

Friends in Current Literature.

The Homeland of William Penn and Milton is the title of a beautiful "Collection of Hand-Coloured Prints with Descriptive Sketch," published by F. and E. Stoneham, Ltd., Cheapside, London, E.C., for sevenpence net. The prints represent Chalfont St. Giles, Jordans Meeting House, Interior, and Milton's Cottage, Interior (each $5\frac{1}{4}$ by $6\frac{3}{4}$), Jordans exterior and Milton's Cottage, exterior (7 by $10\frac{1}{2}$), a near view of the grave-stones in Jordans Burial Ground and a charming distant view of Stone Dean Farm (each $2\frac{1}{2}$ by $6\frac{3}{4}$).

Norman G. Brett James, M.A., of Margate, has written *The History of Mill Hill School, 1807-1907* (London: Melrose, 9 by 6, pp. 415, 7s. 6d.). Of the premises occupied by this "Protestant Dissenters' Grammar School," situate in North Middlesex, the author writes (page 18):—

"The premises were purchased from Mr. Richard Salisbury, and were called Ridgeway House. The earliest school deeds date from 1702, and the building was much older. There is a tablet in Hendon Church to a William Nichol, of Ridgeway House, who died in 1644, so that the building must have dated back to the time of Charles I. It is mentioned in 1702, and reference to it is made in one or two letters. The property belonged at that time to Jeremiah Harman,¹ an influential Quaker and a grandson of Captain Edward Harman, of Abingdon, one of Cromwell's Ironsides. This gentleman writes a letter to his mother, dated Mill Hill, 1720, and in his diary there is an entry of April 24, 1729: 'I have sold to Michael Russell my house at Mill Hill, for £750.' Five years before this, the famous botanist, Peter Collinson, also a Quaker, had married Mary, the youngest daughter of Michael Russell, and when her father died in 1747, Collinson inherited through his wife 'the freehold estate of more than £100 a year.' For some time he was engaged in removing his famous botanical garden from Peckham to Mill Hill—a task which occupied two years. This garden he kept on until his death in 1768, at the age of seventy-five, and was succeeded by his son Michael, who, in turn, was followed by Richard Salisbury, to whom he sold the property."

There is a view of Ridgeway House, the original school building. Chapter xx. deals with Peter Collinson, and the book also mentions John Bartram of Pennsylvania, Dr. John Fothergill, Grove House School at Tottenham, etc. The present headmaster of Mill Hill, John David McClure, LL.D., M.A., is a member of the F.H.S.

The author of the above *History* has recently presented to D. a copy of his little book, *Some History of Mill Hill Village*, in which we may read further of Ridgeway House, of Rose Bank, built as a Friends' Meeting House about 1670 and occupied as such until 1767, also of Peter Collinson (of whom there is a portrait), 1694-1768, and others.

¹ J. J. Green writes, "As Jeremiah Harman was only born in 1707, he could not have owned the house in 1702. Probably John Harman, father to Jeremiah, was then in possession."

I am glad to see from the *Minutes of New York Y.M.* (Twentieth Street), that a catalogue of the records under the care of John Cox, Junr., will probably be printed.

Commencing on August 27th, the *Bury Visitor* (Bury, Lancashire) contains articles by Robert Muschamp, of Radcliffe, on the "Society of Friends. Some Early Bury and District Records." The first column contains an introductory notice of George Fox and then follow records of the families of Abraham, Pemberton, Wood, Sale, and Haydock.

A report in *The Barrow News*, of September 11th, states that at a meeting of the Cumberland and Westmorland Antiquarian and Archæological Society a paper was read by John Brownhill, M.A., of Lancaster, with notes of Harper Gaythorpe, F.S.A. Scot., in which he "makes it quite clear that the ancestors of Margaret Askew, of Marsh Grange (afterwards Fell and Fox,) were not related to Anne Askew, the Martyr." This is, of course, quite contrary to the view expressed by Maria Webb, in her *Fells of Swarthmoor Hall*, but it is a view long held by many students of Quaker history, including descendants of Margaret Fell.

In and About Nottinghamshire. A Book for the Young Men and Women of the City, by Robert Mellors (London: Simpkin, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 535, 36 illustrations, 5s. net) is an admirable example of the manner in which local history may be presented to the youth of a district. The history of the country is reviewed, chapter by chapter, with special reference to Nottinghamshire, and the style of the writing is very bright and readable. Here and there valuable morals are drawn from the incidents narrated. Chapter xlviil. is occupied with "The Quakers' Persecution." An interesting contrast is drawn between George Fox, the ancient Quaker, and Samuel Fox, the modern Friend—one an Elijah and the other an Elisha (page 212). We cannot however agree with Alderman Mellors when he reckons Quakers among those who "emerged from their hiding places" at the passing of the Toleration Act, or, indeed, at any period of their history, for they were noted for the openness with which they acted upon their religious convictions.

The *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, vol. lx. new series, edited by W. G. Collingwood, M.A., F.S.A. (Kendal: Titus Wilson, 9 by 6, pp. 364), contains, among other valuable papers, "The Advowson and some of the Rectors of Windermere since the Reformation," with an Appendix of fifteen pages, "Proceedings against Windermere Quakers for neglecting to pay their tithes to the Rector of Windermere, taken from George Browne's MSS."

In *Ealing—From Village to Corporate Town, or Forty Years of Municipal Life*, by Charles Jones, C.E., Borough Engineer, we can read details of the Quaker family of Gurnell and their old home, Walpole Park, and other residences, with illustrations thereof.

The first volume has been issued of *Quaker Biographies. A Series of Sketches, chiefly Biographical, concerning Members of the Society of Friends*,

from the Seventeenth Century to more Recent Times (Philadelphia: 304, Arch Street, 8 by 5½, pp. 227, 75 cents). The plan, here initiated, of the modern presentation in book form of records of the lives of Friends, is admirable. Davis H. Forsythe gives us "George Fox" in the space of 105 pages and "The Barclays" in 20 pages, Lucy B. Roberts occupies 74 pages with "William Penn," and Ruth E. Chambers presents "Margaret (Fell) Fox" in 25 pages, the whole being "subject to revision by the representative body" of Philadelphia Y.M. The principal incidents in the lives of these Friends are given in very readable form, but it is to be regretted that some looseness of historical presentation, amounting at times to direct inaccuracy, should appear in a book written by well-known Friends and revised by such a body as the Meeting for Sufferings of Phila. Y.M. The following will illustrate my meaning:—Page 5 states that George Fox returned to Drayton "quite late in his life to visit his aged mother." According to his *Journal*, G. F. was, in 1673, arrested on his way to see his mother and prevented from seeing her before she died, and I do not find any reference to his visit to his native place during the last twenty-five years of his life. Page 91, the wedding certificate of George Fox and Margaret Fell is *not* the oldest document of its kind in existence. There is one in D. dated 25 ix. 1666, and another is known (printed in *THE JOURNAL*, v. 29, and dated 13 xii. 1666).

Owing to a confusion of Old Style and New Style, George Fox is stated to have died 13 xi. 1690 (page 103) and to have been buried 16 i. 1691 (page 105), while the year of death is given as 1690 (page ix.), and 1791 (page 101)! Then as to the number of years during which meetings were held at Swarthmore Hall, page 39 states twenty-six, page 189 gives thirty-eight. Friends first visited the Hall in 1652, and the date on the Meeting House is 1688, but according to *The Journal* the Hall meetings were not discontinued till 1690. The length of Fox's imprisonments at Lancaster and Scarborough, as stated in this book, needs revision. He was committed to Lancaster sessions in 1663 and lay in gaol till after the Assizes of 1st Month (March), 1664/5, say for eighteen months, when he was transferred to Scarborough. His liberation from Scarborough took place in Seventh Month (September), 1666, after about another eighteen months' confinement (pages 80, 83, 84).

The account of William Penn is written with great freshness, but the author is in error in her statement that Princess Elizabeth was daughter of James II. (page 131); it should be James I.

A little more care would have ensured the right name for the wife of Robert Barclay—Christian Molleson—not as given on page 220, and further research or inquiry would probably have resulted in the omission of the story about "The Apology," and "the Oxford Library" (page 220), as, according to "The Friend" (Lond.), vol. 32 (1892), pp. 180, 196, 228, nothing is known of the circumstances as narrated in Caroline Fox's "Journal."

It is to be hoped that in the interests of historical accuracy and of our young people further volumes of this series will receive more care as to details

In *The Ilford Baptist Monthly*, for August, there is a paper by Augustus Diamond, B.A., secretary of the Friends' Tract Association, London, on "Why be a Christian?" which paper was read at "the Men's Conference," on Sunday, 4th July.

Vol. vi. No. 5, August, is a very interesting number of *The Earlham College Bulletin* (Richmond, Ind.). It contains report of the Semi-centennial Celebration in June last—articles by Prof. Harlow Lindley, Prof. Elbert Russell, and President Robert L. Kelly, on Earlham of the Past, Present and Future respectively. Among Reminiscences by Thomas Charles we read the following:—

"Although the Institution was not coeducational, we all sat at the same long table, the boys on one side and the girls on the other. We were forbidden to talk, at the table or elsewhere, to the girls when we happened to meet. I remember Teacher Lewis said to me once, 'Thomas, dost thou ever speak to the girls when passing them on the sidewalk or in the halls?' I replied, 'Yes, Teacher Lewis, I sometimes do.' He replied, 'Well, Thomas, thou must not do it.' I said, 'Well, Teacher Lewis, what shall I do if some of my acquaintances recognise me in passing?' He replied, 'Thou must just turn thy face the other way.' If this rule has not been set aside, it seems to me that President Kelly and the faculty should be getting busy to stop the many violations of that rule that I have observed to-day.

"We had certain bounds given us that we must not go beyond. The boys were allowed to walk as far as the gate at the National Road on one side of the driveway leading to it, and the girls allowed to go the same distance on the other side and woe be to the one who got on the wrong side of the walk or went beyond the gate. Many will remember that there was a toll-gate near a quarter of a mile down the turn-pike towards the river and the toll-gate man kept candies and other articles dear to school boys and girls. On one occasion some of the boys walked out to the road and looked longingly down to the toll-gate. They had pennies in their pockets that they wanted to spend, and their mouths watered for candy, but there was the rule that they should not go beyond the gate. Being of enterprising minds, they discovered that the gate could be lifted off its hinges, and so they found a way to keep the rule and still get their candy. They carried the gate before them to the store, made their purchases, and then put it on their backs and carried it back to its place. It may be doubtful whether the Earlham College boys of this day would be so conscientious and sacrifice so much to keep a rule."

The author of *Samuel Pepys: Administrator, Observer, Gossip* (London: Chapman & Hall, 10s. 6d. net; New York: Dutton, \$3 net), E. Hallam Moorhouse, is of Quaker descent, her father being Samuel Moorhouse of Leeds and Brighton. Her name is now Meynell.

America's Motherland. A Concise Guide for American Visitors to England, by T. W. D. Smith (London: Middleton, Essex Street, W.C., 1s. net), is to hand. A description of the country associated with Ellwood, Penn, and other famous men occupies several pages, and there are illustrations of Jordans, and of the tablet to Penn and Meade in the new Old Bailey, London.

God or Gold? is the title of a pamphlet by Frank W. Dell, Pastor Friends' Church, Central City, Nebraska. Its sub-title is "An Enquiry

into the Financial Requirements of Church Membership." There is an Introduction by Allen Jay. The author has thought fit to prefix to his book a full-page portrait of himself.

Our friend, John Willis, Ph.D. (Bonn), of Bradford, Yorks, has recently published a remarkable book, entitled *Easy Methods of Constructing the Various Types of Magic Squares and Magic Cubes, with Symmetric Designs founded thereon* (London and Bradford, Percy Lund, 10¼ by 7½, 256 pp., 7s. 6d. net). To the uninitiated the contents of the book seem to correspond with the magic in the title, and another wonder is that our friend Dr. Willis could have produced such a book at his advanced age.

The Friendly Messenger (15, Devonshire Street, E.C.) is printing in its columns a series of articles on the Devonshire House Reference Library, contributed by M. Ethel Crawshaw, Assistant Librarian.

A Life of Major-General Sir Charles Wm. Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., M.E., has recently been published by Murray, at 15s. net. Edward Wilson, Junr., the father of Sir Charles, was at one time a Friend, and Sir Charles had much of the Quaker about him. He was also nephew of the late Charles Wilson, of Southport. He was an able scientist and the pioneer of modern Palestine exploration.

Joseph Sturge is the latest addition to "Friends Ancient and Modern" (London Friends' Tract Association series of penny biographies). Augustus Diamond, B.A., has produced a very readable summary of the life of "The Christian Merchant." The whole of the series—George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, Thomas Chalkley, Francis Howgill, Joseph Bevan Braithwaite, Daniel Wheeler, George Whitehead, Margaret Fell Fox and Joseph Sturge—can now be obtained in a bound volume from Headley Brothers, London, or Friends' Book and Tract Committee, New York. Many thousands of the separate issues have been sold.

The paper, by Maurice Gregory, read at the fourth Triennial International Congress of the World League for the Protection of Animals against Vivisection, held in London in July last, has been translated into French and German. It is entitled *Vivisection and Morals* (Friends' Association for the Promotion of Social Purity, 19, Devonshire Chambers, Bishopsgate, London, E.C.).

Friends' property at Jordans is receiving a large amount of attention at present. The *Middlesex and Buckinghamshire Advertiser* of September 13th has three columns under the heading "America and William Penn: The Proposal to Remove his Remains from Jordans."

In *The World's Great Books*, part i, just issued (London: Harmsworth), there is an illustration representing Solomon Eagle [Eccles] crying repentance at the time of the Great Plague, with a brazier on his head, as described in Ainsworth's "Old St. Paul's." I notice that epitomes of the Journals of Fox, Ellwood and Woolman are to appear in this series and also extracts from the writings of Penn.

“ Bournville, the Model Village ” is the title of a short article in *The English Illustrated Magazine* for September.

Edward Grubb, M.A., has written an able reply to articles in *The Spectator*, on “ A New Way of Life.”

The latest work on family history which has reached me is *The Longstreth Family Records*, revised and enlarged by Agnes Longstreth Taylor (Philadelphia: Ferris and Leach, 9½ by 6½, pp. 804 and many illustrations).

The Editor of the *Transactions of the Baptist Historical Society* announces in the current number of his magazine that the first volume of Minutes of the General Assembly of the General Baptists between 1654 and 1728 has been issued to subscribers. Dr. Whitley remarks of these records that they “ have no rival in England.” I have written, for the benefit of his readers, a short account of London Yearly Meeting’s official Minutes, complete from 1673 to date, contained in thirty-one folio volumes, of a total of about 16,700 pages of manuscript, and I have also briefly mentioned long runs of Minutes of subordinate Meetings, which in the case of Southwark M.M. are unbroken from 1666.

Several names of Friends appear in an article, “ The Primary Visitation of Robert Sanderson, Bishop of Lincoln in 1662, for the Archdeaconry of Leicester,” now passing through *The Antiquary* (London).

“ Twicrosse. Samuel Ward, Richard Farmer, Thomas Giffery, Peter Hinkes, Thomas Orton, John Ludford, presented as Quakers & refusers to come to Church & y^t y^e children of the p^{rs}ons are for many yeares past unbaptised.”

See also the following respecting “ Priest Stephens ” of Fox’s *Journal*.

“ Rectoria ecclesiae parochialis Fenny Drayton 4 8^{bris} 1662 sequestration issued for receipt of profits of rectory vacant ‘ per non subscriptionem Nathanielis Stephens ultimi Incumbentis.’ ”

Joseph J. Green has contributed to *The Essex Review* of July, “ Some Extracts from the Diary of Susanna Day, a Quakeress, of Saffron Walden (1747-1826),” with references also to the Penistone family.

The *Swarthmore College Bulletin* for Ninth Month, 1909, is occupied by a series of addresses entitled “ The New Peace Movement,” given at different times during the last year or two by William I. Hull, Ph.D., Professor of History in the College. Among the addresses are “ A Positive Programme for the Peace Movement,” “ The Influence of Peace Power upon History,” “ International Police, but not National Armaments.”

The latest work from the pen of Charlotte Fell Smith is *John Dee, an Elizabethan Crystal Gazer* (1527-1608). It is published by Constable, London, at half-a-guinea net.

Among the contributors to *The Fascinated Child, Talks with Boys and Girls*, edited by Basil Mathews, M.A. (London: Jarrold, 7¾ by 5½, pp. 205, 2s. 6d. net), are two Friends—T. Edmund Harvey, M.A., who tells “ The Story of a Strong Man ” [St. Christopher], and Dorothea F. Weekes, of Heathfield, Sussex, now Dorothea F. Rowland, who writes on “ When Jesus was a Boy ” and “ The Lamb that did not Quite Forget.”

All the illustrations in the new edition of *The Confessions of Saint Augustine*, translated by Dr. Pusey in 1838, are the work of Maxwell Armfield (grandson of the late Joseph Armfield), who was educated at Sidcot School. (London: Chatto, 8½ by 5¾, pp. 326, 7s. 6d. net).

The first number has appeared of *Teachers & Taught, A Monthly Magazine issued by the Friends' First-day School Association in the Interests of its Sunday Schools*. (London: Headley, 10¼ by 8, pp. 12, 1s. 6d. per ann. post free.) The Editor is S. Allen Warner, 148, Goddard Avenue, Swindon, Wilts.

That indetatigable writer and worker, our ex-president, J. J. Green, has contributed more than a score of pages (with two illustrations) to the *Transactions of the Congregational Historical Society*, for October, on "The Puritan Family of Wilmer, their Alliances and Connections." The article commences with William Wyllmer, of Warwickshire, in 1480 (born circa 1435], and closes with a reference to the writer's only son, John Wilmer Green, born in 1887, and proves a descent of fifteen generations during a period of some 475 years.

The object of the paper is to shew the remarkable continuity of Protestant and Puritan leanings which existed in the family and descendants for at least 350 years, and the large number of interesting people who were allied by marriage or other intimate association with the Wilmer family. These include Queen Katharine Parr, Sir Walter Raleigh, Job Throckmorton, John Penry, Thomas Cartwright, John Stubbs, William Bradshaw, Thomas Gataker, Sir Anthony Weldon, William Say, William and Thomas Gouge, William Tyndale, Sir Job Charlton, John Dryden, Dr. Francis Cheynell, William Penn, and a great many other both ancient and modern personalities, who find a place in the Dictionary of National Biography.

The *Annals of the Harford Family*, by Alice Harford (London: The Westminster Press, Harrow Road, W.), promises to be a very interesting history of "a family that has held a distinguished position in the City of Bristol and the County of Gloucester, in the Society of Friends and in the Church of England." The edition is limited to one hundred numbered copies.

The second and concluding volume of Voltaire's *Lettres Philosophiques*, édition critique, par Gustave Lanson (see THE JOURNAL, vi. 95), is now out.

Volume 6 of the "Genealogist's Pocket Library" is *The Genealogist's Legal Dictionary*, by Percy C. Rushen (London: Simpkin, 5¾ by 4¼, pp. 104, 2s. 8d. or 65 cents, post free). I have often felt the need of just such a little volume, and I can recommend this one.

I have received a copy of *The Basis of Membership in the Society of Friends*, by Helen B. Harris (London: Headley Brothers, 7¼ by 5, pp. 47, 6d. net). Our friend's book contains an Introduction and also three chapters respectively entitled "Birthright Membership," "Fundamental Christian Doctrines as held by Friends" and "The Communion of the Lord's Supper among Friends."

The articles by J. St. Loe Strachey which appeared recently in "The Spectator" have been reprinted under the title of *A New Way of Life* (London: Macmillan, 6½ by 4½, pp. 143, 1s. net). Edward Grubb's reply, which appeared in the "British Friend," has also been reprinted and called *The True Way of Life* (London: Headley Brothers, 7 by 5, pp. 64, 1s. net). The Bishop of Hereford contributes a Foreword to *The True Way*, in which he writes:—

"Those of us who have learnt to look upon war as a method of barbarism, a survival from darker ages still lingering in an advancing civilisation, and destined gradually to disappear before the growing power of the enlightened Christian conscience, are, according to Mr. Strachey, under a delusion."

The following is extracted from *The History of Pembrokeshire*, by the late Rev. James Phillips, of Haverfordwest (London: Stock, 9 by 6, pp. 592, 12s. 6d. net), page 544:—

"The only places George Fox names in his 'Journal' are Tenby, Pembroke and Haverfordwest. The only indication of the time of the year [1657] is that he was at Haverfordwest on the fair-day, which must have been either the May fair or the older July fair. There is nothing in the context to indicate which it was.

"At Tenby, where he seems to have arrived on a Saturday evening, he accepted the invitation of a friendly justice of the peace, and held the meetings at his house. 'The Mayor [Richard Barrowe] and his wife, and several of the chief of the town,' attended the service. There would have been no trouble if his companion, John ap John, had not gone to Tenby Church while George was at the meeting, and stood up with his hat on in the service. This must have tried the patience of good John Carver, the minister, and of his congregation. Ap John was arrested, and the Governor sent for George Fox, to the great annoyance of his host and the Mayor. George Fox could not see why his friend should not wear one hat as well as the parson wear two caps, and coolly told the Governor he was 'in the Reprobation.' However, his plain speaking and his host's influence prevailed, and John ap John was released.

"There is nothing to show who was the justice of the peace referred to at Tenby. If Sampson Lort, who is usually described as of 'Eastmoor Manorbler,' had a house in Tenby, the identification would be easy, for by this time Lort's son-in-law, Charles Lloyd of Dolobran, Merionethshire, had become a Quaker, and his wife had shared his change of faith."

This volume also contains references to Elizabeth Holme and Alice Burkett, and there is much information respecting the Perrot family.

The second volume of *Quaker Biographies* (Philadelphia) has arrived with the last American mail. It contains memoirs of Isaac and Mary Penington, Richard Davies, Mary Fisher, Elizabeth Hooton, Thomas Ellwood, William Edmundson, John Roberts, Francis Howgill, Edward Burrough, and others.

I regret that an error appeared in the last article on Current Literature (page 157) which made the Pilgrim Fathers sail in the *Welcome* instead of the *Mayflower*.

NORMAN PENNEY.