

## Friends in Current Literature

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*The Progress of Eugenics*, by Dr. Caleb Williams Saleeby (London : Cassell & Company, Ltd., 1914, 7s. 6d. net).

Dr. Saleeby is not a Friend, yet as he bears the Friendly name of his grandfather, Dr. Caleb Williams of York, his book may well receive a notice in THE JOURNAL of the Friends Historical Society. Apart from this the references to Sir Francis Galton, "the august master of all eugenists," to Lord Lister and Professor Karl Pearson, all of Quaker extraction, afford an additional reason for it. The work is full of interest even for the general reader who may not be able to follow its more abstruse portions, and for its educational value it should be read by all educationists.

"Genetics, the science of heredity," must take the first place amongst the foundation sciences upon which that of eugenics is built. "Nature and nurture" are "the factors that make the individual noble or base, healthy or diseased, wise or foolish, clever or stupid, kind or cruel," and each is essential for "the making of noble individuals." Chapters on positive, negative and preventive eugenics are followed by "The Eastward Window," containing "no real conclusion," but a hopeful outlook for the future.

The chapter on "Positive Eugenics—the encouragement of worthy parenthood" commences with a valuable quotation on "the hereditary transmission of disease" from "Criminal Responsibility of the Insane," published by the writer's grandfather, Caleb Williams (referred to above), in 1856. Elsewhere the writer speaks of his "great teacher, Sir Jonathan Hutchinson," as "a pupil of Dr. Caleb Williams long ago, learning from him to take note of heredity."

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The value of the records of the Society of Friends, both cis and trans-Atlantic, as helps to historical study, has again been evidenced by the publication of the December issue of the University of Illinois Studies in the Social Sciences—*Church and State in Massachusetts, 1691-1740*, by Susan Martha Reed, Ph.D. (University of Illinois, Urbana, Ill., 9 $\frac{3}{4}$  by 6 $\frac{1}{2}$ , pp. 208, price \$1.05).

Dr. Reed spent some time at Devonshire House a year or two ago, studying the Quakerism of her period in official documents—Yearly Meeting Minutes, Meeting for Sufferings Minutes, Book of Cases, Epistles Received and Sent, etc., and also availing herself of printed books.

Dr. Reed states in her Preface that the problem of the process whereby the recognition of the Anglican, Baptist, and Quaker Churches came about "has been found in the records of the Society of Friends in New England and in London."

Chapter V.—"The Quakers and their Allies"—consists of sixty pages. Here our author recounts in detail "the assault made upon the ecclesiastical system of eighteenth century Massachusetts by . . . the Society of Friends," and quotes numerous appeals made locally and

also by Friends in England—an influential body—to the Government of their country.

“ If the success of the Quakers of Massachusetts was directly due to the sympathy of Governor Belcher and the changed attitude of the General Court, both of these were in turn dependent upon the political influence of the London Quakers under the Walpole *régime*. Belcher recognised their importance and adopted their cause with a view to future support from them ; the General Court saw the repeated successes of the Quakers with the Board of Trade, and realized the uselessness of continued resistance ” (p. 146).

John Dymond Crosfield writes that incidental references to Friends occur in *English Church Life from the Restoration*, by J. Wickham Legg (London : Longmans, 1914). Perhaps the most interesting reference is that to Charles Leslie (1650-1722) :

“ In the same strain a Dissenting Non-juror asserts that Leslie’s writings against the Quakers and Deists had brought many of these into the Church of England : ‘ And in that very year was born the Reverend Mr. Charles Lesley, whom God was pleased to make His instrument immediately and mediately of converting above 20,000 of them from Quakerism, Arianism and Socinianism.’ ” (p. 17)

The reference is from “ A Letter . . . concerning the validity of Lay Baptism,” by Philalethes [who seems to be the Hon. Archibald Campbell], 1738.

A very handsome volume is “ The Pennells’ Philadelphia ”—*Our Philadelphia*, by Elizabeth Robins Pennell, illustrated by Joseph Pennell, “ a book of Personal Experiences more entertaining than a Novel. The story of a Life and of a City of Surprises ” (Phila. and London : J. B. Lippincott Company, 10½ by 7½, pp. 552, 30s. net). There are, of course, numerous references to Friends, and among the ninety illustrations are several of a Friendly character.

Wilbur Kelsey Thomas, A.B., B.D., Ph.D., has presented a type-written copy of his Thesis written for the degree of Doctor of Philosophy. It is entitled *The Social Service of Quakerism*. After a full bibliography and general Introduction, the subject is treated under the following heads :—Capital Punishment, Education, Indians, Insane, Peace, The Poor, Prisons, Slavery, Temperance, Vice.

Wilbur K. Thomas, whose home is at Boston, spent some time in the Library in the Autumn of 1913.

*In My Youth : From the Posthumous Papers of Robert Dudley* (Indianapolis : The Bobbs-Merrill Co., 1914, \$1.35 net), is a story of a Friends’ settlement in Indiana, in pioneer days, some seventy years ago. “ But yesterday in point of time ; in the ways of life as remote as the Middle Ages.”

It is evident that the writer grew up amid the surroundings he describes, and it is just as evident that as he advanced in years he became less attached to Friends. His father—Stephen Dudley—is a fine

character, respected in all the country-side, never at a loss whether it is a house to be built or shoes to be made for the family. With this exception other members of the "New Settlement" are uneducated and appallingly narrow-minded. The setting of the story appears to be near Richmond, Indiana; although the place-names are disguised, it is easy to see behind the veil in such names as "Nopplis" (Indianapolis) and "Sin Snatty" (Cincinnati).

A delightful description is given of hospitality at Quarterly Meeting time:—"Immediately after the close of the first session of the meeting they began to arrive—indeed a few were on hand before. They came on foot, on horseback, in wagons—singly, by twos, by families—and everyone, no matter what his name or condition, was heartily welcomed and provided for." . . . "It was expected that the young women who came would kindly assist in waiting on the table and washing the dishes, and that the married women would attend to the making-up of the beds, and the general care of the house. But further than this, the entertainment was as free as the air and as generous as old Mother Earth herself" (pp. 138, 139).

Benjamin "Seefoam" (Seebohm) was an honoured guest from England, his knowledge of the outside world, and view of life generally, was a revelation to these back-woods people. "He preached no dogmas, . . . his teachings related not to a future life and unfathomable mysteries, but to the duties, the amenities and the possibilities of the life that now is" (p. 146). When asked by Benjamin Seefoam why he did not subscribe to a newspaper and keep in touch with world events, Stephen Dudley replied: "Newspapers, so far as I can learn, have an evil influence. . . . When I and other Friends came here to found this New Settlement, we came with the fixed determination to keep ourselves and our homes unspotted from the world" (p. 146). It is a relief to find later in the book that "The New Era" is subscribed for, and the family sit entranced, listening to the story of "Uncle Tom's Cabin," read aloud as it appeared week by week. This leads the family to give practical help to escaped slaves.

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As might be expected, Quaker references abound in *The Older Nonconformity in Kendal*, by Francis Nicholson and Ernest Oxon (Kendal: Titus Wilson, 9 by 6, pp. 677, £1 1s. net). We shall hope to give some further notice of this book in the next issue of THE JOURNAL.

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A volume connected with the West Country has appeared from the pen of the late Francis A. Knight—*The Heart of the Mendip* (London: J. M. Dent & Sons, 547 pp., 8s. 6d. net).

This book will have a special interest for lovers of Sidcot School and the surrounding country. The account it gives of the History, Archæology and Natural History of various parishes in the vicinity of Winscombe, is the result of careful and extensive research. It contains a number of illustrations and a map of the district.

William Charles Braithwaite, who has done such valuable work as a Quaker historian, shows his versatility as a writer by the issue of *Foundations of National Greatness : a Scheme of Study* (London : National Adult School Union, 1s. net).

In the Preface the author states that "The present scheme of study deals with the permanent factors of national growth in close connection with our history and with the home-problems which confront us, and the world-problems which face our Western civilization."

The book is divided into twelve studies, and a list of reference books is appended.

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*The Fellowship of Silence, being experiences in the Common Use of Prayer without words* (London : Macmillan & Co., 4s. 6d. net). A chapter on "Silent Worship" is from the pen of the late Thomas Hodgkin, and L. Violet Hodgkin writes on "A Friends' Meeting in a Church," "The Surrender of Silence," and "The Colour of Silence." The three other contributors are High Church Anglicans.

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*Joshua Rowntree*, a pamphlet of 24 pp., being a collection of various short articles written since his death (Yorkshire 1905 Committee, Malton, Yorks, 2d.). A reproduction of Percy Bigland's painting forms the frontispiece, and there is a charming picture of Joshua Rowntree's cottage at Stainton Dale, from one of his own paintings.

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*Fifty Years' Story of the Bedford Institute, 1865-1915*, by Alfred Tuke Alexander (Bedford Institute Association and Headley Brothers, 55 pp., 6d. net).

The portraits introduced are of those who have taken a leading part in the development of the work, with the addition of some of the early and less known workers. J. Rendel Harris contributes a "Foreword," in which he says: "But the experiments do not exist apart from the experimenters . . . the record of these years of faithful service is a record of many saintly names . . . of whom we say thankfully that some of them continue into this present, even if others have—as in duty bound—fallen asleep."

The brochure is a revelation of the wide-reaching influence of the Bedford Institute Association.

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*Quaker Women, 1650-1690*, by Mabel Richmond Brailsford (Duckworth & Co., London, pp. 340, 7s. 6d. net). As we go to press we welcome Miss Brailsford's book from the publishers. We must postpone a detailed notice until the next issue of *THE JOURNAL*. Sufficient here to state that it is a scholarly work, showing careful research among the original documents of the early days of the Society. The Author possesses a good style and is in thorough sympathy with her subject. Elizabeth Hooton, Margaret Fell, Mary Fisher, and Barbara Blaugdone are four of the principal figures in the record, which covers only forty years of the Society's history.