

## Friends in Current Literature.

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A valuable gallery of portraits has been presented to the reading world by the Clarendon Press, Oxford, in the handsome quarto volume, *Historical Portraits, 1600-1700*, just issued, price half-a-guinea net (portraits only, 6s. net). Of the 131 persons pictured here, there are about thirty more or less associated with Friends, but only one Friend—George Fox. The Lely portrait is reproduced. Forty-three lines are given to a generally favourable review of Fox. The following remarkable sentence appears, however :—“ The society grew steadily, and the complete silence observed at its gatherings rendered it comparatively immune from the repressive legislation against preaching nonconformity.” The exact opposite is the historical fact—as witness, *inter alia*, a contemporary statement, “ The Anabaptists held out long, as to more publick appearings, & the Quakers held their ground to y<sup>e</sup> last and have smarted more then any ” (“ Extracts from State Papers,” p. 169), and the many heavy fines exacted for preaching. One of the compilers of this book received some assistance at Devonshire House, as regards the portrait, but the Librarian is not responsible for any of the reading-matter !

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The contributions of Joseph Ward to the “ Oldham Weekly Chronicle ” on Friends in Oldham have been collected into a volume—*A Retrospect of the Oldham Meeting of the Society of Friends, Its Schools and Kindred Societies* (Oldham : Hirst, 7 $\frac{3}{8}$  by 5, pp. 182, 3s. 6d. and 2s. 6d.). There is an Introduction by Elizabeth B. Emmott ; there are portraits of James and Henry L. Hargraves, Jacob Bright, and several members of the Emmott family, and other illustrations. The author is not a Friend, but writes in a Friendly spirit. To my mind, the book loses by having as frontispiece a reproduction of Robert Spence’s “ George Fox at Lichfield,” and the author errs in thinking that there were other “ impulses ” of Fox of a similar character (p. 9).

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WILLIAM PENN AND JOHN TOLAND.—To the Editor of *The Nation*  
Sir : One of William Penn’s indirect contributions to the advance of liberal thinking seems not to have been noticed by any of his biographers. In 1705 John Toland, whose “ Christianity Not Mysterious ” had appeared nine years before, and who had since been the object of much consequent abuse for the freedom of his opinions, was in unpleasant pecuniary straits. During the preceding year, Shaftesbury, then exile for economy’s sake in Holland, had failed to pay Toland the customary instalment of his pension. Toland, in some way or other, had formed the acquaintance of William Penn, and there is extant a letter which he wrote to the Quaker on June 26, 1705 (see Toland’s “ Miscellaneous Works,” 1747, vol. ii., p. 337), asking for a recommendation to the lord treasurer, Godolphin. Penn, however, made his appeal to Harley instead, to whom he sent on August 24 another letter from Toland,

with the suggestion that the Deist had been "kept too long upon expectations" (Hist. MSS. Com., Portland, Vol. IV., p. 230). The result of this was the almost immediate engagement of Toland to write "The Memorial of the State of England," and his long—though always somewhat precarious—attachment to Harley's service.

Toland was again in touch with Penn two years later (Hist. MSS. Com., Portland, Vol. VIII., p. 279), although there is no evidence that their relations were ever in any way close.—CARL VAN DOREN, Columbia University, New York, December 8th.—*The Nation*, Dec. 14th, 1911.

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In *Forty Years of Friendship as Recorded in the Correspondence of John Duke, Lord Coleridge and Ellis Yarnall, during the Years 1856 to 1895*, the Editor, Charlton Yarnall, writes thus of his father:—

"Ellis Yarnall was born in Philadelphia on June 25, 1817, and died in the same city on September 19, 1905. His life, therefore, exceeded by almost a generation the scriptural period allotted to mankind. His ancestry was of old English families, his father and mother being members of the Society of Friends. He was, therefore, educated in that faith, and although his religious convictions led him in early manhood to enter the Episcopal Church, he retained through life a great respect for the Society, whose philosophy left strong marks upon his character.

"In a fragment of autobiography found among his papers, Mr. Yarnall says: 'My grandfather, Ellis Yarnall, was born in 1757. His grandfather, Phillip, came over about 1684 with his brother Francis, from Claines, Worcestershire, as a part of the Penn Colony of immigrants. Both brothers were Friends. My grandfather was of devout life from his earliest years; his brother, Eli Yarnall, was a minister in the Society, and was held in reverent regard always. I recall as a boy, the some thing almost of emotion, with which his name was mentioned by the elders of my family. My grandfather seemed to me, from my earliest knowledge of him, in such absolute fellowship with the Society of Friends that there was little room in his mind for the presentation of belief of any other religious body. I bethought me of the Dominicans and Franciscans as I looked at his bowed head and noted the gravity of his demeanor.'"

In the same volume (London: Macmillan, 9 by 5½, pp. 340), there are some allusions, by Lord Coleridge, not entirely favourable, to the poetry of J. G. Whittier (p. 103). Ellis Yarnall wrote in January, 1881, of the death of his "dear aunt, Mrs. Lucretia Mott" (p. 190), and of a visit from James Hack Tuke (p. 191).

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A valuable contribution to local historical literature has recently been made by Benjamin Nightingale, M.A., Congregational Minister, of Preston, Lancs., in his *The Ejected of 1662 in Cumberland & Westmorland. Their Predecessors and Successors* (Manchester: University Press, 2 vols., 9 by 5½, pp. xxiv. + 1490, 28s. net). After three preliminary chapters—Brief Summary of the Period, The Area in Question, and The Men and Their Story—the author takes up *seriatim* the various places from the churches of which the Incumbents who could not conform to the new ecclesiastical enactments of the Restoration were ejected, and gives many new facts relating to these noble nonconformists. Of Quaker literature we read (p. xxiv.):—

"A rich storehouse of material will be found in the Quaker literature of the time, even when the student is not dealing directly with the Quaker movement. Fox's 'Journal,' Story's 'Life,' Besse's 'Sufferings of the Quakers,' Sewel's 'History of the Quakers,' Smith's 'Bibliotheca Anti-Quakeriana,' 'The First Publishers of Truth,' Ferguson's 'Early Friends,' with many other minor works, have been in constant requisition. With reference to Besse and others, one has sometimes been a little disquieted by serious date errors, but in other respects we may take them all generally trustworthy."

Chapter II. concludes with a brief account of the Quaker movement as it relates to this district (pp. 118-129). Of the persecutions which fell upon Friends it is said:—

"The Quakers themselves were responsible for much of this. It was not merely that they indulged in certain harmless eccentricities . . . but that they outraged the common decencies of life. Their practice of going through the streets naked as a 'sign' was an unpardonable exaggeration. . . . The only excuse for all this lies in the fact that in their wildest deeds, and most senseless vagaries, they acted from highest motives."

There is a very full Index, which contains sixty-two entries under "Quakers."

Mr. Nightingale did not come into touch with Friends' Reference Library until after his book was published.

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The result of much close work in the Library at Devonshire House on the part of a German student some years ago has now been given to the world in *Sozialpolitik der Nächstenliebe dargestellt am Beispiel der "Gesellschaft der Freunde,"* by Dietrich von Dobbeler. The title may perhaps be Englished thus—"The Social Economics of Philanthropy as illustrated by the Example of the Society of Friends." With commendable industry, Herr von Dobbeler has worked out the story of numerous Quaker philanthropies of a public and private character, and has produced a very readable and useful volume. The first portion narrates the rise of Friends and their principles, and then follow descriptions of Friends' work on behalf of the poor, education, slavery and slave trade, prison reform, home and foreign missions, insane, temperance, and other modern philanthropies. We read of John Bellers's proposed College of Industry, of the Spitalfields Soup Society, of Friends' Boarding Schools, Adult Schools, the Bedford Institute, Friends' Social Union, and many other activities.

But this valuable work is greatly marred by the many mistakes in names, of which it is full, for want of careful examination in proof by some English Friend, e.g., *fierns* for *friends*, *Clyton* for *Ayton*, *Benjamin Flamder* for *Flounders*, *Perkni* for *Perkins*, *Rountra* and *Recontree* for *Rowntree*, *Yarnak* for *Yarnall*.

The production of a book of this kind is an interesting sign of the times.

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Champlin Burrage, who came over from U.S.A. some years ago, and who spent some months in research in the Reference Library, has brought

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out a valuable work—*The Early English Dissenters in the Light of Recent Research (1550-1641)*, (Cambridge: University Press, 2 vols., 8½ by 5½, pp. xx. + 379 and xvi. + 353, 20s. net). Though dealing with a period antecedent to Quakerism, there are a few slight references to Friends. The author mentions Robert Barclay's "Inner Life of the Religious Societies of the Commonwealth," as "an admirable volume," manifesting "wide and critical reading on the part of the author" (pp. 13, 14).

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A. A. Seaton, M.A., Fellow of Pembroke College, Cambridge, was one of two writers to whom was awarded the Prince Consort Prize in 1910. His essay is entitled *The Theory of Toleration under the Later Stuarts* (Cambridge: University Press, 7½ by 5, pp. viii. + 364, 6s.). In the course of his lucid treatment of the subject of Toleration, the essayist deals fully with William Penn's "Great Case of Liberty of Conscience," 1671, "the completest exposition of the theory of toleration in our present period" (pp. 172-176) and he also epitomizes Penn's "England's Present Interest," 1675, "Address to Protestants," 1679, and "Good Advice," 1687. On page 64 we read:—

"The Quaker movement originated as a reaction from the narrow dogmatism and discipline of the Solemn League and Covenant, and, like most violent reactions, it tended to discredit itself (and, unfortunately in this case, also the cause of toleration for which it pleaded) by the extravagances with which it was associated."

In a footnote to above, the writer gives a Presbyterian description of Quakers, presumably, quoted in Tulloch's "Rational Theology and Christian Philosophy," from two tracts, dated 1647-1648; but there were no Quakers at that time to be described!

The Index is preceded by the words, "An asterisk marks the principal reference to a subject: references of minor importance are bracketed"; but what about the many references which have neither "asterisk" nor "bracket"?!

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Chapter iv. of the eighth volume of *The Cambridge History of English Literature* (Cambridge: University Press, 9½ by 6½, pp. 515, 9s. net), is entitled "The Early Quakers." In fourteen pages Edward Grubb surveys the field of early Quaker literature. Of the Journals he writes, "Though written without pretensions to literary art, they maintain a high level of sincere and often naïve self-portraiture, and the best of them contain a rich store of material for the student of the 'varieties of religious experience.'" The early writers introduced include Fox, Ellwood, Gratton, John Roberts, Penn, Penington, Nayler, Barclay, and Mary Mollineux. Of this literature in general, E. Grubb writes:

"Of this vast output, there is not much that could possibly, by its intrinsic qualities, find any permanent place in English literature; its chief interest now is for the curious student of religious history. Nor can it be said to have influenced in any appreciable degree the intellectual outlook of English-speaking peoples, except in so far as it was one of the unnoticed factors in the evolution of religious thought from the hard

dogmatism of Puritan days to a more liberal and ethical interpretation of Christianity."

Of George Fox's autobiography we read, "It is one which, for originality, spontaneity and unconscious power of sincere self-expression, is probably without a rival in religious literature."

Several new works of fiction have recently made their appearance. A copy of *The Quaker Cross*, by Cornelia Mitchell Parsons, has been presented to D. by David S. Taber, of New York. This story I read on the the Atlantic, amid heavy seas and strong winds, and in some small measure it compensated me for the disappointment of not being able to visit Long Island. The principal scene relates to the old home of John and Hannah Bowne, at Flushing, L.I., but the reader is introduced to Friends and Friendly people in Swarthmoor Hall, Lancaster Castle, London, Germany, etc. Interest in the narrative is well sustained first to last, but the sudden introduction of original material without fitting it into its surroundings is curious, e.g., several letters from Maria Webb's *Fells of Swarthmoor Hall* are inserted bodily without explanation of the numerous names occurring in them, see pp. 87, 90, 91, 157, 161, 163. These letters were certainly not written on "parchment" as is frequently stated (pp. 64, 90). A little more care to verify names and facts would have prevented blemishes which damage the book—George Fox's mother was *not* a descendant of Anne Askew (p. 31) nor indeed was his wife; *Lancaster* should be *Launceston* (p. 75), *Oldham* should be *Aldam* (p. 76); *five* Friends were put to death in New England, *William Dobson*, *William Robinson*, *Marmaduke Stevens[on]*, *Mary Dyer* and *William Ledd[r]a* (p. 112)—who was William Dobson?; the scene in Lancaster Castle when G. Fox and M. Fell in separate cells talk and read to one another seems very unnatural and unlikely (p. 155); these two friends were *not* married on "the second day of August" (p. 179), Fox did *not* arrive in Bristol from America "on the 4th of March" (p. 194), and did *not* die in 1692 (p. 326). We are told (p. 324) that "James of York did pass the Toleration Act"!

Another item of Quaker romance is *Quaker Ben: A Tale of Colonial Pennsylvania in the Days of Thomas Penn* (Philadelphia: Jacobs, 8½ by 5½, pp. 336, \$1.35 net). The Author, Henry C. McCook, writes in the Preface:

"The period of the administration of Thomas Penn (1737-1742) in the Colony founded by his distinguished father, was one of great historic interest. The infamous 'Indian Walk' which led to the cruel and criminal expulsion of the Delaware Indians by their warlike conquerors and masters, the Iroquois, at the instigation of Thomas Penn, was an incident that led to serious consequences. The attack by Great Britain on the Spanish Main in the unfortunate Cartagena campaign . . . was another incident that sorely vexed the peace-loving spirit of the Friends. . . . The outbreak of the yellow fever in Philadelphia was a third occurrence of the period. . . ."

Quaker Ben, *alias* Ben-Thee, was a frontiersman of Quaker upbringing, but not entirely Quaker principles. The book is well written and betrays considerable knowledge of Friends, especially in connection

with their varying views on defensive warfare. The spiritual experience of one character is modelled after that of Stephen Grellet. In one slight particular the Quaker language has been overdone—"May Heaven bless *thee both, my children*" (p. 269).

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The latest novel by Joseph Hocking is *God and Mammon* (London: Ward, Lock & Co., 7½ by 5½, pp. 314, 6s.). The title aptly describes the contending claims of goodness and greatness. A young Cornish Quaker, George Tremain, fired with the absorbing desire to make his mark, quits his quiet Quaker home for the world of finance in London. In time he becomes a money-king, but it is at the expense of real happiness, and the outward denial of that which once he taught, and still secretly believes in. But, of course, it all comes right in the end.

A great financier to whom George was introduced soliloquised thus (pp. 120-123):

"It's a dog's life. I work harder than a galley slave. Why do I not give it up? I have more than enough for all my needs; I have reached the summit of my ambitions. But I can't give up . . . I am tired of the whole thing and yet it chains me fast. I have become a money-making machine, and the machine must not stop. . . . And now where am I? I have my house in Berkeley Square, and my country places, but I'm loveless and childless—and this is success."

NORMAN PENNEY.

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## John H. Dillingham and the Sealed Envelopes.

. . . . While still a member of New England Yearly Meeting, not unlikely while at Harvard, in 1864, John H. Dillingham [1839-1910] had gone to attend a Quarterly Meeting. Some sealed envelopes containing widely advertised literature of an unprofitable, possibly of a deleterious character, were in his pocket. As he retired to his room for the night before the meeting, probably at the home of Benjamin Howland, he found a fire blazing on the open hearth. He sat down beside it with the intention of examining the forbidden literature. As he took the envelopes in his hand a powerful sense of God's restraining grace possessed him. Without parleying long, he put the envelopes unopened upon the burning embers and had a sure sense of peace in seeing them reduced to ashes. In the meeting next morning Eli Jones was engaged in speaking most directly to his condition—drew a plain picture of the doubts that had assailed him, and then in an impressive manner pointed out the door of hope, and the service that awaited the tried soul who would give up and enter this door. In conclusion, and in a manner that brought back the glowing fire and the smoking paper to John Dillingham's mind, he said, "If thou wilt do these things all thy *burnt sacrifices* will be accepted."

*John H. Dillingham*, by J. Henry Bartlett, 1911, p. 121.