Intelligencer*, of Philadelphia, for First Month 20, contains the commencement of an article by Henry W. Wilbur on "The Last of the Logans." Brief notices are given of James Logan and his son, William, and these are followed by a longer account of William's son, George, who married Deborah Norris (see THE JOURNAL, ii. 9).—A copy of the certificate of removal to America granted to William Penn, by the Monthly Meeting held at Horsham, Sussex, in 1699, appears in *The Friend* (Phila.) of First Month 20. The same number contains an article on "Early Friends at Youghal, Ireland."—*The Young Friends' Review* (London: Headley, 8vo, pp. 36) for February contains the first portion of an article on Samuel Fisher, written by Emily J. Hart, of Scalby, Yorks. The same periodical contains "A Brief and Serious Warning," written by Ambrose Rigge, in 1678, and useful articles of modern date.

The Graphic (London) for December 2nd, has a portrait of the late Henry Edmund Gurney, of Reigate.

Books for review, and any information suitable for this article, will be welcomed. NORMAN PENNEY.

⁸ Samuel Graveson, of Ashford, Kent, brother of the above, wrote *The Chalfont Country, South Bucks*, in the same series.

⁹ A longer notice of John Scott, and references to George Fox, William Penn, John E. Littleboy, George B. Burgin, the novelist, and other Friends, may be found in *Highways and Byways in Hertfordshire*; 1902.