

## Friends in Current Literature

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THE annual issue of *The Journal of Prison Discipline and Philanthropy*, dated March, 1913, has been received from Joshua L. Baily, of Philadelphia. Of special interest to Friends is the article on Roberts Vaux, by J. L. Baily. Roberts Vaux (1786-1836) was one of the most eminent citizens of Pennsylvania, and one of its leading philanthropists. He was one of the founders of the Frankford Asylum for the Insane, 1813, and was also a strict Friend, "in dress, speech and demeanor," and "steadfast in the religious convictions inculcated in his youth." His picture is given from a painting by Thomas Inman.

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A beautifully illustrated volume from the press of the John C. Winston Company of Philadelphia has been received from Allen C. Thomas, of Haverford—*A Descriptive Account of Friends' Asylum for the Insane [at Frankford, Philadelphia] from its Foundation. . . . Facts and Events in its History, 1813-1913*. There are thirty-five illustrations and several plans. The institution was founded in 1813; 4,421 patients have been admitted since the opening, an almost equal number of men and women; of the discharges, 1,502 were restored, and 503 nearly so. Robert H. Chase, M.D., has been Superintendent since 1893.

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A fourth edition of *A Dynamic Faith*, by Dr. Rufus M. Jones, has been published (London: Headley, 7½ by 5, pp. 102, 1s. net).

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There are slight though eulogistic references to Friends in *Pax Britannica. A Study of the History of British Pacification*, by H. S. Perris, M.A. (London and Toronto: Sidgwick & Jackson, 8¾ by 5½, pp. xvi. + 319, 5s. net). The author is the Secretary of the British Committee of the British-American Peace Centenary.

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Wilfred Whitten ("John o' London") has written *A Londoner's London* (London: Methuen, 7¾ by 5, pp. 329, 6s.). In association with Cheapside, the Author cites the story of David Barclay receiving George III. into his residence to view the Lord Mayor's Show in 1761 (p. 283), but David Barclay (1682-1769), was a linendraper, not a banker as there stated.<sup>1</sup>

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*The Recollections of a School Attendance Officer*, written by John Reeves, a London Friend, and active in the Ratcliff district, are very interesting and show vividly the early difficulties of work under the Education Act of 1870, and the way in which they were overcome (London: Stockwell, 7½ by 5, pp. 89, with portraits, etc., 2s.).

<sup>1</sup> There are various accounts of this visit extant in print and MS. See, especially, *Tritton, the Place and Family*, London, 1907.

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The *Bulletin of Friends' Historical Society of Philadelphia* has commenced its fifth volume, under date Fourth Month, 1913, with thirty-four pages of valuable information respecting Dr. John Fothergill, George Durant of North Carolina, many ministering Friends who died in Pennsylvania, and notes of recent books of interest to Friends. (Prof. Allen C. Thomas, Haverford, Pa.)

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A sumptuous volume—*Genealogy of the Descendants of John Kirk, Born 1660, at Alfreton, in Derbyshire, England. Died 1705, in Darby Township, Chester (now Delaware) County, Pennsylvania*—has recently been received as a gift to D. from the "Kirk Family Committee," per Miranda S. Roberts (*née* Kirk), of Doylestown, Pa. The volume was compiled by the last-named Friend and edited by Gilbert Cope, of West Chester, Pa. It contains 721 quarto pages of genealogy and numerous portraits, illustrations of meeting-houses, family residences, etc. In addition to the patronymic Kirk, there are many references to the Betts, Cooper, Fell, Heston, Paxson, Scarborough, Thomas, Tomlinson, Twining, and Walton families.<sup>2</sup>

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"Among the *Journals* of the early Quakers, and especially that of George Fox, there are passages which charm us with their sincerity, quaintness, and pure flame of enthusiasm, but these works cannot as a whole be ranked as literature."

So writes Caroline F. E. Spurgeon, lecturer in Bedford College, London, in *Mysticism in English Literature* (Camb. Univ. Press, 1s. net).

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The 43rd Annual Report of the Croydon and Saffron Walden Old Scholars' Association, 1912 (138, Bishopsgate, E.C.), is out, full of matter of interest to alumni of the School and others. There are portraits of James Backhouse Crosfield (President), T. Edward Tawell and W. Russell Frayling (past and present Secretaries), and Gurnell C. Green (Editorial Secretary).

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In *Country Life*, May 17th, there is an article on "The Forest Ridge of Sussex," referring to the district of Lindfield, in which article occur the words, "There were also in the same district men of another stamp—the Quakers—whose zeal for social service brought into being the colony of New England at Lindfield, which may be called the first Garden City." The social colony at Lindfield was founded by William Allen in 1825.

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In the January number of the *Traethodydd*, the leading Welsh quarterly, the first article appears of a series on the Friends in Wales, from the pen of Mr. J. H. Davies, Registrar of the University College of Wales, Aberystwyth. In this article Mr. Davies endeavours to show

<sup>2</sup> As illustrating the value to D. of such books of family history, it may be stated that over one hundred names occurring in this book have been added to the card catalogue.

that the earliest visits made by Friends to Wales occurred in October, 1653. It appears that John ap John's visit to Swarthmoor Hall occurred in July, 1653, and that afterwards he returned to Wales with other Friends and held a series of meetings in Wrexham, about the month of October. Mr. Davies also refers to a Friends' burial ground on the farm of Martell in the Parish of Puncteston, North Pembroke, which has hitherto been unidentified. Occasional meetings were held at Puncteston as late as 1801.

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A well-written and appreciative character sketch of "George Fox as a Mystic" appeared in *The Harvard Theological Review*, for January, from the pen of Josiah Royce, Ph.D., Litt.D., Professor of History in Harvard University, Cambridge, Mass. A curious error in a name occurs—"Gerard Amor," a combination of Gerard Roberts and Amor Stoddart, the latter being the name of the Friend in question.

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*George Fox in Scotland. An Appreciation of the Society of Friends and its Founder*, by the sometime minister of the Tron Kirk, Edinburgh, Dugald Butler, D.D. (Edinburgh and London: Oliphant, 7 $\frac{3}{4}$  by 5 $\frac{1}{4}$ , pp. 132, 2s. 6d. net). This book is divided into two parts—historical and theological, and Dr. Butler is happier in the latter than in the former. The title would lead one to expect a full history of Fox's doings and sayings in the northern kingdom, but there is comparatively little of this even in Part I., of which Part, nine pages are taken up with a long account of Fox's interviews in London with Cromwell.

Dr. Butler's references to Friends in the latter part of the book are kindly and appreciative—the result of considerable study of our principles and practices. He writes:—

"The Quakers form a return, through rediscovery, to the life of the Apostolic age, and as a Christian Church they are of profound significance. The Quakers were practical mystics, grandly heroic, loyal amid suffering to testimony, not flying from it. . . . They testified to the living, inspiring God, speaking not from a distant heaven or a remote past, but immediately to the soul and its condition" (p. 97), and again: "The Quakers, like all healthy positive mystics, do not make vision the end, but the beginning of life. More important to them than vision is obedience to the vision" (p. 108).

The attention of the reader is specially directed to the Appendix to this book, which contains a striking instance of blessing attending the ministry of Deborah Darby and Rebecca Young, during their visit to Scotland in 1804.

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The eagerly-awaited life of Margaret Fox is now out—*Margaret Fox of Swarthmoor Hall*, by Helen G. Crosfield, wife of Hugh T. Crosfield, of Tadworth, co. Surrey, and daughter of William Harvey, of Leeds (London: Headley, 9 by 6, pp. 272, 3s. 6d. net). I can bear witness to the great amount of work put into this book, and I am sure that readers will find it a most illuminating life-history of the mother of the early Quaker Church. Mother and daughters are allowed repeatedly to speak

for themselves, and hence we have a vivid picture of a seventeenth century family of good position and earnest religious convictions. Several matters are treated more fully in Appendices, and the book is provided with a Bibliography, Genealogical Chart, and Index. The price is most reasonable.

On page 216, line 9 from foot, read *ten* years.

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Constable & Co., of London, have published at 15s. net, *The Life of John Bright*, written by George M. Trevelyan. It is a volume of 480 pages, with a score of illustrations, and it will, doubtless, have a very wide circulation. The book is issued with the authority of the family of John Bright, who have supplied much fresh material.

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The *Minutes of the Five Years Meeting of the Friends in America*, held at Indianapolis, Ind., in 1912, have been issued in a volume of 304 pages (Richmond, Ind., Nicholson Printing & Mfg. Co.).

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Some time ago R. H. Coats, M.A., B.D., delivered a series of lectures at Woodbrooke on the principal types of piety which have prevailed in England since the Reformation. These lectures have been published by T. & T. Clark, of Edinburgh, under the title of *Types of English Piety*, the types being the Sacerdotal, Evangelical and Mystical. The Author gives Friends no place in the section devoted to the Evangelical Type, although individual Friends are named in connection therewith, as Elizabeth Fry (p. 101) and John Bright (p. 272). Friends are mentioned here and there in the chapter on the Mystic, but their work in the world and for the world seems to be largely overlooked in this book. We read (p. 226) :—

“Mysticism is ill-adapted for the organizing of religion on a large public scale, for states and nations. Nor can it publish it successfully among the masses, or impress men where forms and institutions, ritual and ceremony, are required. By virtue of its privacy, its subjective and contemplative nature, it tends to develop into quietism and to become, as with the Quakers, the religion of a cult or select few, the faith of an educated and refined coterie, whose influence is nevertheless out of all proportion to their numbers.”

Indeed, in the following extract, “the Quaker” is used as a term to represent, *in toto*, the mystical type of piety (p. 89) :—

“Whereas the Romanist relies ultimately on the utterances of the Pope, and the Anglican sacerdotalist maintains the principle, ‘The Church to teach, the Bible to confirm,’ and the Quaker turns from all outward authority to the inner voice, the Evangelical finds his determining authority in none of these, but in God’s redeeming act in the person, life, and death of the Lord Christ. . . .”

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The sixth Swarthmore Lecture was delivered the evening before the opening of London Yearly Meeting, by Joshua Rowntree, J.P. (formerly M.P.), of Scarborough. It is entitled *Social Service : Its Place in the Society of Friends* (London : Headley, 7½ by 5, pp. 127, 1s. net), and is a most



valuable summary of the work of Friends for the good of those around them. It is to be regretted that in the hurry of production and printing, a few notes are inaccurate. Readers would do well to alter *Stäbelin* into *Stähelin* (p. 13n), *Memories* into *Memoirs* (p. 17n), *Robert Vaux* into *Roberts Vaux* (p. 76n). The note to p. 104 makes it appear as though Edward Burrough was the author of *The Beginnings of Quakerism!*

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The eleventh supplement to THE JOURNAL, *Extracts from State Papers Relating to Friends*, fourth series, 1669 to 1672, has been printed and will shortly be distributed to subscribers to the Supplements. It will be accompanied, gratis, with a binding-case and title-section for the four series of *Extracts*. Until publication the price for this Supplement, etc., is 3s., afterwards to be raised to 4s. 6d.

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*A Wayfarer's Faith* is the title of a recent book by T. Edmund Harvey, M.P. (London: Wells Gardner, 7 by 4½, pp. 156, 1s. 6d. net). The object of the book is thus described on the publishers' "jacket":—

"The writer, who is a member of the Society of Friends, deals with certain elements of religious life in which all forms of Christianity share: the meaning of priesthood in its widest sense, the place of the prophet in the Church, the age-long struggle between the genius of organization and the spirit of aspiration and revolt, the significance of sacraments in human life.

"The concluding chapters make an appeal for a fresh development of the religious spirit to build up new centres of peace and social healing such as the monasteries once were for another age, finding in common work and common worship the path to Christian reunion."

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The Yorkshire 1905 Committee (Ernest E. Taylor, Bannisdale, Malton) has issued several new pamphlets—four excerpts from J. W. Graham's "Evolution and Empire," and others in smaller size.

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The latest novel introducing Friends is *A Living Legacy*, by Ruth Underwood (Phila.: Winston, 8 by 5½, pp. 438, \$1.35 net, postage extra). When read, further notice of this book may appear.

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M. Ethel Crawshaw, an assistant Librarian in the Reference Library at Devonshire House, London, has written a bright little account of the life and death in prison of Mary Samm, grand-daughter of William Dewsbury, entitled *Prisons of Long Ago. A Little Girl Visitor*. It is published by the London Friends' Tract Association, at 4d. per dozen, or 2s. 8d. per 100. It forms No. 1 of a new Children's Series. May also be obtained from Friends' Book and Tract Committee, 144 East 20th Street, New York City.

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*The Glasgow Herald*, of June 26, says, "It is a remarkable sign of the vitality of Quakerism that five books dealing with the movement itself and with its leaders should appear within a few days of each other."

Then follows a review, about a column long, of Dr. Butler's "George Fox in Scotland," H. G. Crosfield's "Margaret Fox," Joshua Rowntree's Swarthmore Lecture, G. K. Lewis's "John G. Whittier," and T. E. Harvey's "Wayfarer's Faith."

In the same newspaper appears a Letter from our Friend, William G. Smeal, on "Sir Walter Scott's Quaker Ancestry."

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There is a long obituary notice of Sir Jonathan Hutchinson (1828-1913), with a portrait, in *The British Medical Journal* of June 28. See also *The Friend* (Lond.), 4th July.

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In part 87 of the *Yorkshire Archæological Journal*, just issued, pp. 270-286, there is a paper by Thomas P. Cooper, of York, on "The Mediæval Highways, Streets, Open Ditches, and Sanitary Conditions of the City of York."

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Sir Rickman John Godlee, Bart., President of the Royal College of Surgeons, and a Member of a London Meeting, has presented several of his works to D. His *Hunterian Oration* has been recently delivered, and can be obtained from J. Bale & Sons, Great Titchfield Street, London, W. Sir Rickman Godlee also delivered the Foundation Oration of the London University College Union Society on *Lister and His Work*, and this has been printed as a pamphlet.

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Of Dr. Butler's "George Fox in Scotland" (see p. 192), Dr. Hastings, editor of *The Expository Times*, writes:—

"These lectures breathe understanding of Fox's aim and burn with sympathy for his spirit. The book will have far-reaching results. It will send the clergy to Fox's 'Journal.' And the sympathetic discovery of Fox's Journal is an epoch in a man's life, sometimes nothing less than life from the dead."

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*The Unselfishness of God, and How I Discovered It*, by Hannah Whitall Smith, published in 1903, has been translated into German as *Die Selbstlosigkeit Gottes und wie ich sie entdeckte*, with a preface by Dr. C. von Orelli (Basel: Verlag von Kober C. F. Spittlers Nachfolger, 7½ by 5, pp. 228). The same publishing office has issued other German renderings from H.W.S.

NORMAN PENNEY.

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If we men are to be effectually reconciled to God, and saved for the service of man, four things at least need to be brought home to us by some supreme manifestation: the moral deformity of sin; the Divine holiness that condemns it; the outreaching love of God that forgives it and restores us; and the perfect human obedience that has been and can be rendered. The Cross of Christ is the greatest moral dynamic the world has ever known, because it satisfies all these needs.

From *The Kingdom and the Cross*, by Edward Grubb, published by the London Friends' Tract Association, 1913, 1d.