

Friends and Current Literature

Most of the Friends' books published by Headley Brothers, London, may be obtained through Friends' Book and Tract Committee, 144 East Twentieth Street, New York, N.Y.

IT is not often that recorders of history can obtain a statement of an eyewitness written seventy-three years after the event, but the *Bulletin of F.H.S. of Philadelphia*, of Eleventh Month last (vol. vi. no. 3) has succeeded in presenting its readers with such a statement, by Charles F. Coffin, of Henry Clay's visit to Indiana Y.M. in 1842.

Other interesting items appear in the same number; principal among them being the first portion of the Journal of the Travels of David E. Knowles (1801-1848) among the Cherokee Indians.

Our Missions, the organ of the Friends' Foreign Mission Association, (15, Devonshire Street, London, E.C. edited by Raymond Whitwell, M.A.) begins to run as a monthly magazine with the New Year at one penny a number. This change is partly due to the semi-centennial celebration of the Association to take place this year.

A new edition of Georgina King Lewis's *George Fox* has reached us from the Friends' Tract Association. It was the first published of the Series "Friends Ancient and Modern" (London: Headley, 6¾ by 5½, pp. 40, three illustrations, one penny). Can also be obtained from Friends' Book and Tract Committee, 144 E. 20th St, New York City. This is the fourth edition, completing an issue of 25,000 copies.

* Robert Muschamp, of Radcliffe, has drawn attention to vol. ii. of the *History and Traditions of Ravenstonedale*, by Rev. W. Nicholls, recently published (London: Simpkin, 7½ by 5, pp. 184). Chapter xi. is occupied with (A) notes on "The Friends' Register," (B) "Features of Their Entrance into the Dale," and (C) "Their Persecution." At the opening paragraph we are told that "George Fox did not enter the Dale," but this is contradicted a few pages on, as a result of communication with R. Muschamp, who quotes *F.P.T.* Earlier enquiries of some Friend with local knowledge would have saved the author from various misstatements and provided more interesting material.

* Another volume from the pen of Anne Hollingsworth Wharton, a Friend of Philadelphia, has made its appearance—*English Ancestral Homes of Noted Americans* (Phila: Lippincott, 7¾ by 5½, pp. 312, 28 illustrations, \$2.00 or 8s. 6d. net). Chapter vii. is entitled "A Penn Pilgrimage." In the Preface is a kindly acknowledgment of help from the Friends' Librarian at Devonshire House, "in whose rooms some of these pages were written."

* = not in D.

Friends and the Inner Light is the title of a pamphlet written by A. Neave Brayshaw (London : Headley, 16pp. 1d.) It is an enlargement of an article which appeared in "Friends' Fellowship Papers" in September last.

* There are several illustrations in *Among the Canadian Alps*, by Lawrence J. Burpee,¹ from photographs taken by Mary M. Vaux (now Mrs. Charles D. Walcott, of Washington, D.C.), George Vaux, Jr., and the late William S. Vaux, of Philadelphia.

The Ploughshare, A Quaker Organ of Social Reconstruction has appeared in another form, as a monthly magazine (London : Oakley House, Bloomsbury Street, W.C., 9½ by 7¼, pp. 36, 6d. or 6s. a year, post free). One illustration has been specially drawn by Joseph E. Southall—"John Ball [d. 1381], Pioneer of the Fellowship of Men." The printers, Newnham, Cowell & Gripper, are to be congratulated on the excellence of their work.

The Venturer is the name of a new periodical, with the sub-title "A Monthly Journal of Christian Thought and Practice" (London : Headley; and New York : Association Press, 9½ by 7¼, pp. 32, 3d. or 3s. 6d. a year, post free). The first issue appeared last October.

The latest book by H. Douglas C. Pepler, a Friend of Croydon, is *The Devil's Devices or Control versus Service*, with woodcuts by Eric Gill (London : Hampshire House Workshops, Hammersmith, 7½ by 5, pp. 123, 2s. 6d. net).

Ernest Dodgshun, B.A., has written a very valuable *Study Handbook on History and Problems relating to the War* (London : National Adult School Union, 1, Central Buildings, Westminster, 7¼ by 4¾, pp. 104).

Photographs have been taken of two groups of Friends in camp at Jordans, preparing for service under the War Victims' Committee or the Ambulance Unit, and may be obtained from Mr. S. J. Muir, Photographer, Gerrard's Cross, Bucks.

From the records of Cumberland Quarter Sessions, printed in the *Carlisle Journal*, 31 Dec. 1915 :

"1703, 7th April.—This is to certify to all whom it may concern that the people called Quakers did at this Cort p̄sent that they had a meeting house at Allonby, in this county, and desired y^t the same house might be recorded in this Cort, w^{ch} according to the direction of the said Act of Parliament is so recorded.

"4th October, 1704.—Ordered that John Scott's house at Ouse Bridge be recorded as a meeting place for the people called Quakers.

"1698, 9th April.—These are to certify that att the request of certaine people called Quakers, and by the p̄sentment of this Court, p̄suant to the late Act of Parliament, hathe ordered one house at Kirkbride lately built there upon a certaine piece or parcel of ground by Arthur Skelton

¹ London and New York : John Lane, 9¼ by 6, pp. 239.

and others purchased for that purpose, to be recorded for a meeting house for their religious worshipping. Dat die anno. . . . A House in the parish of Caldbeck lately built there for that purpose be recorded for a meeting house for their religious worshipping. Dat die anno.

“These meeting-houses are still in existence, although I believe there are now no congregations. The Arthur Skelton, who was the builder at Kirkbride, lived at what is now Angerton Farm, his family having occupied the tenement since the dissolution of the monastery. He was, I think, a brother-in-law of Thomas Stordy, of Moorhouse, who died in prison for his faith. The meeting-house at Kirkbride, surrounded with trees, consists of a meeting-house and a stable where the horses of the worshippers could be stabled. There is also a graveyard, but no stones mark the names of the dead, and there is a melancholy and neglect about the place which would have grieved the hearts of these silent sleepers to think that the Society in that village had ceased to exist.”

Printed reports of anniversary celebrations often contain valuable records of regional history, which it is important to preserve. Such are those relating to the Friends Meetings at Third Haven, Md., 1884; Brick, Md., 1902; Arch Street, Philadelphia, 1904; Old Kennet, Pa., 1911; Concord Monthly Meeting, Pa., 1911; New England Yearly Meeting, 1911; Haddonfield, N.J., 1913; London Grove, Pa., 1914.

The latest is the *Two Hundredth Anniversary of the Establishment of the Friends Meeting at New Garden, Chester County, Pennsylvania*, celebrated 18th of Ninth Month, 1915, presented to D. Both branches of Friends took active part in the proceedings; the chairman of the Committee of Arrangements was Ezra Webster, Toughkenamon, Pa. This volume of ninety pages is dedicated “To John Miller in whose home New Garden Meeting was held for three years prior to the building of the house at New Garden in 1715.” There is an “Historical Sketch” by Sarah Moore Cooper, an address by Francis R. Taylor on “The Promise of the Early Friends,” “Scraps of Family History” by Augustus Brosius, “Our Opportunities and Responsibilities” by J. Barnard Walton, “Personal References and Incidents,” by Truman Cooper, poetical pieces, etc. It is to be regretted that F. R. Taylor did not acquaint himself more fully with the position and composition of early Quakerism before making his address. as many of his statements are misleading. He confesses that his memory is “not very keen that far back” (!). He belittles the organisation of the early day. “From 1650 to 1737 [the date of the introduction of a definite membership] the Society was not a compact or orderly or systematic body, with regular meetings held at regular intervals, with regular queries to answer . . . but composed of very common ordinary people,” but a little later he mentions several early *queries*, speaks of a small minority of the *membership* and tells us that George Fox “established *monthly* meetings”! “Things became very complicated and very disorderly. The work of the church devolved almost entirely upon the ministers,” but how about

Ellis Hookes and Richard Richardson (Recording Clerks), Thomas Ellwood, Gerard Roberts, and other prominent Friends, who, so far as we know, were not preachers? and how about the clever management of the funds under the care of Margaret Fell? and the careful collection of records of sufferings? and the recording of births, marriages, deaths and burials, the result of which is to-day the marvel of the antiquary?—"complicated," if you will, but *not* "dis-orderly." William Meade and William Penn, "speaking from the top of a barrel, in one of the streets of London . . . were disturbing the peace and promoting disorder"! The first Friends went to London "with great trepidation." For "Launceston Castle," read Lancaster Castle, or rather, Lancaster and Scarborough.

Our friend, Dr. Isaac Sharpless, of Haverford College, Pa., has written on *The American College* in the series "The American Books," published by Doubleday, Page and Company of New York (7½ by 4½, pp. 221, 60 cents net). The book contains an informing survey of the history of the nine Colonial colleges—Harvard, Mass.; William and Mary, Va.; Yale, Conn.; Princeton, N.J.; University of Pennsylvania; Columbia, N.Y.; Brown, R.I.; Rutgers, N.J.; Dartmouth, N.H.

The course of lectures delivered at Woodbrooke in August, 1915, has been issued in a volume from the Oxford University Press, under the title *The Unity of Western Civilisation*, arranged and edited by F. S. Marvin (9½ by 5¾, pp. 314, 7s. 6d. net).

* In the *English Historical Review* for January, there is some valuable Quaker matter, thus described in "The Standard," of January 19:

Another contribution which is strongly reminiscent of the present day is the letter book of a Quaker merchant, Robert Plumstead, of Gracechurch-street, comprising letters written to his correspondents in Philadelphia during the years 1756-8. This time includes the opening period of the Seven Years' War. Our trading ships were seized by French privateers, so that insurance ran up exceeding high, "despite the great care taken to protect our trade." A National Government was formed and failed, and "all Europe seems in a ferment." But a greater question than trade difficulties was the one whether Quaker merchants should ship arms and ammunition to America, and could Pennsylvania Quakers continue to sit in the Assembly once the Colony was at war? Eventually they withdrew (urged to this course by a special deputation from London), since "in time of war it was impossible for Quakers to retain political authority without surrendering their distinctive principles." Thus in 1756 the Quaker *régime* in Pennsylvania came to an end. Miss C. A. J. Skeel is the author of this pleasant sketch of the Society of Friends when its members were a considerable class, distinct in speech, thought and dress from their fellows.