

Friends in Current Literature

THE *Saturday Westminster Gazette* of March 21 has a paragraph respecting a Friends' Meeting House at Mill Hill, Middlesex, taken from Norman G. B. James's "History of Mill Hill." This book is in D. ; it received notice in THE JOURNAL, vi. 178.

Headley Brothers have published at one shilling net a new book by Stafford Allen Warner, entitled *The Growth of the Graded Sunday School*. There is an introduction by Richard Roberts, Presbyterian Minister, of Crouch Hill, London, and a frontispiece-portrait of George Hamilton Archibald.

By the kindness of the author, a copy of *A History of England*, by Allen C. Thomas, A.M., Professor of History in Haverford College, Pa., has been placed in D. It is a volume of 650 pages, published by D. C. Heath & Co., of New York, etc.

A second and enlarged edition has appeared of *The Master and the Book*, by Alfred S. Dyer, formerly of London and Bombay, now of Aldington, Kent. The contents of the book are thus described by the author: "A protest and warning addressed to members of the Society of Friends concerning the modern Quaker theology by which the Son of God is dishonoured and the Holy Scriptures robbed of their authority." A.S.D. withdrew from the Society in 1911. (7½ by 4½, pp. 72, 7d., post free from the author.)

Under the heading of "Our Portrait Gallery," *The Sphere* is presenting full-page portraits of eminent persons from photographs specially taken by Walter Benington, a London Friend.

Under the abbreviated title of *Penn's Country*, Edward Stanley Roscoe has issued, through Routledge and Sons, an enlarged and revised edition of his literary and historical studies of the districts in Buckinghamshire connected with the names of Penn, Milton, Gray, Burke, and the Disraelis. 2s. 6d. net.

A second edition has appeared of Edith J. Wilson's *Modern Outlook of Quakerism* (see THE JOURNAL, x. 293), 1½d. post free, from E. E. Taylor, Bannisdale, Malton, Yorks.

The chairman's address at the annual meeting of the Central Division of the Modern Language Association of America, held at Cincinnati, O., in Twelfth Month last, was given by our friend, Prof. T. Atkinson Jenkins, of the University of Chicago, Ill. It is a reply to the statement

recently made that "the scholars of the world have often been reproached for their self-indulgence and for their lack of heroism in great crises." The title is *Scholars and Public Spirit*.

Some extracts from the Diaries of John Kelsall, taken in D. by G. Eyre Evans, of Aberystwyth, some weeks ago have been printed in *The Welshman*, April 24th. These extracts relate to the Yearly Meeting at Carmarthen in 1725.

In *Higham's Magazine*, a Business Magazine for Progressive Men, for April (vol. i., no. 2), there is a portrait of George Cadbury, and an appreciation occupying three pages. (Higham, Ltd., Imperial House, Kingsway, London, W.C.)

I have been greatly interested in reading *Selections from the Diary and Correspondence of Joseph S[cotton] Elkinton*, 1830-1905, privately printed in Philadelphia last year.¹ There is a delightful blending of grave and gay, so little found in Quaker autobiographies. J. S. E.'s religious visits were of a very varied character—Indians, Mennonites, Doukhobors, River Brethren, Negroes, Jews, prisoners, persons in authority, and many other classes.

In 1893, J. S. Elkinton, accompanied by William Evans, went south to visit the Sea Islands in South Carolina, recently devastated by a hurricane, and chapter xi. gives a lively account of their journey.

"At one stopping place, five little pickaninnies, as W. E. called them, got up on the platform of the car and seemed all ready to start up a little dance and ask for nickels. I handed W. E. three of the little books called 'The Sermon on the Mount,' and two of the 'Proverbs of Solomon,' and told him to ask them if they could read. William smiled, but started off to deliver them. He reports that one of the boys said he could read, but seeming more anxious for money than literature, got a nickel out of him."

In 1903, Zebedee Haines and our Author visited the Indian School at Tunesassa, N.Y. On 6 mo. 28, the latter writes :

"Retiring into our room after meeting, the voices of the girls in the open windows of their sitting room, close by, sounded as if they wanted to have a meeting or exercises after their own fashion. The girls seemed decidedly ahead of the boys with their singing in concert. Their voices were clear and enchanting, but there is doubt in its being in right ordering; it is not according to the teaching of the ancient type of Friends, and I am thinking what kind of answer we have to make for having a singing school. I suppose some of us will have to bear our burdens and jog on."

By kind permission of William T. Elkinton, of Philadelphia, other extracts will appear from time to time.

¹ William T. Elkinton, 121 S. Third Street, 8 by 5½, pp. 512, with good Index.

T. Edmund Harvey, M.P., has a 17-page article on John Woolman in the March number of *The Constructive Quarterly : a Journal of the Faith, Work and Thought of Christendom*. (Oxford University Press. 3s. net.)

A favourite subject for the thesis of a candidate for a degree is the social work of Friends. A recent thesis, written by Alice Heald Mendenhall, A.B., of Penn College, Ia., is entitled, "Some Social Aspects of the Society of Friends in the Seventeenth and Eighteenth Centuries." Our Friend is a candidate for the M.A. degree of the University of Chicago.

Our friends of the Pemba Industrial Mission have prepared, at the hand of Emily Hutchinson, a hymn book for use at various gatherings. It is entitled *Nyimbo za Sifa na Sala*. There are 233 pieces with music, and indexes (in English) to titles and subjects. (London Office, 15, Devonshire Street, London, E.C.; printed by Burt Brothers, of Hull.)

There is a long article on James Cowles Prichard, Ethnologist, Physician and Quaker (1786-1848), in *The British Medical Journal* for March 7.

In an article by G. K. Chesterton in *The Illustrated London News* of April 18, we read the following: "I could respect the perfect plainness of an early Quaker like Penn when he would not take his hat off in the palace because it was an idle form. I do not despise him because he came afterwards (I believe) to see that keeping your hat on is just as much of a form as taking it off, and took off his hat like other people."²

Louis Thomas Jones, an ex-Principal of the Academy attached to Penn College, Oskaloosa, Iowa, has for four years been engaged on an historical study of Quakerism in Iowa. The first result of this work was presented to the University of Kansas as a thesis for a M.A. Degree, and was entitled, "Salem, the Pioneer Quaker Community West of the Mississippi River." Later, the work was enlarged and presented to the University of Iowa as L. T. Jones's dissertation for the Doctor of Philosophy degree, and entitled *The Quakers of Iowa* (Iowa City, Ia.: State Historical Society, 9 by 6, pp. 360 and index, \$3.00). The book is divided into five parts: Historical Narrative, Iowa Quaker Orthodoxy, The Minority Bodies of Friends in Iowa, Benevolent and Educational Enterprises, Religious and Social Life of the Quakers. At the close of Part I., Dr. Jones writes:

"The history of Iowa Quakerism during the past fifty years is indeed checkered. Among the older members to-day there is a widespread uncertainty as to what the future holds in store. The decay of so many of the early Quaker centers in this State; the present scattered condition of the constituent meetings; the lack of sympathy and coherence among the various sects of the Society in Iowa; and the

² Is there any ground for Mr. Chesterton's "belief"?

general breaking down not only of denominational but even of church ties in general—all of these facts are disquieting to the Quaker mind. Nevertheless, for more than a generation there have been forces at work within the Society of Friends in Iowa tending towards the modernization of its ancient teachings and the construction of a religious organization adapted to the spirit of the times." (page 92.)

Again, we have the following summation :

"In conclusion, it may be observed that while a persistent spirit of conservatism has led the smaller body of Orthodox Friends in Iowa into a state of stagnation and apparent decline, a growing disregard for its original tenets now threatens to leave the larger Yearly Meeting little that is distinctive in character except its denominational name. Is there not somewhere between these two extremes a happy medium, which would be advantageous to both? It is possible that the rising generation in both sects, freed from old time prejudice and imbued with the broader spirit of the twentieth century, may find sufficient common ground on which to reunite. Indeed, the trend of events would seem to point in that direction." (page 183.)

The Churches and London: An Outline Survey of Religious Work in the Metropolitan Area is the title of a book compiled by H. Wilson Harris, a London Friend, and Margaret Bryant (London: *Daily News and Leader* Office, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 435, 3s. 6d.). There is a full directory of places of worship in the County of London.

Concluding, for the present, the series, *Quaker Biographies*, vol. v. has appeared (Philadelphia: Friends' Book Store, 304 Arch Street, pp. 255, 75 cents). It contains brief lives of William Allen, Thomas Shillitoe, Benjamin Seebohm, Joseph Sturge, Friends and Slavery, Christine Majolier Alsop, John M. and Mary Whitall, the [Botanists Bartram and Marshall, and William Urich Ditzler. Eight out of the nine chapters are written by women. There are a score of illustrations and a Topical Index to the five volumes.

In *War and Peace: A Norman Angell Monthly*, for June, there is a short paper by John William Graham, entitled "Some Apologists for Conquest."

A new book by Luke Woodard, of Fountain City, Ind., is received. The title is *Autumn Gleanings*. It consists of some thirty short addresses, sermons and essays (7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 263, \$1.00).

Rachel Juliet Fox, of Falmouth, has published through Kegan Paul & Co., of London, *More Rays of the Dawn, or Teachings on some Old Testament Problems* (7 $\frac{1}{2}$ by 5, pp. xxvii. + 355, 3s. 6d. net).

In the seventh volume of THE JOURNAL we published some extracts from a business-book of the firm of Fox Brothers & Co., of Wellington, Somerset. These and many other interesting memoranda have been

included in the recent publication—*The Woollen Manufacture at Wellington, Somerset*, compiled by Joseph Hoyland Fox, J.P. (London: Humphreys, 10¼ by 7¾, pp. 121, 7s. 6d.). These are beautifully produced portraits of the Author on his eightieth birthday, of Thomas Fox (1828-1898), Dillworth Crewdson Fox (1828-1887), Charles Henry Fox (1835-1908), and Henry Fox (1856-1888); also smaller pictures of Thomas and Sarah (Smith) Fox (d. 1821 and 1823), Thomas Fox (1786-1862), Samuel Fox (1794-1874), Henry Fox (1800-1876), Charles Fox (1801-1860), Edward Fox (1789-1845), and Sylvanus Fox (1791-1851). There are frequent references to the families of Berry, Matravers and Were.

The Friends' Central Study Committee and the Friends' League for Women's Suffrage have conjointly issued an Outline Programme for the use of Circles studying "The Feminist Movement," by Mrs. Philip Snowden. Copies can be obtained for one penny each from Janet E. L. Payne, of Chesham House, Hitchin, Herts.

Headley Brothers, Bishopsgate, London, E.C., have produced a beautiful engraving in colour from the original water-colour picture by J. Walter West, R.W.S., Quaker artist, entitled *The Guiding Hand*. The picture was painted in 1913, and exhibited in the Autumn Exhibition of the Royal Water Colour Society. It represents a tall and stately mother leaning over a chair on which her little daughter sits at the table, guiding the hand of her offspring as she makes her first attempt at letter-writing. In the background is a handsome fireplace, bearing a resemblance to the one still existing at Swarthmoor Hall. The price of the coloured engraving is only 10s. 6d. net, framed in rosewood for 15s., packing extra.

The sixty-seventh Annual Report of the Friends' First-day School Association (15, Devonshire Street, London, E.C.) has appeared. The frontispiece is an admirable portrait of Joseph Storrs Fry (1826-1913), honorary secretary for forty-six years, and president for a further twenty. There are also six pictures of Meeting and School premises in and around Bristol. There were 23,037 scholars on the books at the end of 1913, and 3,016 teachers; the former show a decrease of 617 compared with the end of 1912, and the latter an increase of twenty.

In *The Ormskirk Advertiser*, of March 26, there is an article on the old Burial Ground at Bickerstaffe.

Another volume of the Rowntree history has appeared—*Spiritual Reformers in the 16th and 17th Centuries*, by Rufus M. Jones (London, et al.: Macmillan, 9 by 5¾, pp. 362, 10s. 6d. net).

A hearty welcome to the first issue of *The Journal of the Presbyterian Historical Society of England*, edited by Alexander Jeffrey, F.E.I.S., of

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Leytonstone, Essex (London: T. F. Downie, 21, Warwick Lane, E.C., 8½ by 5½, pp. 24, price 4d. to non-members). There are interesting sections: "Notes on some of the Society's Helpers," and "Notes on some of the Society's Acquisitions"; the main article, illustrated, is "Edward VI. granting a Charter to the Presbyterians," written by William Carruthers, Ph.D., F.R.S.

An editorial in *Present Day Papers*, May, 1914, entitled "Remember Lot's Wife," is well worth reading and re-reading.

"The Journal of George Fox" is thus described in *The Homiletic Review* for May, in an article headed "Classics of Christian Mystical Literature," by Prof. J. W. Buckham, D.D., of Pacific Theological Seminary, Berkeley, Cal.:

"George Fox's *Journal*, rising like a flame from the cold and dismal piety of a formal and faithless age, has enough of mystic warmth in it still to kindle the dullest heart. Beside it should be placed that other Quaker *Journal*, equally noble and serious, but gentler and more winsome, John Woolman's *Journal*, and in company with both William Penn's *Some Fruits of Solitude*."

The *Bulletin of Friends' Historical Society of Philadelphia* (vol. v., no. 3, Haverford, Pa., Allen C. Thomas, 30 cts.), is to hand. Isaac Sharpless concludes his "David Lloyd," and Julia S. White writes on "A Church Quarrel and what resulted," which concerns, especially, Herman Husband of North Carolina and the "Regulation" movement, mid eighteenth century. There are also several articles contributed by M. Ethel Crawshaw, of Friends' Reference Library, London.

Macmillan and Company have published recently *The Life of John Edward Ellis, M.P.* (1841-1910), written by Arthur Tilney Bassett, from a MS. memoir by Joshua Rowntree (9 by 5½, pp. 300, 7s. 6d. net). In his Preface Viscount Bryce writes:

"Among various types developed by English public life there has been none more vigorous and forceful than the Puritan, and among the forms which that type has assumed, none has been more sharply outlined than the form found among members of the Society of Friends. . . . Mr. Ellis was a worthy example of the type I have sought to describe."

Another little volume in the Religion of Life Series is just out—*Gleanings from the Works of George Fox* (London: Headley, 6½ by 4½, pp. 109, 1s. net), compiled by Dorothy M. Richardson, author of "The Quakers Past and Present."

The Swarthmore Lecture, delivered during the last London Yearly Meeting by Edward Grubb, M.A., has been published by Headley Brothers, for the Woodbrooke Extension Committee, with the title *The Historic and the Inward Christ: a Study in Quaker Thought* (7½ by 5, pp. 100, 1s. net).

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The annual volume of the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, just issued, contains great wealth of matters relating to these two Northern counties. The pages of special interest to Friends are those occupied by "The Note Book of William Thomson of Thornflatt, Justice of the Peace for Cumberland during the Commonwealth," by P. H. Fox M.A. Thomson (died 1670) is known to us as a persecutor of early Friends. He is referred to in "Extracts from State Papers," p. 35, where Thorneslet should be *Thorneflat*.

The first number of the fourth volume of *The South African Friend* has reached us, accompanied by a new periodical, *The South African Quarterly*, both edited by Arnold Wynne, M.A., S.A. College, Cape Town, and to be obtained from Headley Brothers, London.

(Rev.) W. J. Gomershall, of Stanley House, Belsize Park, Hampstead, has issued a little book entitled *Airton-in-Malhamdale and other Local Contributions in Prose and Verse*. Several pages are devoted to information of Friends past and present. Price twopence.

Stanley F. Allen, hon. sec. of the Sydney Council of the Australian Freedom League, has come in for considerable abuse as a result of some of his public statements. *The Bulletin*, Sydney, N.S.W., for May 7th, has a full-page cartoon of his house all open and lit up, with flag flying.— "Door open. Safe open. Daughter's bedroom open. We have always been fair to Bill Sikes and he won't go back on us now." Bill Sikes is large in the foreground with thumb pointing to the house. Wording at foot reads: "Mr. Allen is here represented as dwelling in the white house of a blameless life. The flag is intended to imply that he is inside and actively employed in living up to his principles." Our Friend may well be proud of the honour done him by the cartoonist.

Margaret E. Hirst, M.A., a Friend of Saffron Walden, has written specially for "The Nation's Library," *The Story of Trusts* (London: Collins, 6½ by 4½, pp. 264, 1s. net). There is an Introduction by the Author's brother, F. W. Hirst, Editor of "The Economist," also a portrait of the Author.

If not definitely told on the title page of *A Quaker Grandmother*, that the writer of the letters was Hannah Whitall Smith, we could never have thought that the letters here printed came from her pen. The letters are of a personal character, and were probably never intended to appear in type. The object of the book, compiled by Ray Strachey, *née* Costelloe, a grand-daughter of H. W. S., is to present her "simply in one relation of life, the relation of a grandmother to her grandchildren, during the last twenty years of her life." The picture is of a very devoted but very indulgent grandmother. In 1896 she writes of two grandchildren:

"Their one greatest enjoyment in life is having me read to them stories of adventure. For a long time fairy-stories were what they most enjoyed, but now these are second, and the wildest tales of adventure by land and sea are all they care for. Every morning I go in" and read to them.

And again :

"I heard Ray say, 'Oh, you may throw things about just as much as you please, and leave them, for grandma don't mind, and she always clears up after us.' . . . I thought there could be no finer credential for the position of grandma than this speech contained."

And this does not sound like the author of "The Christian's Secret of a Happy Life" :

"April 21st, 1876. I read (the paper) to the children every morning (at breakfast) about Bulawayo and the Matabeles and also about Egypt and the fight with the Dervishes. They are deeply interested, and this morning greatly enjoyed hearing that in a fight at the Umguza River, the whole river was stained with blood! The blood-thirsty little wretches!"

New York and London : Fleming H. Revell, 7½ by 5, pp. 144, \$1.00 net, with several illustrations.

I cannot do more here than refer briefly to the appearance of the third volume of *Original Records of Early Nonconformity under Persecution and Indulgence*, prepared by that indefatigable worker, Professor G. Lyon Turner, M.A., late of London, now of Hawkey, Hants (London : T. F. Unwin, 9¾ by 6½, pp. xv. + 944). This and the previous volumes (over 2,300 pages in all) shed a flood of light on the condition of Nonconformity in the later seventeenth century, and include many references to Quakerism. There is a review of this work in *The Friend* (Lond.), 1914, p. 522.

Haverford College, Pa., has recently issued a *Register* of the College, 1833 to 1913—a valuable list of Graduates and Students of this well-known Quaker seat of learning.

NORMAN PENNEY.

Long years ago there lived in Philadelphia three old Friend cronies, one of whom was very rich, another very inquisitive, and the third was the business manager and reputed to be the executor of the wealthy one. At last the rich brother was gathered to his fathers. The following day the curious member of the trio met the executor and said :

"Well, our old friend has left us?"

"Yes," was the reply, "he has."

Then cautiously—"Canst thou tell me how much he left?"

"Yes, I can tell thee," and here his informant dropped his voice to a confidential pitch, "he left everything."

WILLIAM C. ALLEN in *The Westonian*, 11 mo., 1913.