

## Friends in Current Literature

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INCLUDED in *The History of Burnside*, recently written by Thomas Jones, for many years schoolmaster in the Parish (Kendal: Atkinson and Pollitt, pp. 52), are several letters, printed from a modern manuscript, purporting or pretending to be written in the early Quaker days. We have studied the contents carefully and have come to the conclusion that the letters are of modern date, cleverly written, but inaccurate in numerous details. The first letter is of pre-Quaker date—"June 30, 1648"—"George Foxe's views" had not reached Westmorland in that year.

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*A Guide to British Historical Fiction*, by Buckley and Williams (London: Harrap, 7½ by 5, pp. 182, 2s. 6d. net) has just appeared. Two Quaker novels receive attention—"Friend Olivia," by Amelia E. Barr, and "A Gallant Quaker," by Margaret H. Robertson—both dealing with the heroic period of Quakerism.

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The Central Standing Committee of London and Middlesex Q.M. has issued a useful folder, entitled *Short Summaries of Recent Friends' Pamphlets* (Secretary, 136, Bishopsgate, London, E.C.). The brief notices are divided under headings; the pamphlets are from the stock of London Y.M., Yorkshire 1905 Committee, Friends' Tract Association, Friends' Home Mission and Extension Committee, and Headley Brothers.

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Dr. Williamson, of Hampstead, has recently concluded a work on horology, entitled *The Catalogue of the Collection of Watches, the Property of J. Pierpont Morgan*. Its size is imperial quarto, and it is privately printed on hand-made paper, on Japanese vellum, and on pure vellum, for gratuitous distribution only. There are some 300 pages in the volume, the best edition having fifty-five gravure plates and thirty-seven hand-coloured facsimiles. The pages containing references to Quaker watch-makers, of whose work there are specimens in the "Collection," have been presented to D.—George Graham (1673-1751), Daniel Quare (1648-1723/4) and Thomas Wagstaffe (c. 1724-1802). The author of this magnificent work has been in frequent communication with the Librarian at Devonshire House during its progress, and he has kindly acknowledged in print the assistance received.

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Under the not very pleasant-sounding title of *The Open Sore of Christendom*, the Rev. W. J. Sexton writes of the divisions which separate and mar the Church of Christ. (London: J. & J. Bennett, Ltd., 7½ by 5, pp. 327, 2s. 6d.) Among notices of the Free Churches there is a well-written section on "Quakers, or the Society of Friends." The author should have included Friends among the denominations with the right of presenting addresses to the Throne (page 107).

An outside view of a Friends' Meeting appears in *The Manchester Courier* of 11 November. The article contains these poetically expressed sentences :

"Last of all, another woman rose to her feet, and told us that certain words had been ringing through her ears all through the service. These words were : ' Jesus Christ has no feet or hands save yours and mine.' And then she resumed her seat, and almost instantly there went through the congregation a faint shudder and stirring, and I knew that the service had come to an end. Each of us must have felt instinctively that by the speaking of this graphic sentence the coping-stone had been placed upon the bridge that joined the congregation to that other world we were all seeking. Only a poetic and sensitive people could have seen that there was nothing left to be said. ' Jesus Christ has no feet or hands save yours and mine.' There is sin and suffering in the world ; it is for you and me to replace sin with purity and suffering with joy."

The Meeting was Manchester.

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Our Friend, Max Bellows, of Gloucester, has at last concluded his great work, and his *Dictionary German-English and English-German* has been published by Longmans, Green & Co. (7½ by 5, pp. 806, 6s.). The plan of the book is similar to that of John Bellows's "French Dictionary," and the printing, being done at the well-known Gloucester firm of Bellows, is, of course, beautiful.

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On behalf of the Friends' General Conference Advancement Committee of Philadelphia Y.M. (Hicksite), Henry W. Wilbur, 140 N. 15th Street, Philadelphia, has prepared a little book, similar in style to his "Job Scott," entitled *Five Points from Barclay* (6¾ by 5, pp. 80, 50 cents). The propositions dealt with are Immediate Revelation, Universal and Saving Light, Ministry, Worship, and Justification.

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Philadelphian Friend-Publishers have again provided us with calendars of a Friendly sort. The Biddle Press of 1010 Cherry Street has a *Historical Quaker Calendar for 1913*, composed of six leaves, 11½ by 8½, each with a picture. These pictures represent : George Fox refusing to take the oath before Judge Twisden, with extract from the *Camb. Jnl.* ; Barclay of Ury, with extract from Whittier ; Ellwood reading to Milton, with quotation from Ellwood's "History" ; Elizabeth Fry speaking to convicts bound for Australia, with some lines from Lewis Morris ; William Penn and Rebecca Wood, of Darby, with account of the incident ; John Woolman and the Slave, with extract from Woolman's "Journal." The price is 50 cents, postage paid.

Walter H. Jenkins, 139 N. 15th Street, has issued *A Calendar of the People Called Quakers*, with twelve sheets 15½ by 9½, and as many illustrations ; five of the pictures are reproductions of J. Walter West's paintings, there are portraits of J. G. Whittier and Lucretia Mott, views of the Meeting House at Fourth and Arch and the Logan homestead of "Stenton," and a copyright reproduction of Violet Oakley's "William Penn, Student at Christ Church." The price is 50 cents ; by mail 60 cents.

Dr. Axon, of Manchester, has an article in *The Nation* (New York), of November 7, on the famous dialogue between Dr. Johnson and Mrs. Knowles in 1778; and in a previous number (June 6) there is an article by R. W. Kelsey, of Haverford, on "The Originator of the Federal Idea."

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There are several very interesting articles from a historical point of view in Tenth Month's *Friends' Quarterly Examiner*. Ernest Jones, of Kendal, describes the "Threshing Meeting" of early Quakerism, and queries:—

"Is there not a real danger that modern Quakerism may admire these early Friends without sharing their travail, without entering into fellowship with them in their self-surrender, their allegiance to the demands which God made on them? Is it unfair to say that in many a Quarterly Meeting there is very little analogous to the early history of the Society?"

W. C. Braithwaite makes live again an ancient account of three pounds paid out for the horses of certain travelling Friends as they passed through Banbury in Oxfordshire (1677 and 1678). After giving some particulars of the Friends named, he adds:—

"It shows the extraordinary richness of Quaker historical materials that you should be able to take a random page of accounts in an old minute book, and call back to life the personalities of nearly every one who is mentioned, besides identifying in several cases the particular journey on which the Friend was engaged, whose horse required to be stabled and shod in the town of Banbury. I suppose a like commentary could be constructed with little difficulty from many another page of forbidding-looking accounts."

Isaac Sharp occupies eleven pages with a very appreciative review of Dr. Jorns's "Studien über die Sozialpolitik der Quäker."

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The negro problem in America has received further treatment in a thesis recently written by Richard R. Wright, Jun., Research Fellow in the University of Pennsylvania, entitled *The Negro in Pennsylvania, A Study in Economic History* (9¼ by 6¼, pp. 250, \$1.50). The author writes:—

"The founders of Pennsylvania sanctioned Negro servitude, stating in very clear language the handicap under which Negroes must live and labor (p. 6)—Slavery reached its height in Pennsylvania between 1750 and 1763.—In 1775, 2,000 slaves were held.—On the whole it may be said that as compared with other colonies, the slavery which existed in Pennsylvania was mild (p. 8)."

The history of the attitude of Friends towards slavery is traced in considerable detail, and the Negro is then considered under such relations as Occupation, Business Enterprise, Education, Crime, Poverty, and Social Progress.

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W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford, has written a delightful little book on *Nonconformity: its Origin and Progress*,

in the Home University Library of Modern Knowledge, published in London by Williams & Norgate, and in New York by Henry Holt & Company (6¾ by 4¼, pp. 256, cloth, 1s. net). When the history reaches our period, there is a chapter on "The Quakers" (18 pp.), which contains a *résumé* of their rise and early history, but it is curious that throughout the chapters headed Reaction and Decline, Revival, Progress and Consolidation, the Society of Friends is not once mentioned. We are told (p. 198), that, at the beginning of the nineteenth century, Nonconformists "could not be married in their own churches, nor be buried, save with the rites of the Church of England," and on p. 211, that before the Burials Act of 1852 "a few chapels had small private burial-places attached to them," but that otherwise, "in most places, when Nonconformists had to bury their dead, it was with the help of the clergyman, and under the rites of an alien Church,"—but how about the hundreds of Quaker burial grounds in all parts of the United Kingdom? and the many Quaker marriages and burials constantly taking place through the centuries, all entirely free from State control as regards the religious ceremony? Elizabeth Fry is mentioned (p. 194), and John Bright (p. 202), but there is no mention of the religious communion to which they belonged. Joseph Lancaster is called "a young Quaker" (p. 204), but this is the only hint that Quakers even existed, to say nothing of their philanthropic and religious activity, during the eighteenth and nineteenth centuries. It is time for the Rowntree history to teach historians the facts.

The author, in his last chapter, has a few words about the present and future of the Society (the italics are not in the book):—

"The Quakers *remain* a kind of spiritual elect, *clinging* as they do to the doctrine of the inner light. They have an influence out of all proportion to their numbers. Their unwavering testimony in the cause of peace, and their bold experiments in social service, have put all the Churches in their debt. There are *signs*, too, of a revival among them, led by their younger men" (p. 247).

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Leonard Doncaster's contribution to the Cambridge University Press Manuals of Science and Literature—*Heredity in the Light of Recent Research*, has now run to a second edition, after having first appeared in 1910, and having been reprinted in 1911. A chapter on "Heredity and Sex" has been added. L. Doncaster (of Sheffield) is a Fellow and Tutor of King's College, Cambridge.

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Headley Brothers have prepared a portfolio containing five *Quaker Pictures* by J. Walter West, R.W.S., which they have on sale at 140, Bishopsgate, London, for 21s. the set. The photogravures are The Thorny Path of Knowledge, A Weighty Consideration, Lavender Time, and The Dropped Stitch, and the colour print is A Silent Meeting. These are all beautiful reproductions, especially the last named, and we are sure many of our readers will be glad to obtain this set. Walter West is a well-known Friend-artist, living near London. Specimens of his work may be seen at Headley Brothers, and in D.

The Friends' First-day School Association, 15, Devonshire Street, London, E.C., has prepared, in connection with the magazine "Teachers and Taught," a series of *Graded Lesson Courses for 1913*. There is (i.) A Year's Course of Nature and Home Talks, (ii.) The Beginners' Course, (iii.) The Primary Course, (iv.) The Junior Course, (v.) The Intermediate Course, and (vi.) The Senior Course. This is still the only complete graded scheme published on this side of the Atlantic. Friends have been leading the way in this matter for some years, and many non-Quaker Sunday Schools are using the lessons, and also the F.F.D.S.A. paper "Teachers and Taught." Apply to Headley Brothers.

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The disestablishment question in Wales has been fully treated in *The Church in Wales*, by Anthony W. Dell, B.Sc., a son of Louis Dell, of London. Anthony Dell is a journalist by profession, and now on the staff of "The Daily Citizen." He spent some time at the Caen University, specially studying history and literature. His book is the result of prolonged research and enquiry, and appears to state a clear case for disestablishment and disendowment, neither of which, in the author's opinion, will work any harm to the Episcopal Church in Wales. Towards the close there are useful references to other cases of disestablishment (Westminster: King & Son, 7¼ by 5, pp. 83, 6d. net).

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There is mention of George Fox's imprisonment in Cornwall in an address given by Alfred F. Robbins, of London, a native of Launceston, to a gathering in this town to commemorate the Bi-centenary of Congregationalism. See *The Weekly News* (Cornwall, November 30).

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The Sunday School Association (Unitarian) of Essex Street, London, W.C., has published a short biography of Isaac T. Hopper (1771-1852), of Pennsylvania, at the price of sixpence, written by Henry Rawlins, M.A. The title runs *A Hero of the Anti-Slavery Movement. The Story of Isaac Hopper*. The frontispiece is a portrait of Isaac, taken from the standard biography by L. Maria Child, 1853.

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Several attempts have been made to establish a school for Friends' children in Tasmania. Thomas Mason kept school at Hobart from 1847 to 1851, and in 1855 Margaret Beale opened one for girls. Frederick and Rachel Mackie conducted a mixed school from 1857 to 1861, and later, for a short time Lydia Wood, a Croydon teacher, had charge of a few children in Liverpool Street, Hobart. In 1884, proceedings were set on foot which resulted in the establishment in Hobart of the present School, in 1887, under the care of Samuel and Margaret Clemes. There were thirty-three scholars at the opening. Premises were purchased at Hobartville, on the northern boundary of the city, and various additions have since been made to the original buildings. In 1903 there were 206 scholars on the roll and in Seventh Month last 248, of whom 54 were boarders; 1,250 children have passed through the School.

These and other interesting particulars may be read in a pamphlet entitled *Rise and Progress of the Friends' High School, Hobart*, being a paper read at the General Meeting of Australian Friends held at Hobart, in Tenth Month, 1912.

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A valuable *Chronological Table of Facts relating to the Work of the Friends' Foreign Mission Association, 1827-1912*, has just been issued (London: 15, Devonshire Street, Bishopsgate). The first date records an address by Henry Townley, a Missionary in Calcutta, to Friends, on behalf of the heathen, and the last, the death of Henry Stanley Newman, first and only Honorary Secretary.

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The latest issue of the *Bulletin of Friends' Historical Society of Philadelphia*, vol. iv., no. 3 (Editor: Allen C. Thomas, Haverford, Pa.), has a series of articles dealing with old-time American Quakerism, including Thomas Penn's Walking Purchase, 1737, by W. W. Dewees; Certificate of Mary Rogers, 1698, by M. Ethel Crawshaw; and A Catalogue of Public Friends who died in Pa., 1684, etc., from a MS. in D.; also an Address of Canadian Friends to Lord Durham in 1838.

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*The Literary Year Book* is a useful book for writers and publishers to have at hand. The first part contains an alphabetical list of authors, which includes the following Friends: J. Gilbert Baker, H. B. Binns, William C. Braithwaite, George B. Burgin, C. Fell Smith, Sir Edward Fry, J. Rendel Harris, Thomas Hodgkin, E. V. Lucas, Sir A. E. Pease, Norman Penney, Joseph Rowntree, Henry M. Wallis, and John Watson, and Part II. has a list of Libraries, among them appearing the Devonshire House Reference Library, and later come Societies and Clubs, Typographical terms, etc. (London: Ouseley, 7½ by 5, pp. liv. + 378 + 264 + 176, 6s. net.)

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In *The Granta* for November 23rd (Cambridge: Spalding) there is a leading article by Philip J. Baker, the noted athlete, son of Joseph Allen Baker, M.P., on "Olympiads and the Noble English Press."

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In the last volume of THE JOURNAL (p. 70), appeared a report of a conference on education in Syria. Another was held in April last and an account of the proceedings has reached us from Marshall N. Fox, who is a member of the Committee of the new Missionary Educational Union in Syria and Palestine. The report can be obtained from the American Press, Beyrout, Syria, for a franc, post free.

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*The Annual Report for 1911 of the Chief Medical Officer of the Board of Education* has just been issued—a volume of 334 pages. The Report is addressed by Sir George Newman to the Right Hon. Joseph Albert Pease, M.P., President of the Board of Education. It is interesting to

notice the *official* connection between two members of the Society of Friends, and that Sir George concludes his Report with the words, "I have the honour to be, Sir, your obedient Servant"!

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*Books that Count.* *A Dictionary of Standard Books*, edited by W. Forbes Gray (London: Black, 7½ by 5, pp. xx. + 630 columns + lviii., 5s. net) has recently appeared. It is likely to prove a very useful volume to the student of literature, at least if other sections are superior to that assigned to Friends' literature, which is both meagre and misleading. In col. 460, under "Quakers (Friends)," we have five books—Cunningham's "Quakers," 1868; the first Swarthmore lecture; Rowntree's "Faith and Practice"; Turner's "Quakers," 1912; and John Woolman's "Journal," 1883, and to the last-named is the astonishing intelligence that it is "O.p." = out of print! The very full index contains mention of books by Henry B. Binns, Francis B. Gummere, Thomas Hodgkin, Rufus M. Jones, Bevan Lean, W. Blair Neatby, Sir George Newman, Frederic L. Paxson, Edwin D. Starbuck, Silvanus P. Thompson, and other Friends.

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A comprehensive description of the various schemes of industrial organization and welfare work in connection with the famous cocoa firm of Cadbury at Bournville, Birmingham, has been written by Edward Cadbury and published under the title of *Experiments in Industrial Organization* (London: Longmans, 8 by 5½, pp. 296, 5s. net). The book is full of most interesting material and suggestion for the industrial reformer, as is evident by reference to the Index, in which, *e.g.*, under Apprentices there are sixteen sub-headings; under Fire Risks, ten; under Wages, thirteen; and under single headings, as *e.g.*, Dancing, Effect of, there are six entries; Change of Work, seven; Punishments, eight.

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The first part of the *Catalogue de la Bibliothèque de l'Institut Nobel Norvégien* has been received. (Kristiania: Aschehoug; London: Williams & Norgate; New York: Putnam, 10½ by 8, 238 columns, printed on right-hand page only). It consists of a list of books, etc., dealing with the Peace question—Littérature Pacifiste—or, in other words, it forms a "Bibliographie du Mouvement de la Paix." An Appendix to Section XV. (La Paix et les Croyances religieuses) gives titles of books treating of Quaker history, biography, and doctrine, including the issues of the Rowntree series and also the Friends Ancient and Modern Series. The names of many Friends appear in the Index to authors. The Nobel Institute of Norway was founded in 1904. Further portions of the *Catalogue* are promised—of books treating of international rights, public and private, modern political history, and social science. The library can be used, so far as possible, by all nationalities.

NORMAN PENNEY.