

## Friends in Current Literature.

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The history of the Quaker movement, no matter in what part of England it be studied, is never devoid of interest.—J. HARRIS STONE, *England's Riviera* (Cornwall), 1912, p. 76.

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*The Social Work of the Society of Friends.*—In “Studien über die Sozialpolitik der Quäker,”<sup>1</sup> Miss Auguste Jorns, Dr. rer. pol.<sup>2</sup> of the University of Freiburg, in Breisgau, has made an important addition to German literature illustrative of the history and leading characteristics of the Society of Friends. The authoress spent many weeks of research in the Reference Library at Devonshire House, and has made good use of the materials at hand there. An indication of this appears in the seven pages which contain an alphabetical list of the sources of information, and also in the ample notes and references accompanying the text throughout. The introduction shows a remarkable grip of the Quaker movement and its relation to the period in which it took its rise. The conclusion sums up the underlying principles which have made Quaker philanthropy a living force in the world.

The subjects dealt with *seriatim* are : Care of the Poor ; Education ; Temperance ; Care of the Sick and especially of the Insane ; Prison Reform ; and Abolition of the Slave Trade.

Once more we have to turn to a German writer for information respecting John Bellers, to whose works and labours there are many references.

The epistles of London Yearly Meeting, the minutes of Yearly and other Meetings frequently referred to, show the wide range of sources that have been investigated, which include such recent publications as Elizabeth B. Emmott's “The Story of Quakerism,” William Tallack's “Penological and Preventive Principles,” etc., “Saffron Walden School : A Sketch of 200 Years,” and “The Stewardship of Wealth.”

The book is a compendium of carefully collected and well-arranged material which if written in English and well indexed would be a valuable work of reference for Quaker readers.

ISAAC SHARP.

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“Of all the Quakers I have met there is no one I have seen more of than John Edward Ellis, and his recent death has deprived me, and many others, of a very dear friend. He used to describe himself as being ‘a Conservative by nature and a Liberal by grace.’ He and his wife and other members of his family used to come and see my wife and me frequently at Carrow Abbey. . . . He had a great and personal influence in the House of Commons, and the firmness, and at the same time the gentleness of his character grew on people more and more, and made his influence greater as time advanced.”

<sup>1</sup> Braunsche Hofbuchdruckerei und Verlag, Karlsruhe, 1912, 4 marks. May be obtained through Headley Brothers, for 4s. net.

<sup>2</sup> That is, *rerum politicarum*, or, in German, “Doktor der Staatswissenschaften.”

So writes Professor James Stuart in his *Reminiscences* (London: Printed for Private Circulation, 1911), p. 227. There is another reference to Friends, which must, I think, be incorrect. He writes:

"During the Anti-Slavery Agitation a number of delegates, many of whom were women, came over from America to attend a conference in London, summoned, I think, by the Quakers, but anyhow, unless I am mistaken, held at their place of meeting. They were informed on arrival that no women could take part in its proceedings, but that they might be spectators from the gallery," etc.

The date given is 1840; was not this the great convention held in May 1840, in the Freemasons' Tavern? The position assigned to women makes it unlikely that the convention was summoned by Friends or held at any of their Meeting Houses.

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Visitors to North-east Yorkshire will welcome the publication of *The Ryedale Guide—Pickering and Thornton*, prepared by Ernest E. Taylor, and introduced to the reader by T. Edmund Harvey, M.A. (York: Yorkshire Gazette, 6½ by 4, pp. 80, 3d.). Here are many details of use to travellers—maps, views, lists of walks and post offices, etc.

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The visit to Australasia of Dr. Thomas Hodgkin and party in 1909 has been fruitful of good in various ways. Headley Brothers have recently published *Southward Ho! Being a Plea for a Greatly Extended and Scientific System of Emigration to Australia*, a pamphlet of 67 pages, 6d. net, "the result of thoughts forced into utterance" by the late visit of Thomas Hodgkin.

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An outspoken utterance by Charles I. Evans, M.A., Headmaster of Leighton Park School, Reading, on the subject of teaching children the facts of life, has recently been delivered before the Reading Branch of the Parents' National Education Union. It has been printed under the title *Concerning Sex—A Paper for Parents and Teachers*, and copies may be had from the Author at 3d. each, post free.<sup>3</sup>

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"About two miles from the village of Sennen, on the road to Penzance, where the road branches off to St. Just, in the acute angle there formed, is a small, high-walled, quadrangular enclosure, fifty-four feet long by forty-six feet broad. No gate or opening gives access to this desolate spot, lying on the moorland in quiet, solitary peacefulness, quite apart from all houses or signs of life. . . . The driver of the motor-bus buzzing by, with a nod of his head to the passengers, says briefly: 'Quakers' Cemetery.'"

So writes, kindly and sympathetically, J. Harris Stone, M.A., in his new book, *England's Riviera, A Topographical and Archæological Description of Land's End*, etc. (London: Kegan Paul, 9 by 6, pp. 492,

<sup>3</sup> For other pamphlets on the same subject, see *The Instruction of Children in the Origins of Life*, published for the Friends' Central Education Committee by Headley Brothers, 1909, and *Letter to Fathers*, sent out by London Y.M. of 1896.

137 illustrations, 15s. net). In addition to the notice of the above Burial Ground at Brea, where interments took place from 1659 to 1789 (see *Camb. Jnl.*), and illustrations thereof, the Author mentions another in the parish of St. Minver, near Padstow, the burials in which were entered into the parish register. There are twenty-eight recorded there between 1695 and 1742. Here John Peters was buried in 1709. It is interesting to read in this beautiful volume of "the Quaker, Robert Dunkin, who first made the young Humphry Davy [1778-1829] interested in physical science." Dunkin was a saddler of Penzance, born c. 1761, d. 1831.

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The General Epistle of London Yearly Meeting has been printed in full in several Irish newspapers, as, e.g., *The Cork Constitution*, July 15th.

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There is a lively sketch of Phineas Pemberton and his wife, Phebe Harrison, in *The Inquirer*, for August 24th, under the heading "Phebe and Phineas," written by Dr. W. E. A. Axon.

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The paper by William C. Braithwaite "What does the Society of Friends Stand For?" published by the Yorkshire 1905 Committee, has been translated into German and printed at Elberfeld (Druck von F. W. Köhler), under the title *Was Wollen die Quäker?* Copies for free distribution may be obtained from the Central Offices of the Society of Friends, Devonshire House, London, E.C.

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*The Avenue*, the magazine of Friends' School, Saffron Walden, continues to supply news of the School, past and present. The July issue contains another instalment of the "Brief History of the School," and there is also an account of the Quaker poet, John Scott, of Amwell (1730-1783). There are six illustrations.

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Leila J. Sparkes, a Buckinghamshire Friend, has written, and Headley Brothers have published, a book intended for boys and girls from fourteen to sixteen years of age, that they may be aroused to an intelligent interest in the welfare of the State. It is entitled *Civics*. The chapters are headed—The Grip of the State, Local Government, London, Central Government, the Colonies, India, Imperial Federation, and Navy and Army.

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The London Friends' Tract Association has reprinted, for the third time, its *Elizabeth Fry* in the series "Friends Ancient and Modern" (140, Bishopsgate, London, and 144 East Twentieth Street, New York City, id.), the total number printed having reached 27,500.

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Charles I. Evans, M.A., Headmaster of Leighton Park School, Reading, contributes a note to a recent publication, *Scripture Teaching in Secondary Schools*, edited by N. P. Wood, M.A., B.D., of Bishop's

Stortford College (Cambridge : University Press, 7½ by 5, pp. 73, 1s. 6d.). The note is entitled "Text Books and their Use," and it is followed by a bibliography for teachers of Scripture.

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"The feast of St. Bartholomew on the 24th of August will mark the 250th anniversary of the date when the Act of Uniformity became effective in 1662 . . . in all about 2,500 clergymen passed out of the ministry of the Church."

Thus announces *The Hibbert Journal* for July.

This anniversary has been celebrated in many of the Free Churches by sermons and addresses, and by publication of literature. Correspondence columns in periodical publications have contained many references to the subject, favourable and unfavourable.

A pamphlet has been written, by Hercules D. Phillips, of Llandrindod Wells, on *The Early Quakers in Wales* (Aberavon : Jones, 7 by 4½, pp. 20, 1d.), which gives a useful summary of the religious service of Friends in the Principality.

The National Council of Evangelical Free Churches, Memorial Hall, London, E.C., has published *The Ejection of 1662 and the Free Churches*, 7½ by 5, pp. 143, 1s. net, which deals with the subject as it concerned Presbyterians, Congregationalists, Baptists and Wesleyans, and also the Principality of Wales. The Editor was wishful to include Friends and called at Devonshire House to obtain help to this end, but it did not seem in harmony with the feeling of early Friends, who were opposed to the other sects of the time and who had no ministry which could be affected by the Act of Uniformity, to introduce them into this connection. The Editor, H. Elvet Lewis, M.A., writes in his Introduction :

"When we remember that the primacy of honour in shame and insult and wrong was theirs, during those carnival years of persecution, one may well ask why they have no chapter in this volume. The Ejection, as such, could not touch them ; they had no minister to be ejected."

The National Council has also issued a valuable *résumé*, by Principal Edwards, D.D., of the South Wales Baptist College, Cardiff, of *Four Centuries of Nonconformist Disabilities, 1509-1912* (7½ by 5, pp. 152, 1s. net). Friends are mentioned frequently. There is a slip on page 99, which makes Meade the speaker instead of Penn at the famous Gracechurch Street meeting in 1670.

Another book on the same subject is *The Great Ejection of 1662 and the Rise of the Free Churches*, by Benjamin A. Millard (London : Congregational Union, Memorial Hall, E.C., 7½ by 5, pp. 114, 1s. net).

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The addresses delivered on June 19th, in the Queen's Hall, London, on *The Religious Aspect of the Women's Movement*, have been printed in a pamphlet, to be obtained for 7d., post free, from The Collegium, 232, Evering Road, Clapton, London, N. T. Edmund Harvey, M.P., spoke on "The Deepening of Political Life."



A notice in the *Western Daily Press* of the 3rd of August, of the sale, to a firm dealing in antiques, of Arno's Vale, or the "Black Castle," situated at Brislington, near Bristol, has revived the name of the builder of this curious structure—William Reeve. Our Friend, Hubert W. Peet, of Sydenham, with the assistance of Edmund T. Wedmore, of Bristol, has contributed to the *Pall Mall Gazette* (August 10th) a short sketch of the life of William Reeve. Reeve was a merchant of Bristol. During travels on the Continent he was attracted by a castle on the Arno in Italy, and had it reproduced at great expense near his own home, filling it with a medley of antiques collected by him.

"The Quaker merchant's eccentricities and his extravagances later in his life reached such a pitch that in 1775 he failed in business. A Committee of local Friends were appointed to inquire into the case, as being one which might bring the Society into disrepute. On December 18th, 1775, there was a report from those who had inquired into the failure. They found the causes unsatisfactory, and that Reeve had been extravagant, especially so regarding the building at Brislington. As a result he was disowned by the Society."

Reeve died 22nd September, 1778.

Multitudes of newspapers have printed brief accounts of Swarthmoor Hall<sup>4</sup> and its Quaker inhabitants, in connection with the sale of the Hall, which took place on the 28th of Eighth Month. The Hall and about one hundred acres of land were purchased jointly by representatives of the Society of Friends, and by Emma C. Abraham, of Liverpool—a direct descendant of Margaret Fell, through her youngest daughter, Rachel, who married Daniel Abraham—the sale price being £5,250. Thus after 153 years of alienation this ancient landmark of early Quakerism has returned to Friendly possession. The agreement between the purchasers is set out in a letter by Dr. Thomas Hodgkin in *The Friend* (Lond.) for September 13th.

A bedstead in the Hall was sold to Friends for fifteen guineas, and George Fox's desk, purchased by Mrs. Myles Kennedy, of Ulverston, for twenty-six guineas, has been generously presented to the Society, "to remain in Fox's old Meeting House for ever."

"George Fox has probably never been so interesting from the general point of view as he is now. We no longer talk of his fanaticism, or of his eccentricity—all that matters nothing. We rank him among the mystics, and the secret of his life draws and fascinates us: the secret which lifted him above things trivial, and even ludicrous, to the diviner ether which burns up all except the imperishable and eternal."

Thus writes one who signs himself F. R., under the heading of "Swarthmore Hall," in *The Inquirer*, dated 7th September. Of the purchase of the Hall we read: "It is a matter of congratulation that this monument of unique associations should now be in the keeping of the honoured representatives of that remarkable religious impulse which George Fox initiated."

NORMAN PENNEY.

<sup>4</sup> In the great majority of papers the Hall is named *Swarthmoor*. I hope that this is the name we shall give to it and not *Swarthmore*.