

Friends in Current Literature.

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

E. Hockliffe, M.A., has edited for the Royal Historical Society, *The Diary of the Rev. Ralph Josselin, 1616-1683*. Josselin was Vicar of Earls Colne, Essex. The following extracts, copied for THE JOURNAL by J. Henry Quinn, a member of the Committee in charge of **D.**, contain the references to Quakers in *The Diary* :—

1655, July 3. Preacht at Gaines Coln, y^e quakers nest, but no disturbance ; God hath raised up my heart not to feare, but willing to beare, & to make opposicion to y^r wayes in defence of truth ; it is an evill that runs much in all places ; some think it will bee dangerous to Cromwells interest, and is so ; God knows, I doe not, yett I think he feares them not, & perhaps y^e Clause in his declaration, not to disturbe y^e minister in exercise, was to hint to them they might doe it after, if they would, securely, for y^t is y^r practice.

July 15. Those called Quakers, whose worke is to revile the ministry^r made a disturbance at Cogshall, and were sent to goale ; oh, many feare y^e Quakers to ruine Cromwell ; tis not words y^t alter governm^{ts}, and rout armies ; it must forme it selfe into a military posture first, and when that appeares, then enemies of y^e state, disturbers of y^e peace, seiseth on them.

July 28. The Quakers set up a paper on the church door at E. Coln.

July 29. This corner begins to feel y^e Quakers ; some of y^r heads its said are among us, the Lord bee our refuge ; an infallible spirit once granted them, what lies may they not utter, and what delusions may not poor men bee given up unto ? Lord I see trialls, let me be fitted for them, and saved through them.

1655/6, Feb. 10. Great noise of people called Quakers ; divers have fits about us, and y^rby come to bee able to speake ; the Lord helpe us to stand fast against every evill and error.

Feb. 16. Heard for certain y^t one Wade,² a Quaker as called, comes to our toune.

1656, April 9. Heard & true y^t Turners daughter was distract in this quaking busines ; sad are y^e fits at Coxall like the pow wowing among the Indies.

April 11. Heard this morning that James Parnel the father of the Quakers in these parts, having undertaken to fast forty dayes & nights, was die. 10, in y^e morning found dead ; he was by Jury found guilty of his own death, and buried in y^e Castle yard.³

¹ A footnote extract from "Commonwealth and Protectorate" is here given by the Editor, who adds "Not all who were called Quakers in those days were connected with the Society of Friends."

² A "John Wade" appears among the prisoners in Norwich Castle, referred to in "F.P.T."

³ This contemporary statement of the exact date of the death of James Parnell is valuable, as authorities have hitherto differed as to the month of 1656 in which the death took place. Frequent references to Parnell's supposed fast and consequent death may be seen in literature

Mr. R. H. told mee as seing y^e letter sent by Fleetwood to release Parnel, but he was dead first ; had he been delivered y^e triumph his partie would have made ! Its s^d in y^e contry that his partie went to Colchester to see his resurrection again.

Oct. 31. In y^e lane set upon by one called a quaker, the Lord was with my heart that I was not dismayed ; I had some discourse with him, the Lord bee my helpe.

1659, Aug. 21. A quaker wench came boisterously into y^e church up almost to the deske, I perceived persons expected some disturbance, but shee staid y^e end & then went out quietly, blessed bee God.

1660, June 30. The quakers after a stop and silence, seeme to bee swarming and increased, and why Lord y^u onely knowest.

July 7. My soule mourneth to see how quakers and profanesse increaseth ; Gods holy day is most mens vain day.

1662/3, Jan. 3. The quakers meetings are in great places disturbed, driven from thence, and other meetings of the nonconformists much omitted.

1674, Dec. [26]. Quakers increased ; John Garrod their head in o^r town, building them a meeting place, appointing to meet once a week ; I am not ov^r solicitous of the effect, having seen Abbots meeting house left, expecting God will appear for his truth, and I hope in perticular for mee in this place who truly desire to feare his name. I doe not determine why, but this morning viz 26, y^t Garrods wife died, within 6 weeks of the use of that house ;⁴ I onely desire to feare and tremble, but doe not question y^e downfall of that sect under y^e feet of Christ & his servants.

1678/9, Jan. 25. Allen⁵ the quakers speaker buried, the men & women following severally in some order.

777 Chess Miniatures in Three, collected and arranged by Edward Wallis, of Scarborough. These are three-move chess problems, no one of which has more than seven pieces on the board. A hundred and seventy composers are represented. There is an Introduction by P. H. Williams, F.C.A., and Hints to Solvers by A. Neave Brayshaw, B.A., LL.B. These two articles are printed in English, French and German. The key moves are given according to both English and German notation. The book may be obtained through Headley Brothers, price half-a-crown.

adverse to Quakerism. See Glisson, *et al.*, "A True and Lamentable Relation of the most desperate death of James Parnel, Quaker, who wilfully starved himselfe in the Prison of Colchester," London, 1656, at the end of which pamphlet is given the verdict of the Coroner's inquest, viz. : " We do find that Ja. Parnel through his wilful rejecting of his natural food for ten daies together, and his wilful exposing of his limbs to the cold, to be the cause of the hastening of his own end ; and by no other means that we can learn or know of." See also " The Quaker's Fear," a ballad, printed in black letter as a broadside in 1656 ; and in favour of Parnell, see " The Lambs Defence against Lyes," 1656.

⁴ The absence of dogmatism from these words is in striking contrast with the strong assertions of George Fox and others, respecting the deaths of some of their opponents. See " Journal of George Fox," subject index, under " Judgments overtake Persecutors." The name of John Garritt, of Earls Colne, appears in Besse's " Sufferings," and is also found on Friends' Registers, but we do not find a reference to the death of his wife.

⁵ William Allen, of Earls Colne. See " Last Words and Testimonies," 1680, and " Piety Promoted."

A letter, written in Norwich Gaol, in 1682, by Anthony Alexander, to Benjamin Bangs, has recently been presented to D. with other papers, by Elizabeth Bellows, of Gloucester. A copy of this letter appears in *East Anglian Notes and Queries*, November, 1908, with introductory paragraphs by the Editor, C. H. Evelyn White, F.S.A., rector of Rampton, near Cambridge. Further information respecting the imprisonment during which the letter was written may be found in *F.P.T.*

The fourth volume of "The Genealogist's Pocket Library" has appeared—*The Churchyard Scribe*, by Alfred Stapleton (London : Simpkin, 5¾ by 4¼, pp. 106, 2s. 8d. or 65 cents. post free). This valuable and interesting little manual is divided into three parts:—i. On Recording the Inscriptions in a Churchyard or Burial Ground; ii. Hints on Reading Apparently Illegible Inscriptions; and iii. Typical and Authentic Examples. Six pages of part i. contain references to "Quaker Burial Grounds," and give a brief account of the attitude of London Y.M. toward gravestones, quoting minutes of 1717, 1766, and 1850.

There is a proposal on foot to bring out a reprint of the complete works of Jacob Behmen (living from 1575 to 1624). Further information may be obtained from C. J. Barker, Hill Croft, Russell Hill, Purley, Surrey.

In *My Life, A Record of Events and Opinions*, by Alfred Russell Wallace, new edition (London : Chapman and Hall, 7¾ by 5¼, pp. 408, 6s.), we read, page 41:—

"Among our friends were some Dissenters and a good many Quakers, who were numerous in Hertford, and on rare occasions we were taken to one of their chapels instead of to Church. We were generally advised when some 'friend' was expected to speak, and it was on such occasions that we visited the Friends' Meeting House, though I remember one occasion when during the whole time of the meeting there was complete silence. And when any brother or sister *was* 'moved to speak' it was usually very dull and wearisome; and after having attended two or three times, and witnessed the novelty of the men and women sitting on opposite sides of the room, and there being no pulpit and no clergyman and no singing, we did not care to go again."

I have received a copy of *The Two Hague Conferences and their Contributions to International Law*, by William I. Hull, Ph.D., of Swarthmore College (Boston, Mass. : Ginn, 8 by 5½, pp. 516, \$1.65 post free). This is a very comprehensive study of the whole subject, or rather range of subjects, considered at the Peace Conferences of 1899 and 1907, and must be the outcome of close study and careful arrangement of materials. The "Summary of Results" will specially attract the reader and serve to show that these results have been more numerous and fruitful than is generally supposed.

Edwin Ginn, of Boston, has also sent over a copy of *Texts of the Peace Conferences*, by Dr. James Brown Scott, of the Department of State, Washington (Boston & London : Ginn, 9¾ by 6½, pp. 447, \$2.20 post free). The *Texts* are given in French, and in parallel columns there are English translations. The "Index-Digest" contains over seventy columns of matter.

A new edition has appeared of Theodore Compton's *Recollections of Spitalfields. John Gray* [c. 1775-1838], *A Journeyman Pewterer and an Honest Man. With brief Memoirs of his Employers, John Townsend* [1725-1801] and *Thomas Compton* [1749-1817] (London: Headley, 7¾ by 5, pp. 67, 1s. 6d.). This trio of biographies is very readable, and makes mention of various Friends and their doings. It is worthy of note that the Friend who wrote this account of John Gray in 1839 should live to reissue it in 1908.

A piece of work which has occupied some time to prepare, viz., *An Index to the "Extracts from the Minutes and Proceedings of London Yearly Meeting, for the First Fifty Years of Issue, 1857-1906, together with a Historical Survey of the Half Century*, has now been completed. It can be obtained from Headley Brothers for half-a-crown net. The Historical Survey is from the pen of Isaac Sharp and the Index is the work of Norman Penney. In 142 pages there are over 8,200 references. It is hoped that the pamphlet may prove of interest to other Friends than those who possess a file of the "Extracts," as a record of the religious and philanthropic work of the Society for fifty years, and a reminder of the visits on both sides of the Atlantic, and in other parts of the world, of many justly esteemed for their work's sake.

I have received a copy of a new monthly magazine, "written and produced at the first Garden City," entitled *The City* (London & Letchworth; Dent, 8½ by 5½, pp. 24, 5s. per an.) The Editor and Manager is Henry Bryan Binns, 1, Baldock Road, Letchworth, Herts. The contents include verses by the Editor, "The Building."

Old Woodbrookers' Magazine No. 7 is to hand, full of interest as usual. Address Wilfrid E. Littleboy, 33, Carlyle Road, Edgbaston, Birmingham, for terms of subscription, etc. The present list of students gives names of Woodbrookers from Norway (6), Tasmania (1), Ireland (1), Holland (3), Pennsylvania (1), Switzerland (1), in addition to 29 from Great Britain.

A handsome souvenir of the visit of German ministers to Great Britain in Sixth Month last has been prepared in the form of an illustrated volume in German and English, *Peace and the Churches* (London: Cassell; Berlin: Warneck, 8½ by 10¾, obl., 248 pp., 6s. net). It contains portraits of our Friends, J. Allen Baker, M.P., Joseph Rowntree, Right Hon. John E. Ellis, M.P., Allan B. Baker, Joseph B. Braithwaite, Henry T. Cadbury, Alfred J. King, M.P., Francis Wm. Fox, Thomas P. Newman, Dr. E. Claude Taylor.

Headley Brothers have brought out a new edition of John William Graham's *The Lord's Supper, A Historical Study*. The price is threepence.

Under new editorship, that of Francis A. Knight, *The Annual Monitor for 1909* has appeared with several new features (London: Headley, 5¾ by 3¾, pp. 197, 1s. 6d. net). As a frontispiece appears a portrait of the late Editor, William Robinson (1832-1908), and we are also enabled to look at the faces, to many familiar, of Francis Williams Dymond (1825-1907), William Scarnell Lean, M.A. (1833-1908), Jane Miller (1818-1908),

Henry Newman (1818-1908), as he stands amid the beauties of his garden, William Tallack (1831-1908), Henry Thompson (1827-1908) and Ella Warner (1879-1907). Of the thirty memoirs which the book contains the Editor states that they are "more biographical than usual in their character."

George Vaux sends me a reprint from the "Proceedings of the Academy of Natural Sciences of Philadelphia" of an article by his deceased son, William S. Vaux, the last which he read before the Academy, on *Observations made in 1907 on Glaciers in Alberta and British Columbia*. In this article the writer had the assistance of his brother, G. Vaux, Jun.

The Christian Arbitrator and Messenger of Peace, Twelfth Month (J. B. Wood, Camden, N. J.), contains a sermon by Abram Fisher, preached in Fifteenth and Race Street Meeting House, Philadelphia, in Tenth Month last, and also the London Y.M. Epistle of last year, with other matters of interest to Friends.

A very interesting volume is *Sir Richard Tangye*, by Stuart J. Reid, D.C.L. (London: Duckworth, 8¼ by 5½, pp. 270, 6s. net). Richard Tangye (1833-1906), though never actually in membership with Friends, was connected with the Society all his life; as expected, therefore, this biography contains numerous references to Friends. Life at Sidcot comes in for early notice; then the scene changes to Birmingham, and we read of Joseph Sturge, Thomas Worsdell, John Cadbury, William White and other worthy Friends of the Midland metropolis. Towards the close we are carried to Cornwall and we see Sir Richard amid the loved surroundings of his native county. Dr. Reid has supplied us with some delightful reading, in which he has freely scattered anecdotes relating to and related by the hero of his story. There is a good portrait of Sir Richard as frontispiece; other illustrations might well have been added.

A copy of the under-named book has been sent for review. Though not exactly coming within the scope of our periodical, the following review, supplied by J. Rendel Harris, D.Litt., will be read with interest:—

In the Days of the Councils, a Sketch of the life and times of Baldassarre Cossa (afterwards Pope John the twenty-third), by Eustace J. Kitts, pp. xxiii., 421. (London, Constable, 1908).

This volume is a study of the days of the great Schism which divided the Church of the West under two rival popes, seated respectively at Avignon and at Rome, and of the attempts made to restore unity to the Church by the assertion of the authority of councils against that of the Popes, an assertion which had in it the germs of much subsequent Protestant teaching with regard to the internal self-government of the Church.

The study itself is an excellent one, and, unless we are much mistaken, the book will be recognised as one of permanent value. The period with which it is concerned is one of the most educational in all history. If any one wants to know what apostasy means in the region of religion let him read the story of pride, lust, violence, plunder and simony to which the pages of this book introduce us, and which are portrayed with

singular moderation and no attempt at rhetorical invective ; and it will be easy to conclude that if the outward Church which bears Christ's name is an abiding institution, it is so in spite of itself.

In 1686, the ship "Desire" reached Philadelphia with a company of emigrants known as the Plymouth Friends, of whom James Fox⁶ and Francis Rawle were the leaders, and among whom was Justinian Fox, whose relationship to James Fox has never been ascertained. Justinian Fox married Elizabeth Yard, in Philadelphia, and had seven children, of whom Joseph Fox was one, the subject of a biographical sketch by Anne H. Cresson, which appeared in the "Pennsylvania Magazine of History and Biography" last year. This has been reprinted as a *Biographical Sketch of Joseph Fox, Esq., of Philadelphia*, a copy of which has reached me from Joseph M. Fox, of Phila., a descendant of Joseph Fox. This twenty-eight page pamphlet gives a carefully prepared account of a man who touched life at various points—a prominent citizen, Assembly man, active at the time of the Revolution (so much so that he was disowned by Friends), large property owner, and of distinction in the social world. Among his descendants noted in the *Sketch* are persons of standing and ability, many of them members of the Society of Friends.

Frank Bate, M.A., B.Litt., of Liverpool, has recently prepared an admirable volume on *The Declaration of Indulgence, 1672. A Study in the Rise of Organised Dissent*, to which Prof. Firth of Oxford has written an Introduction (London: Constable, 9¼ by 6¼, pp. xiv., 144, lxxxix., vi., 6s. net). The first four chapters deal with the history of various attempts at Toleration, then comes the Declaration, followed in chapters 6 and 7 by the Withdrawal of the Declaration and the Recall of the Licences. In the Appendix appears a list (occupying about seventy pages) of the licences for persons and places granted in accordance with the provisions of the Declaration. References to Friends are not infrequent, though, as the Author states (p. 89):—

"The offer of licences made no difference to the Quakers. In spite of the persecution which had fallen most heavily upon them, they had never ceased to preach, speak and write boldly. . . . So now, without licences, they preached as before, but perhaps, with increased vigour."

Again, p. 99 :—

"It is not strange that the followers of George Fox, who described the subterfuges to which other Nonconformists were forced to resort as the 'veriest hypocrisy,' should refuse to accept licences, for thereby they might seem to deny their right to preach where and when they liked. . . . From another point of view, the Quakers derived great benefit from the Declaration. . . ."

Then follows the story of George Whitehead's successful appeal to Charles II., which resulted in the release of nearly 500 Friends from prison⁷

⁶ See "The Descendants of Francis Fox, of St. Germans," 1872.

⁷ For a recent account of this episode in Quaker history, see the "Bulletin of Friends' Historical Society of Philadelphia," ii. 79.

(including some other prisoners for conscience sake, among them John Bunyan⁸, Sampson Larke, John Holcroft).

Mr. Bate has laid under contribution the ballad literature of the day, and in the extracts given Quakers appear here and there, as, *e.g.* (p. 141)⁹—

“ Come Friends let’s away,
 Since our Yea and Nay
 In England is now slighted,
 To the Indians we’ll goe,
 And our Lights to them show,
 That they be no longer benighted.

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“ To New Jersey with speed
 Come all Friends that need
 Wealth, or large Possessions ;
 The Indians we’ll make
 To serve us and Quake,
 And be slaves to our Professions.”

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In the same field of study and research—that of persecution for Dissent, our esteemed contributor, Prof. G. Lyon Turner, M.A., has been for long at work. He now proposes to issue, by subscription, the result of his labours in two volumes of about 700 pages each, entitled *Original Records of Persecution and Indulgence of Early Nonconformity*. The book will contain a transcript of the Episcopal Returns for 1665 and 1669 as contained in Volume 639 of the MSS. department of the Lambeth Palace Library, London, and of the documents connected with the issue of licences under the Declaration of Indulgence in 1672, as preserved in the Record Office in London. As Quaker conventicles are included in these Returns, it is to be hoped that many libraries of Friends’ literature will become enriched with these volumes. For particulars address Prof. Turner, at Wheatham Hill, Hawkley, Liss, Hants.

Students of the early history of Britain will be interested in a book recently published, *The Storming of London and the Thames Valley Campaign. A Military Study of the Conquest of Britain by the Angles*, by Major P. T. Godsal (London : Harrison, 9 by 5½, pp. 288). It is stated that “the main object of this book is to prove that the Teutonic invaders of Britain, conventionally known as Anglo-Saxons, but herein called, as they called themselves, Angles, did after the battle of Crayford, do what any soldier would expect them to have done, namely, take the weak, dual City of London before the Britons had had time to prepare for its defence, and that thenceforward they made their hold of the water-way of the Thames the main feature of the invasion, until every stronghold of the Britons south of the Thames had been destroyed.”

⁸ The exact part taken by George Whitehead and other Friends in the liberation of Bunyan and others is a subject of disagreement among students. The matter should receive attention in the pages of THE JOURNAL.

⁹ See also pages 3, 26, 35, 50.

Robert Bird, a Member of Glasgow Meeting, author of "Jesus the Carpenter of Nazareth," and other well-known Bible books for children, has written another book of a similar character, *Happy Sunday Hours* (London and New York: Nelson, 9½ by 7½, pp. 312, 5s.). It consists of fifty-two Old and New Testament stories, with the same number of full-page coloured illustrations. The stories are delightfully told; a warm Eastern glow rests upon both words and pictures.

A cheap edition of another of Robert Bird's collection of Bible narratives has also been published by Nelsons, entitled *Sunday Stories for a Year*, and is wonderful value for two shillings.

NORMAN PENNEY.

A Dutch Pamphlet on Quakerism.¹

A Dutch editor publishes a series of pamphlets under the title: Church and Sect; in each of these little books someone treats of a church or a sect, a religious party or phenomenon. Almost always the authors are persons that write on their subject sympathetically.

On the last of these publications I will fix attention on this place. For the author, Mrs. E. G. Nieuwburg-Wood, writes on Quakerism.

I will not say much about what is written in this little book; after a short introduction the author speaks on "Origin and Foundation," "Organisation," "The further life of the Founder," "Different peculiarities of the Quakers," "The Quakers in other Countries." Naturally English books tell on these subjects much more extensively.

But the importance of the book is that it has been written in Dutch. There was a time, wherein Quakerism had many followers in the Netherlands, but that time is far away; in the present day the author can name herself, "as far as she knows, the only representative of this sect in this country." Quakerism is quite unknown in the Netherlands. I have never before read anything on this subject in Dutch that gave even the least idea of its essence and intention.

However, Woodbrooke, and the fact that many Dutchmen come here, makes the question of Quakerism in the Netherlands also an actual one. And, unless I am mistaken, it will be still more so in the future. Under these circumstances it is a good thing that a small book exists which tells the most important things about the history and principles of the Quakers in our language.

I am glad that this pamphlet has appeared. The author has learnt quickly to write Dutch accurately, and speaks about Quakerism in a sympathetic manner. Her little book provides for a real want in our literature. I am thankful that it appeared and that I have read it.

G. H. VAN SENDEN (of Woodbrooke).

¹ *De Kwakers*, by Mrs. E. G. Nieuwburg-Wood, Baarn, 1908.