

## Friends in Current Literature.

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The enterprise of Headley Brothers, the Quaker publishers of 14, Bishopsgate Without, London, E.C., is again evidenced by their publication of a beautiful photogravure of *A Silent Meeting*, by J. Walter West, R.W.S. The picture, which measures 21ins. by 15ins., can be obtained in two states: Japan proofs, signed and numbered, for two guineas, and lettered prints for one guinea. The picture can also be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

In these restless days it is refreshing to look at the calm and quietude depicted here, an outward stillness so profound that a robin has ventured onto the floor of the house, without disturbing any of the worshippers save a little girl who has turned her head to watch its movements, or being itself disturbed. The period represented would probably date back one hundred years; the arrangement of the house reminds us of Jordans in Buckinghamshire.

Headley Brothers' *Catalogue*, with particulars of New and Forthcoming Books, should be in the hands of book buyers. Many of the publications of this firm may be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

*The Story of the York Adult Schools* has been compiled by Frederick John Gillman, in connection with the recent Jubilee celebrations of the York Schools. The book is illustrated with numerous portraits of early workers, groups of scholars, and school buildings (including a beautiful half-tone illustration of the premises in Lady Peckitt's Yard). Joseph Rowntree writes an Introduction.

*The Atlantic Monthly*, October, contains a charming article by President Sharpless, "A Pennsylvania Quaker Boy," descriptive of the everyday life of the early immigrant.

"The father was an autocrat, a kindly and wise one whose commands were never questioned. 'John,' said he to his boy at the table, 'John, hold thy plate.' 'I don't want that, father,' faltered the boy. 'I did not ask thee what thee wanted; I told thee to hold thy plate'; and John took what was offered, and ate it without a word. If too wet to go to the field, father and John could pull weeds in the garden. John did not understand why this was not as wet as the field, but father said not, and John accepted it as true. When too cold for other work, you could pick stones in the field. Again John could not understand why

prizing up stones frozen into the ground, with gloveless fingers, was not as cold as anything else ; but father said it was cold-weather work, and when John got home-sick at boarding school he sadly reflected that if only he could go home he would gladly even pick stones with the thermometer at freezing."

*The Quakers as Makers of America.* This pamphlet by Dr. David Gregg has been issued in a third edition by Friends' Book and Tract Committee, of New York.

The autobiography of Luke Woodard (1832 —) has been published under the title : *Sketches of a Life of 75* (Richmond, Ind. : Nicholson Brothers, 8 by 5½, pp. 246). This lively recital of a Minister's life and service introduces the reader to the revival among Friends in the West about 1858, the subsequent holding of General Meetings in various sections, and numerous other items of interest, "biographical, historical, and descriptive," referring to Friends on both sides of the Atlantic.

A massive volume of family history and genealogy has recently made its appearance : *The Langstaffs of Teesdale and Weardale ; materials for a history of a yeoman family, gathered together by George Blundell Longstaff, M.A., M.D., Oxon., F.S.A.* (London : Mitchell Hughes, 11¼ by 9½, pp. 1-176, with appendix, pp. i.-ccclxxix.) Dr. Longstaff and his collaborators must have worked long and arduously in the preparation of this monumental work ; there are numerous allusions to Friends, including extracts from M.M. minutes. One chapter, "The Quaker Contractor of Auckland," must receive separate notice in THE JOURNAL. The sixty-seven pedigrees which conclude the book give particulars of the following north-country Quaker families, viz. : Longstaffe, Raylton, Richardson, Dixon, I'Anson, Backhouse, Pease, and Coates.

*The Connoisseur*, for September, contains the following among its notices of recent book-sales : Visscher's "Map of New Belgium and New England," which had belonged to William Penn, and bore his endorsement to the effect that this was the map by which the bounds between Lord Baltimore and himself had been settled, realised £122. . . . A pamphlet of twelve pages, "A Letter from Dr. Moore,"<sup>1</sup> printed in 1687, small 4to, noticeable chiefly from the fact that the preface was written by William Penn, realised as much as £155. In his preface, Penn states that he is publishing the "Letter" to show the condition of the Colony of Pennsylvania, founded only some six or seven years previously, and "to serve for answer to the idle and unjust stories that the malice of some invent, and the credulity of others prepare them to receive against it, which is all the part I take in this present publication."

*Inquiries into Human Faculty*, by Francis Galton, F.R.S., has recently been reprinted in "Every Man's Library." Regarding Friends the author, a descendant of Friends,<sup>2</sup> writes :—

"I may take this opportunity of remarking on the well-known hereditary character of colour-blindness in connection with the fact that it is

<sup>1</sup> This is in Smith's *Catalogue*, but it is not in D.

<sup>2</sup> See *The Lloyds of Birmingham*, p. 129.

nearly twice as prevalent among the Quakers as among the rest of the community, the proportion being as 5.9 to 3.5 per cent.<sup>3</sup> We might have expected an even larger ratio."

The intermarriages of Friends and their objections to the fine-arts are adduced as reasons for this large proportion of colour-blindness.

Then follow statements which should not appear in a book which purports to be "brought up to date," and "revised by the author," the contrary being now the fact:—

"Quakerism is a decreasing sect, weakened by yearly desertions and losses, especially as the act of marriage with a person who is not a member of the Society is necessarily followed by exclusion from it."

A twelve-page biography of Elizabeth Fry appears in *A Book of Noble Women*, by E. M. Wilmot-Buxton (London: Methuen, 7½ by 5½, pp. 307, price 3s. 6d.).

Headley Brothers have published a fourth edition of *Quaker Strongholds*, by Caroline Emelia Stephen (7½ by 5, pp. 172, 1s. and 2s. 6d.) The author contributes a preface to this edition, but otherwise there are few alterations from former editions.

This book has found a place with many, inside the Society, outside, and "on the fringe." Theodore Waterhouse (1838-1891) writes,<sup>4</sup> "Most of it I like exceedingly. . . The parts I like best are those which deal with such features of Quakerism as are not necessarily peculiar to Quakers, though Friends have insisted upon them more strongly than most. . . An admirable chapter on Worship and Prayer."

*The Connoisseur*, London, for September, has an illustrated article on "Patience Wright,<sup>5</sup> Modeller in Wax," written by C. H. Hart, of Philadelphia. Patience Lovell was born in 1725, of Quaker parentage, in Bordentown, N. J., and died in London, 25th March, 1786. "When twenty-three she married Joseph Wright, who, a score of years later, died, leaving her a widow with three children. . . Being left by her husband with small means she made herself known by her small portraits in wax. She sought a wider field for her abilities by removing to London in 1772, where she soon became the rage, not only for her plastic work, but also for her extraordinary personal qualities, which drew to her rooms all the social and political leaders of the day." Her model of Lord Chatham is in Westminster Abbey.

A note to above article states that "James Claypoole, 'face painter,' born in Phila., January 22nd, 1720, is the first native-born American artist. He was a grand-nephew of Cromwell's son-in-law, John Claypoole." His grandfather was James Claypoole, who emigrated to America in 1683, and whose brother, John, married Elizabeth, daughter of the Protector. See Graff, "Claypool Family"; "The Friend" (Phila.), vol. 27 (1854), p. 172; Newport, "Eudemon," 1901, p. 513; Gummere, "The Quaker," 1901, p. 146.

<sup>3</sup> He cites *Trans. Ophthalmological Soc.*, 1881, p. 198.

<sup>4</sup> *Notes on his Life*, by Sir Edward Fry, 1894.

<sup>5</sup> For a query respecting her, see THE JOURNAL, iv. 6.

The peace lecture delivered by H. S. Perris, M.A., at the recent Summer School of the Free Churches, now appears separately as *The Cult of the Rifle and the Cult of Peace* (London: Clark, 7½ by 5½, pp. 61, 1s. net). Dr. Rendel Harris introduces the book to its readers.

*A Book of Thoughts, in Loving Memory of John Bright*, by his daughter, Mary B. Curry, comes to us now in a third edition (London: Headley, 6½ by 4½, pp. 384, 4s. 6d.) It consists of extracts for every day of the year; "some of the prose extracts are taken from books marked by John Bright's own hand, whilst many of the poems . . . will be recognised as his favourites by those who knew him." The extracts are clearly printed on thin paper, and nicely bound.

The paragraph in *The Gentleman's Magazine*, respecting Hannah Lightfoot, referred to in the last JOURNAL (iv. 159), is nearly the same as chapter v. of *Farmer George* (London: Pitman, 2 vols., 9 by 6, pp. 295 and 317) by the same author, Lewis Melville. In *Farmer George* there is a portrait of "Miss Axford (supposed to be a portrait of Hannah Lightfoot)," by Sir Joshua Reynolds. The minutes of Westminster Monthly Meeting dealing with Hannah are printed in Beck and Ball's "London Friends' Meetings," p. 255. As a result of the paragraph in THE JOURNAL, several communications have reached the Editors from, or relating to supposed descendants of H. L.

A new edition of the *Catalogue of the Books and Pictures in the Friends' Institute, London*, has been prepared and issued. (London, 13, Bishopsgate Street Without, E.C., 7½ by 5, pp. 186.) The Institute is rich in literature on a considerable variety of subjects, and also possesses a large number of portraits and photographs of deceased Friends and views of many places of Quaker interest. Copies of the *Catalogue* may be had, free of cost, by members of the Institute, on application to William Frederic Wells, Hon. Sec.

"Lake Mohonk and its Conferences" is an article by Herbert W. Horwill, M.A., in *The Quiver*, for November. We read:—

"The history of these assemblies involves an unusual biographical story. They were founded by twin brothers, Alfred H. and Albert K. Smiley, born of a Quaker family in Maine, in 1828. The two youths went to school and college together, and it is said that until the marriage of the former in 1856 they shared every article in their possession. For several years they were joint principals of a Friends' Boarding School, at Providence, Rhode Island. Then, with characteristic American readiness to turn from one occupation to another, they became hotel-keepers. In 1869, Mr. Alfred Smiley . . . bought Lake Mohonk ("the Lake of the Sky"), with a property of 300 acres. . . . He was joined later by his brother. . . . The total property now covers 5,000 acres. . . . From the first, the proprietors have refused to provide any intoxicating drink, and prohibited dancing and card-playing. A few years ago the then Governor of New York State, who had been staying at Lake Mohonk, gave orders for his departure on a Sunday. Mr. Albert Smiley told him that it was against the rules. 'But this is my team,' expostulated the Governor.' 'The team may be yours, but the roads are mine,' was the firm rejoinder. Somehow, a Quaker upbringing teaches a man how to put his foot down."

Alfred H. Smiley died in First Month, 1903, since which time his brother has continued the work, with the assistance of his nephew, Daniel Smiley. Conferences on the Indians have been held yearly since 1882, and Arbitration Conferences since 1895. Reports of all these meetings are on file in *D.*, the run of Arbitration reports from 1895 to 1904, extra-illustrated with photographs of some of the chief speakers, having been presented by Joshua L. Baily. An article on the Californian homes of the Smiley brothers appeared in "The Friend" (Lond.), vol. 44 (1904), p. 199.

May Sturge Henderson, of Oxford, has published, through Methuen and Co., London, a new biography, *George Meredith: Novelist, Poet, Reformer* (pp. 325, 6s.).

*On Life's Highway* is the title of a collection of short sketches by (Mrs.) J. E. Maynard (London: Headley, 7½ by 5½, pp. 94, in artistic cover, 1s.). The author, who is a daughter of the late John Grubb Richardson, of Bessbrook, Ireland, but not now a Friend, states that the sketches are taken from her personal experience. The book is dedicated to the author's mother, Jane M. Richardson, of Moyallon House, Gilford, Ireland.

Henry Bryan Binns has written on *Botticelli*, in the series of monographs, "Masterpieces in Colour." (London: Jack; and New York: Stokes Co., 8 by 6½, pp. 77, 1s. 6d.)

*Blood against Blood* is a strong indictment of war, with a forcible contrast of "War Carnal; a Madness which Worldlings deem Wisdom," with "War Spiritual: a Wisdom which Worldlings deem Madness," by Arthur Sydney Booth-Clibborn (London: Headley, 7½ by 5, pp. 170, 1s. net.). The author traces his descent from two well-known Friends, Col. David Barclay, of Scotland, and John Clibborn, of Ireland.

*The American Pilgrim's Way in England to Homes and Memorials of the Founders of Virginia, the New England States, and Pennsylvania, etc.* (London: The Fine Art Society, 10 by 8, pp. 376, 20s.) is a beautiful volume, written by Marcus B. Huish and illustrated by Miss Elizabeth M. Chettle. Chap. xiii. (pp. 24) is devoted to a chatty account of "The Founder of Pennsylvania—William Penn," containing the very doubtful statement: "it is more than probable that it was due to his future wife that he too became a Quaker." The chapter is illustrated by reproductions of water colour drawings of Broyle Place, near Ringmer, Sussex, residence of Sir Wm. Springett; of King's Farm, Chorley Wood, Bucks, where W. P.'s first marriage took place; of Warminghurst, *i.e.* the farm buildings which are all that remains of the mansion; of the Blue Idol Meeting House, Thakeham, Sussex; and of Jordans, Bucks; and by several other pictures. The name of Penn's first wife is uniformly mis-spelled, *Guilielma*.

Two books prepared by Sir Alfred E. Pease, Bart., of Guisbrough, Yorks., have just appeared. One is *The Diaries of Edward Pease, the Father of English Railways* (London: Headley, 9 by 6½, pp. 407, 7s. 6d.).

The compiler has given us numerous extracts from the diaries of Edward Pease, of Darlington (1767-1858), his great-grandfather, covering the years 1824, 1838-1851, and 1853-1857. Sir Alfred Pease says, in his Preface, "I have hesitated before placing my prosy old ancestor in the public stocks, perhaps to be pelted by scoffers and critics. Yet Edward Pease's life, however uneventful, narrow, and peculiar it may seem, was devoted to his conception of his duty to his God and his neighbour." The Diaries are preceded by a discourse on Quakerism from the view-point of the editor, and by biographical sketches of Edward Pease and his wife, Rachel Whitwell (1771-1833). Many subjects of interest pass before the reader: family matters are introduced, some of them hardly suitable for publication; the references to George Stephenson and to the introduction of steam-traction are very informing; records of religious visits, frequently undertaken as companion to his son, John Pease, introduce the readers to numerous noted Friends; and there are frequent passages referring to his and his sons' commercial undertakings, and other happenings in the world around him. The period in which Edward Pease lived was one of much introspection and repression; his Quakerism was of a severe order, and modern innovations caused him much concern. His love for wife and children was abounding and full, and the death of his wife, and of other members of his family, are referred to with deep feeling.

Over forty pages of Appendices enlarge on some subjects referred to in the Diaries, and there is a good index. About a dozen illustrations are scattered through the volume, including portraits, views, and facsimiles. A slip has been made on page 187—the funeral was that of Rachel, wife of Thomas Pumphrey, not of the latter, who died in 1862.

The other book is *Rachel Gurney of the Grove* (London: Headley, 9 by 6, 18s. 6d. net). Rachel was daughter of Joseph and Jane (Chapman) Gurney, of Lakenham Grove, Norwich, where she was born in 1794. She died, unmarried, at Nice, in 1817. Her younger sister was Emma, wife of Joseph Pease, M.P., of Darlington, and grandmother of the editor. The book is a delightful record of a life of varied and quiet pleasures, a record mostly presented in correspondence between various members of the Gurney family. The eight portraits in colours are beautifully produced.

These two books forcibly remind us of the changed conditions under which we live to-day as regards religious biography.

The Friends' Social Union, 1, Woburn Square, London, W.C., has issued a useful compendium of information, entitled, *Books to Read on Social and Economic Subjects* (London: Headley, 2½d., post free).

Several historical articles of importance appear in the *Friends' Quarterly Examiner*, dated Tenth Month. Joseph J. Green writes on "Marshes and Meads," and places before us events in the life of Richard Marsh (c. 1630-1703/4), of Bristol and London, early Friend, and of his descendants, one of whom, his grand-daughter, Ruth Marsh, married in 1699, Richard Mead, M.D., "one of the most illustrious men of his age," but not a Friend. William Tallack introduces us to Friends of Hitchin,

including Francis Lucas, poet and ex-Friend ; John Thompson, collector of Quaker Literature ; Alfred and William Ransom, horticulturalists ; Isaac Brown, Joseph P. Drewett, Isaac Sharp, B.A., educationalists ; Joseph S. Sewell, James Hack Tuke, Charles Linney, Watson Grace, and Dr. William Wilson, connected with foreign missions ; and Thomas Shillitoe and Benjamin Seebohm, travelling Ministers. Josiah Newman has a valuable article on "The Family of John Eckley," of Herefordshire and Pennsylvania. John Eckley (1652-1690) was "the friend and companion of William Penn, who made him one of the first provincial Judges of Pennsylvania, and afterwards, at the age of thirty-four, one of the five eminent Friends who formed the Commissioners of State." The Eckley family was connected with the families of Vaston, Young, Lloyd, Goode, Lort, Prichard, Burge, etc.

Joseph Stephenson Rowntree, M.A., of Harrogate, has written a little book entitled, *The Sincere Desire. A Study in Prayer* (London : Headley, 7½ by 5, pp. 61, 6d.). The six chapters deal with the Definition, Origin, Perplexities, Conditions, and Object of Prayer, and with the Lord's Prayer.

Headley Brothers have just published for the Central Education Committee of London Y.M., a collection of *Notes of Sunday Talks with Children* (7¼ by 4¾, pp. 174, 1s. 6d. net). These talks were prepared by Freda Seebohm and Edith Sheppard for their class of Friends' children at Hitchin. They cover a considerable amount of ground, as indicated by the following selection from the fifty-two chapter-headings :—The Object of the Class, Quietness, Two Kinds of Truthfulness, Sacrifice, The Parable of the Sower, Charles Lamb and the Quakers, Yearly Meeting, James Naylor, Jonah, Abt Vogler, George Fox, Leadership, etc.

A very dainty edition of *Snowbound*, by John G. Whittier, with illustrations by Adelaide Hoyland (8 by 5½, 1s. net), has just been brought out by Headley Brothers, in connection with the Centenary of the poet's birth.

*Quaker and Courtier. The Life and Work of William Penn*, by Mrs. Colquhoun Grant (London : Murray, 9 by 6, pp. 259, 10s. 6d.). A perusal of this volume gives the impression that it has been hastily put together, without careful verification of all statements made. A very serious mistake occurs on page 48, where the author writes, "They [the Quakers] admitted two ceremonies—water baptism and the Lord's Supper, the first being the way of initiation into the Church, the second the means of maintaining communion with it ; but they held that inward revelation alone could free the soul from sin," etc. On page 50 we read, "Meetings for discipline were called quarterly, but ended by becoming monthly ones" ! and again (page 52), "A yearly meeting was held in London in 1675, for the purpose of assistance in cases of suffering for conscience' sake, and this practice continued to be observed till 1797." Why 1797 ? Of George Fox our author writes (page 90), "The sect, who at first had gathered round him, did not long entrust the defence of their principles to such a senseless enthusiast as George Fox, who, however, con-

tinued to preach till he was imprisoned at Nottingham in 1649," although she has previously stated (page 49, see also page 182) that "his followers blindly imitated their founder's habits." The Fotherly, Tichbourne and other families, who, according to Thomas Ellwood, resided in Buckinghamshire, appear to have been transferred *en bloc* to the neighbourhood of "the ancestral home of the Springetts," *i.e.* Sussex, (page 118). The laird of Ury, referred to by Whittier, was Captain David Barclay, and not his son, Robert, as stated on pages 184, 185. Surely William Penn never wrote to Sir John Rhodes, "I will be thy eternal crown, if thou art faithful" (page 123)? The exercise of a little more care would have prevented the not infrequent mistakes in names, as *e.g.* *Mary Penington* becomes, throughout the book, *Maria Pennington*, *Christian Molleson* appears as *Christiana Molteson* (page 183), *Amyrant* as *Anyraint* (page 17), *Thomas Lower* as *Thomas Lowther* (page 148), *Pennsbury* as *Pennsburg* (pages 153, 173), *J. J. Green*, as *T. T. Green*. The author of "*Memories of Jordans*," *W. H. Summers*, is invariably given as *Sumner*, and his book as "*Memoirs of Jordans*," and the title of *Maria Webb's* book is as often incorrectly spelled. The author believes the letter from *Hannah Penn*, which is printed on pages 215, 216, to be "the only one in existence"! A "List of William Penn's Works" is given in the Appendix, but this is not complete, and several dates of publication do not agree with those given in *Joseph Smith's* "Catalogue." But I have dwelt long enough (perhaps too long) on the faults of this book; may they act as a warning to others who write on Quaker subjects.

Mrs. Grant claims direct descent from the hero of her book, and the book is "dedicated to the Lady Elizabeth Knox, great-great-granddaughter of William Penn, the Quaker." The life and work of Penn are treated favourably and very readably, and there are several illustrations.

"In some brief autobiographical notes, Lincoln remarks that his ancestors, when they left Berks County, Pennsylvania, and removed to Virginia, were Quakers." These notes are given in full in *Henry Bryan Binns's Abraham Lincoln*, in "The Temple Biographies" (London: Dent; and New York: Dutton, 7½ by 5½, pp. 379, 4s. 6d.). Lincoln's Quaker ancestry through the Shipley family is also noted in this book, and there are several interesting paragraphs in the chapter on "Conclusions," in which H. B. Binns draws attention to the President's "affiliation to Quakerism." There are references, in passing, to the visits of Friends to the White House, notably to that of *Eliza Paul Gurney*, and the correspondence which ensued.

*The Westonian*, for Eleventh Month, has a very useful article, occupying most of the magazine, on Friends' literature in the libraries of Philadelphia, written by *Albert J. Edmunds, M.A.*, one of the Librarians of the Historical Society of Pennsylvania.

A new Quaker monthly makes its appearance with the New Year—*Friends' Witness to Scripture Truth* (Reigate, Eng.; Edward A. Annett, Englemere, 10½ by 7½, pp. 14, one penny, or 1s. 6d. per ann.). The editors are *Alice Mary Hodgkin*, *Samuel F. Hurnard*, and *Edward A.*