

Friends in Current Literature.

The first *Bulletin of Friends' Historical Society of Philadelphia* (Phila : Leeds and Biddle, 8vo, pp. 48) is to hand. It contains an Introduction by the President of the Society, Dr. Isaac Sharpless, articles by Amelia M. Gummere and Joshua L. Baily, and other matter. A. M. Gummere's article, "An International Chess Party," shows, in a forcible manner, the influence which such Friends as Dr. Fothergill, David Barclay, and others, exercised in public affairs during the period when the relations between the Mother Country and her American Colonies were very strained. Joshua L. Baily's paper is entitled, "The Progress of the Temperance Cause among Friends of Philadelphia," and is full of interesting reminiscences of action in reference to this important subject. The Society does not propose at present to publish its *Bulletin* at stated times. I feel doubtful whether there is yet room for another periodical of the same kind as THE JOURNAL, though the increasing interest taken in Friends' history on both sides of the Atlantic may, in time, warrant two independent publications.

Headley Brothers have just published another cheap edition, the sixth, of *Early Church History*, by Edward Backhouse and Charles Tylor, 8vo, pp. 292.

Poor Raoul and other Fables is the title of a little book by T. Edmund Harvey, M.A. (London : Dent, small 4to, pp. 48).

A selection from the poems of John Greenleaf Whittier has been made by Arthur Christopher Benson, son of a late Archbishop of Canterbury, and the compiler has contributed an Introduction (London : Jack, 8vo, pp. 283). He says, "Whittier stands out as probably the most aboriginal among the poets of America. . . . The American can lay his hand on Whittier and say that this poet, at least, is a pure and ingenuous production of the very soil and climate of the country. . . ." There is a portrait of the poet, and several illustrations. Among the latter is one intended to represent the breaking up

of a Friends' meeting, in which persons are seen shaking hands in all parts of the house ; the poet's words,

The elder folks shook hands at last,
Down seat by seat the signal passed,

in "The Meeting," might, however, be so interpreted by one not versed in Quaker methods.

Henry E. and Rachel M. Clark. A Memoir by one of their Daughters (Edith M. Clark) is a new record of missionary life, published by Headley Brothers (8vo, pp. 95). Henry E. Clark and his wife, with their two little girls, sailed for Madagascar in 1871, and their connection with Friends' mission work on that island lasted to the end of their lives. R. M. Clark died on the island in 1904, while on a visit with her husband, and H. E. Clark's decease took place at his home at Doncaster, in 1906.

In *McClure's Magazine* for November there is a twelve-page article on "The Hanging of Mary Dyer," by Basil King, which is admirably written and should be widely read. The three accompanying coloured illustrations are from paintings by Howard Pyle, and represent Mary Dyer speaking in a meeting, standing before Governor Endicott, and being led forth to death ; they are striking and beautiful. The introduction of the renunciation by "Jeffrey Pryde" of his Friends' principles on the scaffold brings out in sharp contrast the fortitude of Mary Dyer, but is there historical foundation for any such sad fall from Truth ?

Lewis H. Berens has dedicated his new book, *The Digger Movement in the Days of the Commonwealth, as revealed in the Writings of Gerrard Winstanley, the Digger, Mystic and Rationalist, Communist and Social Reformer* (London : Simpkin, 8vo, pp. 259), to "the Society of Friends (the Children of Light), to whom the World owes more than it yet recognises . . ." When preparing his book, Mr. Berens was in frequent communication with D, but he failed to find any reference to Winstanley in the writings of early Friends, although the opponents of Quakerism noted a resemblance between the followers of Winstanley and Fox.¹ The author,

¹ See Bennet's *Answer*, 1711 ; Dean Coomber's *Christianity no Enthusiasm*, 1678 ; and for further particulars of Winstanley, see Trevelyan's *England under the Stuarts* ; also *Wisdom of Winstanley the Digger*.

however, states his belief that the "most characteristic tenets and doctrines of the early Quakers" were drawn from Winstanley's writings. There were Friends named Winstanley living in Gerrard's native county of Lancaster, see *THE JOURNAL*, ii. 100, and Robson MSS. in D.

Some Little Quakers in their Nursery (London: Simpkin, 8vo, pp. 112), illustrated by the author,² is a delightful word-picture of infant Quaker life some half-century ago, as it was manifested at home, at school, at meeting, in the street and on other occasions.

John Dalton, by J. P. Millington, M.A., B.Sc., appears in "English Men of Science" series (London: Dent; and New York: Dutton, 8vo, pp. 225).

M. Elizabeth Brockbank's illustrations in Headley's reprint of *The Children's Meeting*, by M. E[ngland], are excellent, and are sure to help the circulation of this little narrative, founded on the words of Thomas Curtis, "Our little children kept the meetings up when we were all in prison, notwithstanding that wicked justice."

Helen (Cadbury) Alexander's life of her father, *Richard Cadbury, of Birmingham* (London: Hodder, 8vo, pp. 448), is a worthy record of a valuable life. It is a very readable book, of sustained interest from first to last, and is well illustrated. The author says,

In a life overflowing with work and activities of all kinds, Richard Cadbury found time to compile a book, which is now valued as one of the family's greatest treasures. It is a large, solidly bound volume, entitled, "The Cadbury Pedigree," and contains the details of family history which were thus collected for the first time in comprehensive form. From early manhood to the last year of his busy life, Richard Cadbury studied the records of his ancestors with thoroughness and affection . . .

Unhistoric Acts: Some Records of Early Friends in North-East Yorkshire, by George Baker, of York, is an excellent example of what research can do to illustrate the history of a family (London: Headley, 8vo, pp. 242). A large amount of valuable information has been brought together and set forth in this book, both in the text and in the numerous illustrations by Joseph Walter West, R.W.S., Adelaide Hoyland, Fanny Elizabeth Baker, and by means of photographs by the author, which adorn

² The authorship is known, but I respect the author's wish to remain anonymous.

this volume. The Baker family, naturally, occupies considerable space, but members of the Hartas, Hedley, Fletcher, Thistlethwaite, Bowron, Pearson, and other families receive full treatment. Various family manuscripts, as *e.g.*, Caleb Hedley's account of his journey to the Yearly Meeting in 1770, Sarah Hedley's memoranda of rather later date, and Joshua Hedley's journal of 1815, supply lively touches of every-day life in bye-gone periods. The author's desire to illustrate his history from contemporary events has led him somewhat unnecessarily far afield, as in the case of the long account of the last days of John Wesley (p. 75).

Headley Brothers have just published a collection of essays by Maria Catharine Albright, of Birmingham, with the title, *The Common Heritage* (8vo, pp. 137). The essays are as follows: The Open Secret, The Significance of Beauty, The New Comer, Claimants for the Heritage, The Throes of Earth, Incarnation, The Storehouse, The Eternal Now.

John J. Cornell, member and Minister of Baltimore Yearly Meeting, Park Avenue, has written his *Autobiography* (Baltimore, Md.: The Lord Baltimore Press, large 8vo, pp. 498). It contains "an account of his religious experiences and travels in the ministry" over many years. I have not had an opportunity to study this portly volume, but one extract (p. 383) will show the extent of the author's labours:—

I stated that in the past fifteen years I had visited all the Meetings of Friends of our branch in the United States but two, had attended each of the Yearly Meetings at least three times, and this had involved 50,000 miles of travel by public conveyance, and had taken fully three years of the fifteen of time.

The book is "dedicated to my beloved wives, Judith H. and Eliza H. Cornell," and contains portraits of the author taken at various ages, and a view of his home at Mendon, N.Y.

The Literary Causerie of *The Academy* (London) of July 28th, has Robert Barclay and his "Apology" as its subject, and is written by a lineal descendant, Edward

Jaffray. The author deals principally with the address to King Charles II. One of the several paragraphs quoted is described as "grand and dignified, if stilted," and the summing up represents Barclay as "a great master of English."

A Directory of New York Yearly Meeting (Rutherford Place) has reached me. It is a useful little publication, giving brief statements of the various activities of the Yearly Meeting, and lists of members under Monthly and Preparative Meetings.

"William Penn was born in his father's house 'upon Great Tower Hill, on the east side, with a court adjoining to London Wall,' in 1644." "At No. 21, 'the house on the south-west corner of Norfolk Street, Strand, the last house in the street, and overlooking the river' (the site of which is now occupied by the Arundel Hotel), William Penn lived for a time." I insert the above on the authority of Elsie M. Lang's *Literary London* (London: Laurie, 8vo, pp. 349).

The following appears in *Old Norfolk Inns*, by G. A. B. Dewar, London, 1906:—"The Star Hotel of Yarmouth is a house of little distinction. . . . The Nelson room upstairs has carved panelling nine feet high, black almost as bog-oak. . . . It is called the Nelson room merely because Keymer, a member of the Society of Friends, which still meets there each year, was allowed to paint a portrait of Nelson, still hanging on the wall." ³

On the general subject of Anti-slavery, Sir Harry Johnston, in his book on *Liberia* (London: Hutchinson, 2 vols., 4to, pp. 1183), commends the work of Friends; but, with one exception, the connection of individual members of the Society with the early history of the country is not referred to. This omission has been noticed by several interested persons, and some study of the lives of Samuel Gurney, Hannah Kilham, Eli and Sibil Jones, and others is proceeding in D., with a view of supplying the omission. The exception above-mentioned is given in the following words (p. 155):—

³ Annie Youell, of 1, Broad Row, Yarmouth, informs me that she never heard of Yarmouth Friends meeting in the "Star" room, but she knows the name of Keymer as that of an artist. Was he a Friend, as stated above?

In 1835, the Pennsylvania Young Men's Society⁴ interested itself in the emigration to Africa. It was a Quaker organisation, and had very practical ideas on the subject of colonisation. This Pennsylvanian body therefore dispatched to Liberia one hundred and twenty-six Negro colonists, who were entirely men of their hands—blacksmiths, carpenters, potters, brickmakers, shoemakers, and tailors. . . They were bound by vows of total abstinence. . . Strong efforts were made to obtain for the Pennsylvania Young Men's Society tracts of land at Grand Basā. The Basā chief, Joe Harris, was induced to sell an island in the St. John's River in front of Edina. Here the one hundred and twenty-six emigrants sent out by the Quakers established themselves in a village called Port Cresson. But the Spanish slave traders, who still possessed great influence over the Basā chiefs, incited them to attack this Liberian settlement. The head of the little colony at Port Cresson refused to resort to arms. Consequently, when his settlement was attacked by the Basā people, eighteen of the colonists were killed, the houses all destroyed, and the rest of the colonists were obliged to flee for their lives to Edina. But another Basā chief, Bob Gray, was faithful to his engagement towards the Liberian Government. He assisted the settlers of Edina to repel the people of Joe Harris, and even to frighten the latter into suing for peace. Joe Harris himself rebuilt the Quaker village on a site farther to the north on the St. John's River, where it received the name of Basā Cove.

Women's Work and Wages. A Phase of Life in an Industrial City, is the title of a new book dealing with industrial problems, prepared by Edward Cadbury (of Birmingham), M. Cécile Matheson, and George Shann, M.A. (London: Unwin, 8vo, pp. 368). The book is dedicated to Dorothy (Mrs. Edward) Cadbury.

The American Friend, 8 mo. 30, contains an Account of the opening of Western Yearly Meeting in 1858, from the pen of William Wood of New York. In the same paper, dated 12 mo. 6, there is an article by Amelia M. Gummere on "England at the Time of Fox."

The Independent Review, London, October, has an article by Joseph Marshall Sturge, of Charlbury, on West Indian Slavery.

The Contemporary Review, London, October, contains an article by Maurice Gregory on "Polygamy and Christianity."

The Westonian, Westtown, Pa., for Tenth Month, contains a lively article by Joshua L. Baily, on "Personal Reminiscences" of school-life at Westtown from 1838.

There is a useful ten-page biographical sketch of Countess Conway, of Ragley Castle, who was convinced of Friends' principles in the early days, in *The Gentleman's Magazine*, for November, under the title of "A Pupil of Van Helmont the Younger."

⁴ I have not been able to obtain information of a Society so-named, but George Vaux, of Philadelphia, in answer to inquiries, has sent some particulars of the Pennsylvania Colonisation Society, which undertook the colonisation in Africa of American negroes, but which has now, I gather, ceased operations. It does not appear that Friends were specially prominent in its management.

A twelve-page article by T. Edmund Harvey, entitled, "The Failure and Hope of the Church," appears in *The Social Mission of the Church*, edited by C. Ensor Walters (London : Law, 8vo, pp. 219).

Extracts from William Penn's *Some Fruits of Solitude* have appeared in "The Leaves of Life Series" (London : Foulis, oblong, pp. 105). They form a dainty little book, printed in two colours.

An interesting *Companion to Thomas à Kempis and the Imitatio Christi* has been written by Frederick Goldsmith French (London : Marlborough, 8vo, pp. 61). The author is a Baptist minister, at Lee, Kent ; he came into touch with Friends while residing at Hitchin. Woolman and Whittier are quoted and Fox and Penn referred to.

Mary O'Brien Harris, D.Sc., a member of London and Middlesex Q.M., has written a little book, entitled, *Seasonal Botany* (London : Blackie, small 8vo, pp. 56).

A story entitled, "The Weavers," written by Sir Gilbert Parker, M.P., is coming out in *Harper's Magazine*. The so-called Quaker characters and the Quaker setting of the story are quite unlike any phases of Quakerism known to me.

A portrait of Edward Verrall Lucas, the well-known writer, a member of London Y.M., appears in *The Review of Reviews*, for October.

Ernest E. Taylor, of Malton, Yorks, is rendering valuable service to the cause of Friends' literature. Under the auspices of the Yorkshire 1905 Committee, of which he is hon. sec., he has published several pamphlets, including *What does the Society of Friends Stand For?* by William C. Braithwaite ; *For Fellowship and Freedom*, by Joan M. Fry ; *Applied Christianity and War*, by Joshua Rowntree ; *The Spiritual Legacies of George Fox*, by Charles H. Spurgeon ; *The Test of a Church*, by Rufus M. Jones ; *The Lay Ministry*, by J. Wilhelm Rowntree.

Charles W. Dymond, F.S.A., of Sawrey, S.O., Lancashire, proposes to issue by subscription, a volume of about 120 pages, entitled *Memoir, Letters, and Poems of Jonathan Dymond*, the well-known author of *Essays on Christian Morality*. The price will be 3s. 6d. (postage extra). Prospectuses and order forms may be obtained from the author.

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.