

Friends in Current Literature.

Most of the books mentioned in this article are in **D.**, and may be borrowed by Friends.

The *Memorials of Cyrus Beede* (1828-1908), which appeared in the columns of "Western Work," have been reprinted in pamphlet form. Cyrus Beede (*pron.* Beedy) was one of six Friends who commenced the publication of "Western Work," about twelve years ago; in these memorials his family life and his life as teacher, farmer, banker, Indian inspector, Friend, and Penn College trustee, are vividly depicted.

A souvenir of the *George School Summer School*, Ninth Month, 1907, has appeared, as a brochure, replete with illustrations, including portraits of lecturers and helpers.

A third edition is out of *The Federation of the World*, by Benjamin F. Trueblood, LL.D. (Boston and New York: Houghton, Mifflin, 7 by 4 $\frac{3}{4}$, pp. 228, \$1). It has a valuable bibliography of works old and new relating to the movement for the federation of the world and the abolition of war.

With the New Year appeared the first number of *The Messenger of Friends' Association* (Toronto: Editor, 10, Teraulay Street, 9 by 6, pp. 6, 50 cents per year). It is termed "an Unsectarian Monthly Magazine."

The *Friends' Quarterly Examiner* for First Month contains, among other valuable articles, "Some Records of Bygone Quakerism in Cleveland," by Sir A. E. Pease; and "Some Notes on Friends' Schools in America," by John A. Barringer, referring to Friends' Select School in Philadelphia, also to Westtown and Haverford.

The *Year Book of the Pennsylvania Society*, 1908, is to hand (New York: No. 7 Warren Street, 9 $\frac{1}{4}$ by 6 $\frac{1}{4}$, pp. 248). It contains facsimiles of the title pages of some rare Quaker tracts, a copy of each of which tracts is in **D.**

The memorial volume, *John Stephenson Rowntree: His Life and Work* (London: Headley, 9 by 6 $\frac{1}{4}$, pp. 446, 6s. net), is a most valuable addition to Quaker literature. Many important contributions to the consideration of subjects relating to the present and past of the Society, hitherto scattered in periodical publications, have been collected and reprinted under four headings:—The Society of Friends in History, Problems of Church Life, Education in the Society of Friends, and Historical and Biographical. The Editor, Ernest E. Taylor, has spared no pains to make the various treatises disclose once more the wealth of information they contain, and his notes on various points of which the situation is now somewhat different from that at the time of the writer are useful additions. The first ninety-four pages contain a memoir of J. S. Rowntree by his sister-in-law, Phebe Doncaster, in which his many-sidedness is well portrayed. The index, prepared by Samuel Graveson,

will enable the student to find his way about this mine of information and teaching.

No. 8 of "Preparation for Service" series is entitled *The Equipment of Teachers in Children's Sunday Schools*, written by Florence B. Reynolds, of Woodbrooke, Birmingham.

In two or three of the later chapters of *Gleanings after Time* (London: Stock, 9 by 6, pp. 230), there are references to Friends. In "The Cromwells in America," by James Waylen, an article which appeared some time ago in "The Antiquary," we read of the Claypoole family. As already stated in these pages,¹ John Claypoole married Elizabeth, second daughter of Oliver Cromwell.

"James Claypoole, the brother of John, quitted the old country, for New England,² when somewhat advanced in years; but previous to that event, his eldest son, John, having become intimate with William Penn, had accompanied the philanthropist to Philadelphia in 1682, in the capacity of surgeon; in 1689 he was holding the more prominent office of Sheriff of Philadelphia. John's grandson, William, was the husband of Elizabeth Griscom, who, as "Betsey Claypoole," long carried on the upholstery business in Philadelphia, and was the maker of the first American standard flag.³ . . . Betsey Claypoole died in 1833, aged eighty-six years, and the flag-making business continued for some time to be carried on by her daughter, Clarissa Claypoole; but this lady, as a member of the Society of Friends, becoming increasingly unwilling that her handiwork should be utilised for belligerent objects, eventually relinquished the occupation."

John Claypoole went over in the "Amity" in 1682, and his father in the following year, in the "Concord," with his wife Helena, his four remaining sons, James, Nathaniel, George, and Joseph, and his three daughters, Mary, Helena, and Priscilla; besides five servants.

Another portion of this book contains "Notes and Extracts from the Account Book of Richard Bax, a Surrey yeoman, kept between 1648 and 1662," written by Alfred Ridley Bax in 1882. Richard Bax "was a very good specimen of a thrifty and industrious yeoman of the seventeenth century; discharging conscientiously his duties as Overseer of the Poor." This is most probably the early Friend of that name, who was buried at Charlwood, 30 iii. 1665.

The name of Bax is one of the earliest names in the register of the parish of Ockley. Richard, of Pleystowe in Capel, was the head of one branch of the family, and Edward Bax, of Ockley Court, of the other. Edward Bax was Overseer of the parish in 1683, 1691, etc. Members of the family often filled parish offices, but on becoming Friends, naturally were ineligible as churchwardens. Richard and Edward Bax are mentioned in "F.P.T.," and Marsh's "Early Friends in Surrey and Sussex";

¹ THE JOURNAL, v. 53.

² *The Friend* (Phila.), vol. 27, p. 173. states that he emigrated to Philadelphia.

³ But Joshua L. Baily (*American Friend*, xii. 7) says that Betsy Ross, *née* Griscom, *ob.* 1836, *aet.* 84, was the flag-maker, and Mary J. Taber (*Just a Few Friends*, p. 101) corroborates this.

see also "The Church Registers and Parish Accounts of Ockley, Co. Surrey," by A. R. Bax, 1890.

There are one or two other allusions to Friends in this interesting volume of antiquarian topics.

When an outside view of Quakerism is presented to us by a thinker like Dr. Stanton Coit, chairman of the West London Ethical Society, it is worth looking at. In his *National Idealism and a State Church* (London : Williams and Norgate, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 386), the statement that a competent judgment on any religious organisation cannot be reached by brief outside acquaintance is illustrated by reference to a meeting of Friends :—

"If anyone accustomed to the elaborate ceremonies of the Anglican Church attends a Quaker meeting for the first time, he will be astonished that human beings, apparently by nature of like susceptibilities with his own, could endure anything quite so dull and irritating as sitting speechlessly and motionlessly with others for ten, fifteen, yes, for thirty minutes together. But it becomes perfectly evident, upon reflection, that no one attending a Quaker meeting for the first time can be a competent judge of its ritual. . . . Here are two opposite effects produced by the same ritual: That upon those habituated to it is peace, love, clearer insight, new power of self-control and of self-sacrifice. That upon the stranger is a feeling almost of repulsion and revulsion. The silence to him is empty, the motionlessness stupefying. The speeches and prayers bear none of that majestic poetry and manifest none of that mental vision which he has been wont to consider as the distinctive mark of utterances of the Most High" (page 103).

On page 200, we read, "The Society of Friends as an organisation, and as an upholder of the simple life, is dying out. As a quickener of the nation's fundamental thoughts about the inner light it is practically dead," and again on page 316 :

"Superficially and outwardly it would seem that persons who sit motionless in a meeting for an hour together, and dress with severe simplicity, are anti-ritualists, and disprove once for all the dictum that where there is no ceremonial there is no religion. But first let us remember that symbolical dress is the most striking element in the furniture of even spectacular ritual. . . . But for a number of persons to sit silently together is the most dramatic and eloquent ceremonial ever invented. Physiologically there is no action involving more self-control, more domination of every nerve and muscle, than motionlessness. Think of the tongue, with its proneness to move when one's mind is bursting with ideas to be communicated. Think of the eye that so easily wanders, of the ear solicited by every stray sound. . . . We need only to peep beneath the surface of things to see that here is action—and action that requires not only an almost hypnotic control of a whole assembly by a single thought, but also action which produces upon every onlooker a most powerful impression of the reality of the thing signified."

Headley Brothers have added to their "Chalfont Library" a volume of *Selected Poems of John Greenleaf Whittier*, edited by Henry Bryan Binns (6 $\frac{1}{2}$ by 4 $\frac{1}{4}$, pp. 353, 1s. 6d. and 2s. 6d.). It contains a ten-page Introduction, some chronological and other notes, and several illustrations. The other books of the series are "John Woolman's

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Journal," "Some Fruits of Solitude," and "The History of the Life of Thomas Ellwood."

The papers by Edward Grubb which appeared in "The British Friend," under the title *Authority and the Light Within*, have now been collected into a volume (London: James Clarke, 7½ by 5½, pp. 143, 2s.).

A long-felt want has just been supplied by James Herbert Midgley, B.Sc., J.P., in his *Margaret Fell: The Mother of the Early Quaker Church*, which has just appeared as No. 11 of "Friends Ancient and Modern" series of the London Friends' Tract Association (London: Headley; and New York: Friends' Book and Tract Committee, 51 Fifth Avenue, 6¾ by 5½, pp. 40, one penny). This is a lively, picturesque account of the life and times of Margaret (Fell) Fox. It contains several hitherto unpublished items, taken from the old Swarthmore Hall Account Book, kept by Sarah Fell for five years, now in the possession of the author. References to the tarriance of George Fox at Swarthmore in 1675 and 1676 occur in the Account Book, including the purchase for him of a white horse in December, 1676, for £6 13s. 4d. There are illustrations of the porch of Swarthmore Meeting House, of Swarthmore Hall, Marsh Grange, Kirkby Hall, and of a page of the Account Book.

The Bible notes by Edward Grubb, M.A., which appeared in "The British Friend" during 1907, have now been published separately, as *Bible Notes, vol. iv., The Teaching of Christ* (Croydon: 3, George Street, 6¼ by 4¼, pp. 96, 1s.).

In *The Indian Interpreter, a Religious and Ethical Quarterly*, for April (vol. iii., no. 1), there appears an article by Frank Anderson, M.A., on "Whittier and his Poetry." The magazine is printed and published by the Scottish Mission Industries Co., Ltd., of Poona, India.

The admirable paper on *The Principles of Peace*, by Joseph Rowntree, which appeared recently in the "Friends' Quarterly Examiner," has been reprinted, and may be obtained from the author at Clifton Lodge, York.

No. 3 of the Social Service Handbooks, edited by Percy Alden, M.P., *Land and the Landless*, by George Cadbury, Jun., and Tom Bryan, M.A., has appeared, also No. 6, *Child Life and Labour*, by Margaret Alden, M.D., wife of the Editor of the Series (London: Headley, 7 by 4¾, pp. 182, 1s. and 1s. 6d. net.) The other books of this Series already published deal with Housing, Health of the State, and Sweating.

Margaret Tolson Wedmore, of Bristol, has collected into a volume entitled, *Pilgrim Songs* (London: Headley, 7 by 5, pp. 77, 2s.), a number of her poetical pieces, some of which have appeared in periodicals. The collection is divided into four parts, "The Pilgrim in Secret," "The Pilgrim Taught," "The Pilgrim Entertained," and "The Pilgrim on the Road." One poem is called, "Fourth-day Morning," and commences:—

" In the centre of the busy week
By Duty still addressed,
More loud than any service-bell,
I hear her call to rest."

“An event almost unique in the annals of local Friends has taken place this week, when the Society of Friends re-entered into possession of their long-forgotten and long-disused burial ground at Swanmore [Hampshire].” So writes E. J. Payne, of Eastleigh, in the *Hampshire Chronicle* of May 9th, of an interesting event which took place on the 6th of Fifth Month. “The owner of the cottage near by [Richard Sewett],” states Canon Vaughan, of Droxford, in his address on the occasion, “in the time of the Commonwealth lost his little boy, whose name was Joseph, and buried him in the orchard beneath the apple trees. Two years afterwards he made over the ground to be used for evermore as a burial place for the Society of Friends.” The actual title deeds of the ground were recently found at the Southampton Meeting House, and the owner of the surrounding property at once relinquished all claim to the little plot.

The *Weston-super-Mare Gazette* of May 9th, contains a report, occupying three and a quarter columns, of the Summer School held at this favourite seaside resort.

The *Handbook* issued in connection with the Yearly Meeting in Birmingham is of more than temporary interest. It contains “The First Century of Quakerism in the Midlands,” by A. Neave Brayshaw, “Local History of the Society during the last Fifty Years” by William Littleboy and John William Hoyland, and other articles which will preserve for the future an all-round view of Friends and their work in the year 1908 in this great Midland centre (7½ by 5, pp. 191).

Seventeen of Rufus M. Jones’s editorial articles in “The American Friend” have been collected into a small volume, entitled *The Abundant Life* (London: Headley, 7½ by 5, pp. 67, 1s.).

The “Penn, Mead, and Jury Commemoration Committee” have prepared a reprint of the account of this noted trial in 1670 (London: Headley, 8½ by 7, pp. 76, 2s. 6d.). There are three separate issues of this tract, dated 1670, in D. Smith’s Catalogue has only two of this date, and of these, Joseph Smith thinks that the earlier is the one with a curious mistake in the title page, which is not the one now reprinted. It is, therefore, somewhat doubtful whether this reprint was from the first edition, as is stated in a Prefatory Note. The Committee, of which the late Horace J. Smith was the moving spirit, has been instrumental in placing a commemorative tablet in the New Bailey, and a picture of this is given with the reprint.

A third edition of *The Lloyds of Birmingham* has just appeared (Birmingham: Cornish, 9¼ by 6, pp. 271). Some fresh matter is added in the Appendices. There are twenty-nine illustrations.

An account, over a column long, of a recent meeting at Jordans, appears in *The Glasgow Herald* of June 13th.

The *Poughkeepsie Eagle*, of June 5th, in its report of the close of New York Y.M., states:—

“In its report of the Committee on Records it was revealed that an old volume had just come into the possession of the Committee containing

records dating from 1670 to 1760, and showing that there were organised Meetings of Friends on Long Island at that early date, which makes New York Friends the oldest organised body of Friends in America, an honour heretofore claimed by New England Friends."

I hope we shall hear more on this startling statement and claim.

Some addresses recently given by J. Rendel Harris at Free Church meetings during the year in which he was President of the Federation of the Free Churches of England and Wales, have been gathered into a volume, *Aaron's Breastplate, and other Addresses* (London: Headley, 7½ by 5½, pp. 195, 2s. 6d. net). The contents include:—Mary and Martha, The Use of the Concordance and of the Bible Text-book, The Time-machine as Applied in Religion, The Lord's Song in a Strange Land, and The Gift of the Holy Spirit.

The Central Education Committee of London Yearly Meeting are to be congratulated on the success of their project to supply a text-book of Quaker history. *The Story of Quakerism*, by Elizabeth Braithwaite Emmott, daughter of the late Joseph Bevan Braithwaite, is an admirable book and well worthy of wide circulation (London: Headley, 7 by 5, pp. 284, 1s. and 3s. 6d.). I can bear testimony, from intimate knowledge of its preparation, to the care given to make the information both accurate and readable. Just such a review of the whole period of Quakerism, its stormy rise, active early life, period of decline, and succeeding revival, with explanation of its teaching and with lessons for the future, has been long needed. The seventeen illustrations form an attractive addition, and it is hoped that the Index, Appendix, etc., will be of assistance to the student.

The Times Literary Supplement, June 11th, has a column review of "John Stephenson Rowntree," which closes with the words: "The Society's principles, many of them held also by other religious bodies, can never become obsolete. . . . The Friends have already done a great work. In fact, they have builded better than they knew, for their traditions and example, inherited through many whom they have disowned, have had an influence far beyond the straitened bounds of the Society."

I cannot now do more than extend a warm welcome to another history of a Friends' School,+ *A History of Sidcot School: A Hundred Years of West Country Quaker Education, 1808-1908*, by Francis A. Knight (London: Dent, 8 by 6, pp. viii. 346, 6s. net). The frontispiece is a beautiful coloured view of the School and its surroundings at the present time, and there are numerous illustrations and plans, by Edward T. Compton and others. The book was prepared in connection with the School Centenary, recently celebrated with great *éclat*.

+ Other histories of Friends' Schools and Colleges include:—*Ackworth*, by Henry Thompson, 1879; *Ayton*, 1891; *Brookfield*, 1890; *Haverford*, by Philip C. Garrett, et al., 1892; *Penketh*, by J. S. Hodgson, 1907; *Rawdon*, by Walter J. Kaye, 1882; *Saffron Walden*, by J. B. Crosfield, 1902; *Westtown*, by W. W. and S. B. Dewees, 1899; *Wigton*, by Watson and Corder, 1892; *York (Bootham)*, by John S. Rowntree, 1879; *York (The Mount)*, by Lydia Rous, 1881.

The Friends' Hymnal, A Collection of Hymns and Tunes for the Public Worship of the Society, revised edition (New York: Funk and Wagnalls, 8¾ by 6¾, \$1). The first edition of this, prepared by the Hymnal Committee of the Five Years Meeting of 1902, and published in 1905, not having met with approval,⁵ another edition has been prepared by the same Committee and is now issued. The volume contains 736 hymns, many of them well-known, and full indexes to first lines, tunes, and subjects.

Caroline Emelia Stephen, of Cambridge, author of "Quaker Strongholds," has published a collection of her papers "written on various occasions and at considerable intervals of time," entitled, *Light Arising. Thoughts on the Central Radiance* (London: Headley, 7½ by 5¼, pp. 193, 3s. 6d.). Among the contents are:—Quakerism and Free Thought, The Quaker Tradition, War and Superfluities.

A Swarthmore lectureship has recently been established by the Woodbrooke Extension Committee, which provides for "an annual lecture on some subject relating to the message and work of the Society of Friends." The first lecture was delivered in Birmingham at the time of London Yearly Meeting, by Dr. Rufus M. Jones, and has since been published as *Quakerism: A Religion of Life* (London: Headley, 7¾ by 5¼, pp. 48, 1s.).

In another sphere of literary activity a lectureship has also been founded—in memory of Dr. Mandell Creighton, late Bishop of London. The Senate of the University of London was happy in securing the services of Dr. Thomas Hodgkin for the inaugural Lecture. This lecture, given on October 4th last, and entitled *The Wardens of the Northern Marches*, has since been published by John Murray. It is a very interesting narrative of events on the borders of England and Scotland during three centuries, 1300 to 1600.

I notice the names of several Friends in the list of the savants who are to collaborate in the production of the new *Encyclopædia of Religion and Ethics*, edited by Dr. Hastings, which is to be published in ten volumes. Dr. Hodgkin is to write on the Society of Friends, Prof. Edwin D. Starbuck is to contribute an article on Conversion, and Prof. George Aaron Barton's name is included among writers on Semitic and Egyptian Religion. There are also several names of "Friendly people."

Though not exactly coming under the heading of this article, I may mention, for the benefit of genealogists, the publication of a *Key to the Ancient Parish Registers of England and Wales*, by Arthur Meredyth Burke (London: Sackville Press, 11 by 7½, pp. 163, 10s. 6d.); and also two new volumes of "The Genealogist's Pocket Library," *Chancery Proceedings*, by George F. T. Sherwood, and *Royal Descents: Scottish Records*, by W. G. D. Fletcher, M.A., F.S.A., and J. Bolam Johnson, C.A.

NORMAN PENNEY.

⁵ The objectional features of the first edition were pointed out by Allen C. Thomas in *The Friend* (Phila.), 1906, pp. 287, 343. See also *The American Friend*, 1906, p. 211).