

## Friends in Current Literature.

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In the *Life and Letters of Alexander Macmillan* (1818-1896), by Charles L. Graves (London: Macmillan, 9 by 6, pp. 418), we read, "Alexander Macmillan found his chief recreation in reading. . . . Amongst the standard works which greatly influenced him at this time [1855] were the Journal of George Fox, Plato's Dialogues and the ballad poetry of Scotland" (p. 33). In a letter, written in 1848, he remarks, "Do you know George Fox puts me marvellously in mind of Socrates. Of course there is a wide difference, but still there is that drawing of men's attention to what is *in themselves*—in Socratic language—looking to the soul how it might become perfect—in Quaker language *going to Christ, their inward Teacher*—that causes a wonderful similarity" (p. 36). "His youthful enthusiasms for . . . never changed or faded. To these may be added the names of George Fox, Bunyan . . ." (p. 395).

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The work commenced by the late Charlotte Hanbury (d. 1900) for the amelioration of the condition of Moorish prisoners and carried on by Henry Gurney, receives interesting illustration in Donald Mackenzie's *Kalifate of the West, being a General Description of Morocco* (London: Simpkin, 9 by 5½, pp. 274). C. Hanbury visited Morocco prisons for the first time in 1889, and was much impressed with the sad lot of the crowd of miserable captives. Much remains yet to be done. This volume gives a report on the prisons, dated July, 1910, in which we read (p. 128): "This prison is entirely below the ground level. No sunlight can enter it, and it is dark and cold. The walls are rotten and damp. Many of the prisoners are almost naked. The drainage is bad and the stench overpowering." Henry Gurney's address is The Orchards, Outwood, Surrey.

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Volume IV. of *Quaker Biographies* (Philadelphia: 304, Arch Street; and London: Headley, 8 by 5½, pp. 256, \$0.75 or 3s. 6d. net) has just appeared. It contains chapters on Rebecca Jones (1739-1818), The Fothergills (1676-1802), Elizabeth Fry (1780-1845), Nicholas Waln (1742-1813), Daniel Wheeler (1771-1840) and Stephen Grellet (1773-1855). These are written in a very bright, attractive style, and they deserve a wide circulation.

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*Les Quakers et l'Arbitrage International*, by Gaston Bonet-Maury, has been recently issued in pamphlet form under the Académie des Sciences Morales et Politiques of the Institut de France (Paris: Picard, 9 by 5½, pp. 14). The efforts on behalf of Peace put forth by George Fox, William Penn, John Bellers, William Allen, Joseph Sturge, R. Spence Watson, are sympathetically recorded here. A summing up of Quaker philanthropies is followed by the sentence, "Quoi d'étonnant? ne s'appellent-ils pas eux-mêmes du beau nom de *La Société des Amis*, et ils auraient le droit d'y ajouter le titre d'*Amis de l'humanité*."

Mary Ann Marriage Allen has committed to paper and print some reminiscences of her labours in many lands—*Simple Sketches of Christian Work and Travel* (London: Headley, 7½ by 5¼, pp. 178, 2s. 6d. net). Commencing with Ackworth in 1858, the reader is introduced in turn to ragged schools in London, mission work in France, knitting industry in Ireland, missions in America, Japan, India, Armenia and the Near East, and brought home again to witness the many activities connected with the Shoreditch Christian Mission.

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It can hardly be expected that writers of fiction who are not Friends who introduce Quaker characters into their books should draw them in accurate detail, but from a Friend we naturally expect correct representations of Quakerism. Much written by Elizabeth Fox Howard in her *Damaris of the Downs* (London: Headley, 7½ by 5¾, pp. 67, 1s. net) faithfully reflects the spirit of early Quakerism, but I must earnestly protest against the following, as entirely opposed to the usual procedure:—

“ At length the three men who faced the meeting shook hands [did they do so in the early days ?] but before they had all risen to their feet, there came a sound from the world outside, a clatter of rough shoes on the flagged path, a harsh shout from a farm lad—‘ Master, the troopers!’ Without any sense of panic or exclamations of fear, the Quakers set about dispersing as quietly and quickly as might be. . . . The men were hurrying to find their horses, or running up the hillside with wife and child clinging to their hands . . . easily caught up with . . . small chance of escape. . . .”

What a picture of Quakers flying helter-skelter to escape the soldiers! How different from the quiet dignity, and indifference to danger and suffering, which we read in the annals of early Friends! Prof. Mason held quite different views of Friends’ action under such circumstances when he wrote, “ You may break in upon them, hoot at them, roar at them, drag them about; the meeting, if it is of any size, essentially still goes on till all the component individuals are murdered. . . . Pull their meeting-house down, and they re-assemble next day most punctually amid the broken walls and rafters. . . . This is no description from fancy. It was the actual practice of the Quakers all over the country ” (*Life of John Milton*).

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A series of lectures recently delivered at the Birmingham University has been published with the title, *Birmingham Institutions* (Birmingham: Cornish, 8 by 5½, pp. 606, 5s. net). Of the fourteen lecturers, four are Friends—Walter Barrow dealt with “ The Town and its Industries,” John Henry Lloyd, M.A., with “ The Hospitals,” Elsie M. Cadbury with Adult Schools, and Arthur Godlee with “ The Birmingham and Midland Institute.” In the section of the book dealing with Adult Schools there are portraits of William White (1820-1900) and Joseph Sturge (1793-1859), and other illustrations. A copy of this book has been presented to D. by J. H. Lloyd.

Charles William Dymond, F.S.A., of Sawrey, Ambleside, has issued through E. and F. N. Spon, of London and New York, a brochure entitled *A Key to the Theory and Methods of Linear Perspective*, with several plates, 1s. 6d. net.

“ Brandywine days ” occur between June 15th and September 22nd, in the reposeful pleasures of which Russell Hayes allows us to share in his recent book. In his company we leave behind “ the dust of clamorous streets,” and betake ourselves to his ancestral home on the banks of the Brandywine, “ the very heart and centre of old Chester County,” in Pennsylvania, to roam “ where flows our dear idyllic Brandywine through flowery meadows green and deep and fair,”<sup>1</sup> or sit near the ample secretary-desk where his forefathers for generations wrote their farmhouse accounts, and read extracts from his “ summer library ” of various delightful volumes. Those to whom this restfulness appeals should buy *Brandywine Days, or, The Shepherd's Hour-Glass*, by John Russell Hayes, with illustrations by J. Carroll Hayes and Robert Shaw (Phila : Biddle Press ; and London : Headley ; 8½ by 5½, pp. 228, \$1.50). In the copy presented to D. by the publishers at the request of the author, a special slip has been inserted, in the handwriting of and signed by the author, containing the words :—

“ O Memory, call back the hours  
Of childhood's day among the flowers  
That made the summers seem divine  
In meadows by the Brandywine ! ”

Thomas P. Cooper, a Friend of York, has had printed in pamphlet form his paper on “ The Old Clockmakers and Watchmakers of York,” which first appeared in the *Associated Architectural Societies' Reports and Papers*, vol. xxx. pt. i., pp. 243-300. Among the persons named is Cornelius Horsley, who, “ in 1656, took up his freedom as a watchmaker ” (p. 7). He became a Friend and sufferer. Besse names him *Hornsey* (*Sufferings*, ii. 135). John Ogden, clockmaker, of Bainbridge, Wensleydale, a Friend, is mentioned incidentally.

For other Quaker horologists, see Britten's *Former Clock and Watchmakers*, 1894, a new edition of which is in preparation.

Charles William Dymond, F.S.A., of Sawrey, Ambleside, has just issued a revised and enlarged edition of his *Memoir, Letters and Poems of Jonathan Dymond* (from the author, 5s. post free). This edition has become necessary owing to the discovery of a number of letters from Jonathan Dymond and members of his family, adding more than fifty

<sup>1</sup> If R. M. Jones is correct in identifying the “ desparate river, which had in it many rocks and broad stones, very hazardous to us and our horses,” of George Fox's *Journal*, with the Brandywine (*George Fox*, ii. 517n), we have two very opposite opinions respecting this river, but doubtless time has greatly changed both the river and the district through which it flows.

pages to the number in the earlier edition. The book is illustrated by a photogravure portrait of Jonathan Dymond (1796-1828) and four plates of views.

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In the *Oldham Evening Chronicle* is appearing a series of articles entitled "Oldham Society of Friends. A retrospect by Mr. Joseph Ward." Chap. viii. appeared in the issue for 4th February.

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Quakerism has been much to the fore in the public press of late months. The evidence of Helen Webb, M.B., a Friend of London, given before the Royal Commission on Divorce, was often quoted in the papers; in this she stated that "actual experience showed that the equality observed by the Quakers did produce a higher moral standard among the men." A recent issue of *The Daily Chronicle* presents the world with the extraordinary statement that "originally the Society of Friends, on its foundation in 1646 called themselves Seekers, because they sought the truth, after the manner of Nicodemus, who came to Christ by night"! A theatrical manager, speaking at a meeting of the Young People's Society at Barton-on-Humber, confessed his "great respect for all Quakers, and would lift his hat to any one of them he met, adding 'In fact, I almost do it with the picture of Quaker oats.'" According to the *Record* of 30th September, the Bishop of Birmingham "took the Quakers as an instance of a people among whom the fruits of the Spirit were manifested, and seemed to suggest it would be intolerable to make any advance towards re-union with a people who have neither ministry nor baptism."

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Several protests against "The Quaker Girl,"<sup>2</sup> now being produced at the Adelphi Theatre in London, have appeared. One letter (*Yorkshire Daily Post*, 11th November) reads, in part, "The Society of Friends, and probably nearly every member of it, stands a veritable monument to purity of life and quiet Christian citizenship. How dare a ribald comedy author, or a laughter-catering stage, presume to hold the Society or its worthy members up to ridicule or even to publicity!"

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The publication of *A Quaker Post-Bag* and of a new life of Hannah Lightfoot has brought the Society afresh before the readers of periodical literature. L. Quiller Couch wrote in *The Bookman* of November:—

"We do not know too much about Quakers. Indeed there are scores of men and women at this present day who think of Quakerism as a past creed, picturesque but dead. . . . To those men and women . . . the 'post-bag' will prove an instruction and an amusement."

*The Morning Post*, of November 3rd, protests against "the absurd pedantry of some recent historians, who will have nothing to say to a document if it is not facsimiled"! In *The Queen*, of October 22nd, we read:

"Instead of defying the oppressor and kicking under disabilities they [the Friends] gave an example of tolerance to all other Nonconformists

<sup>2</sup> *The Quaker Girl: the Novel of the Play*, by Harold Simpson (London: Mills & Boon, pp. 255, 1s. net), is a poor production with numerous incidents unlikely to occur in real life



in that while denying the efficacious existence of any Sacrament, and refusing to swear in a court of law, they make the best of it and are simply a law unto themselves, indifferent to the facts and to their consequences. By this conduct they have obtained the protection of the law."

Two more books have been added to "The Religion of Life Series" of extracts from the writings of Christian Mystics of all ages, edited by Dr. Rufus M. Jones—*Sir Thomas Browne*, by Lewis W. Townsend, a London Friend, and *Clement of Alexandria*, by Dr. Jones (London: Headley, 6¾ by 4¼, 1s. 6d. net). The previous issues of this helpful series contain extracts from the writings of various early Friends (one vol.), and from those of *Penn* and *Penington* (2 vols.).

Headley Brothers, of Bishopsgate, London, have just published eighteen papers written by Edward Grubb, M.A., for the *British Friend*, under the title, *The Personality of God and other Essays in Constructive Christian Thought* (7½ by 5¼, pp. 137, 2s. net). Among these essays are "Jesus and the Christ of Experience," "The Weakness of Unitarianism," "Forgiveness and Atonement," "Prayer and the Will of God."

*Mrs. E. M. Ward's Reminiscences*, edited by Elliott O'Donnell, have been published by Sir Isaac Pitman & Sons, at 12s. 6d. The following extract will interest the readers of THE JOURNAL:—

"Another of my pictures in which I was particularly interested was 'Mrs. Fry Visiting Newgate, 1818.'

"The efforts of this woman to ameliorate the wretched lot of the prisoners confined in this notorious prison, had always seemed to me especially heroic, whilst the grim atmosphere of the gaol itself, with its hosts of uncared-for inmates, some, no doubt, desperately wicked, but many with much good still left in them, many again harshly condemned, if not entirely innocent, exercised over me a peculiarly powerful fascination. It was all so dark and hopeless—that herd of living beings, men, women and children, old and young, drawn from all ranks of society and crowded together in small, ill-ventilated cells containing only the barest and rudest of furniture, and abounding in every description of filth and vermin. They were criminals, or supposed to be criminals. That was quite enough! The outside world cared little for their bodies and nothing for their souls.

"Then came Mrs. Fry, and her advent to Newgate was as the advent of Orpheus to Eurydice—the advent of Hope to Hell.

"I collected facts for this prison scene with the greatest care, and I think I succeeded in painting a realistic picture of just what I had in my mind. Mrs. Fry is seen with Mary Sanderson (afterwards Mrs. Fox) entering the gate of the prison—the former upright and fearless, the latter shrinking and timid. Both Miss Sanderson and the gaoler had tried to do their best to persuade Mrs. Fry to abandon her project, but she was proof against all their entreaties. Surely someone should care for the prisoners, and why not she?

"The half-open door reveals the iron bars behind which is seen a homogeneous collection of wretched captives, upon whose faces, though full of vice, an expression of piteous abandonment predominates. Some are raising their sinister eyes enquiringly to the door, others are busily employed hitting and scratching one another, whilst others, again, whose

senses have been dulled by long suffering and illness, are gazing in front of them with blank indifference.

“ Behind Mrs. Fry, in the background, are the chaplain and keeper, barely concealing their wrath and indignation at her unwarrantable interference in what they evidently think does not concern her. In front of them, to the right, are a Bow Street runner and a soldier, drinking and chatting together at the booth, whilst in the foreground is the publican giving a mug of spirits to a little ragged handcuffed boy who has been sentenced to imprisonment for his first offence, and appears to be absolutely overcome with wonder, horror and remorse.

“ I painted Mrs. Fry from a full-length portrait of her by George Richmond, R.A., adding certain details with regard to dress, etc., from information given me by her daughter, who was then living.

“ During the exhibition of the work in 1876 I received a number of letters containing criticism. One was from a Quaker who complained that my representation of Mrs. Fry’s bonnet was incorrect. ‘ If only,’ he wrote, ‘ I had known you were going to paint her, I would have lent you the proper headgear.’ As a matter of fact, I had obtained the bonnet of the period, which was, according to Miss Fry, whom I regarded as unquestionably the best authority, a facsimile of the one Mrs. Fry actually wore.

“ Another of my correspondents was highly incensed because I had depicted Mrs. Fry carrying a scarlet Bible. ‘ No Quakeress,’ she wrote, ‘ would ever have possessed such a disgraceful thing, and thus to malign Mrs. Fry is indeed unpardonable.’ But in this matter, too, my conscience acquitted me, and I think my accuser must have felt herself at vanishing point on learning that the Bible I had painted had belonged to Mrs. Fry, and that it had been lent me for my picture by Mrs. Fry’s daughter, who sent me at the same time her mother’s shawl and some roses picked from her mother’s conservatory. Here Mrs. Fry had grown the finest species of roses especially for the prisoners, to whom these flowers—at first a mere wonder—had, in the end, proved an unfailing source of pure pleasure.

“ After the R.A. Exhibition the picture was engraved, and both painting and engraving were stolen—the former being eventually recovered from a pawnbroker. I then sold it in America, and subsequently received numerous applications for impressions. The Fine Art Society has reproduced it over and over again.”

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A third impression has appeared of the reprint of *A Few Words . . . to the Parliament . . . at Westminster*, by Humphrey Bache [d. 1662] prepared by (Rev.) Kentish Bache, of Walford Vicarage, Ross, Herefordshire, and printed by John Bellows, of Gloucester, price one shilling.

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No. 21 of “ Studies in Economics and Political Science,” edited by the Director of the London School of Economics and Political Science, *An Example of Communal Currency : the Facts about the Guernsey Market House*, has been compiled from original documents, by J. Theodore Harris, B.A., a London Friend (London : P. S. King, 7¼ by 4¾, pp. 62, 1s. net).

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A brief notice of Robert Were Fox, F.R.S., (1789-1877) appeared in *Terrestrial Magnetism and Atmospheric Electricity* for December last, accompanied by a portrait of R. W. Fox and a list of his papers in terrestrial magnetism. The notice of this Quaker scientist was written by Dr. L. A. Bauer, of the Carnegie Institution of Washington, D.C.

Several short stories, written by William Fryer Harvey, son of William Harvey, of Leeds, and brother of T. Edmund Harvey, M.A., M.P., have been published, with the title of *Midnight House and other Tales* (London: Dent, 7½ by 5, pp. 243, 2s. 6d. net).

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There is a five-column account of the life of Stephen Grellet in the *Christliche Volksbote aus Basel* for 15th February, 1911.

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A writer in the *Liverpool Daily Post and Mercury*, for February 20th, expresses his belief that

“The Quakers’ Christianity is perfectly sound, perhaps the soundest of all. It is quite simple. There is no ostentation, no ecclesiastics to pretend anything. Quakers meet, but only talk when they think they have something to say. What a valuable idea! Sometimes at their meetings not a word is said. The aim is simplicity, true, quiet, straightforward Christianity. Whether this aim is actually carried out in practice it is impossible to ascertain. The preaching, so far as I have heard it, is poor, especially among the women. The aim is excellent, but it may not be always reached.”

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Some *Poems* by a new and young Quaker poet, Edward Hicks Streeter Terry, have just been published by the Biddle Press, of Philadelphia, in a small, tasteful volume.

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In *Newness of Life*, for March, 1911, edited by James Mountain, D.D., of Tunbridge Wells, appears (p. 41) “A Hymn of Adoration,” of six stanzas (four lines each), by the late Henry James Poulter (d. 1901, aged 80). The Editor writes, “They are beautiful hymns in doctrine, language, rhythm, and rhyme.”

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Lilian Clarke, The Old Market, Wisbech, has recently printed, through Perkins and Co., of Wellingborough (price 5s.), an interesting record of family history, entitled *Family Chronicles. Section I.: Blecklys and Springalls*. The fifty or so pages of this book bear evidence of great care in preparation, and there are two sheets of genealogical tables. Thomas Bleckly was a Friend of Godmanchester, Hunts, in 1726, and from him and his wife, Ann Clements, are descended Friends of position and ability. William Bleckly [1738-1794] was Yearly Meeting Clerk in 1780. His wife was Sarah Springall, and this marriage brings in the Springall portion of these records. Many well-known families receive notice, as e.g., Clemesha, Wallis, Bland, Scales, Bateman, Ross, Kett, Gurney, Nanson. A copy of the poem by Ann Bleckly, *A Journal of two days and one night from Long Stratton to Cambridge Y.M.* (that is the Quarterly Meeting held yearly at Cambridge), here mentioned, has been placed in D. by the kindness of Lilian Clarke.

NORMAN PENNEY.