

Friends and Current Literature

WE welcome the reappearance of *The Interchange*, though only to be published occasionally. It was discontinued in 1912. In a very readable way it records work, and reports addresses, within the boundaries of Baltimore Yearly Meeting (Eutaw Street). We have before us the issues of January and (presumably the next issue) April (L. Oscar Moon, 724 Colorado Avenue, Roland Park, Baltimore, Md.).

In the April issue (vol. 1, no. 2) of *The Free Church Leader*, the organ of the Metropolitan Free Church Federation (28A Memorial Hall, Farringdon Street, E.C.), there is an article on Devonshire House, as no. 2 of "London Free Church Centres."

Two more portions of *The Athenæum Subject Index to Periodicals*, 1915, have appeared—"Language and Literature," and "History, Geography, Anthropology, and Folk-lore." Articles by Rendel Harris, Richard M. Gummere, and Ella K. Barnard appear in the first, and references to THE JOURNAL under headings, John Bright, Dinners and Dining, Martello Towers, Swarthmoor Hall, etc., in the second-named.

Despite the times which would appear to be against the prosecution of historical study (save that history repeats itself in these days, Quaker history at least) there has been considerable output of historical matter.

History has now reappeared under the auspices of the Historical Association (London and New York : Macmillan, 9 $\frac{3}{4}$ by 6 $\frac{1}{2}$, pp. 64, 1s. net ; p. a. post free, 4s. 6d.), under the editorship of Prof. A. F. Pollard, M.A., Litt.D. It is a quarterly Journal, n.s. vol. i., no. 1 is April 1916. The Editor writes :

"Our ideal frontier will not be the frontiers of European States, which millions of men and hundreds of forts have failed to render secure, but that peaceful border between the United States and Canada, which remains the strongest frontier in the world, because it reposes on moral and not on military strength, and embodies the triumph, not of nation over nation, but of nations over themselves. If we compare the cost of that moral security, with the cost, in treasure and blood, of the martial insecurity of Europe, we may measure the comparative values of materialistic and moral development."

The *Bulletin of Friends' Historical Society of Philadelphia*, May, 1916, (vol. vii. no. 1) is full of valuable information. Original work appears respecting the John Warder Trust at Amsterdam, and by the Editor, respecting James Logan, and Claude Gay, and an important minute of Burlington Quarterly Meeting, 1732, *re* gravestones, marriages and the *entrée* to Meetings of Ministers and Elders. The Journey of David E. Knowles in 1839-1840 is continued, and we have five pages of book-reviews.

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The *Friends' Quarterly Examiner*¹ for Fourth Month, is replete with good articles. Of historical nature we note Isabel Grubb, B.A., on "Irish Friends' Experiences of War, 1689-92," part 2 of the "Brontë-Wheelwright Friendship," by J. J. Green; and all who take up the magazine will read "Becky's Book," by Maude Robinson. Isabel Grubb is rapidly becoming the modern historian of Quakerism in Ireland. She has recently received the degree of M.A. of London University.

William A. Jesper, of Marygate, York, has presented a copy of his *Short History of the Jesper Family, from the Seventeenth Century to the Present Time* (10 by 6, pp. 32, and one illustration). After noting a disclaimer of descent from the Jasper ancestry] of William Penn, we find brief records of the family in Essex from 1641, and follow removals to the North and Midland of England. Among collateral families are Puplett, Levitt, Marriage, Satterthwaite, Smith, Whitehead and Wilson.

Amid the flood of criticism and abuse, which has been poured out from the press upon Friends in connection with the European War, are some articles which deserve to be read and remembered.

In the *Englishwoman* for May, there appeared an article by Susanne R. Day, on Friends' work in Bar-le-Duc, France.

Bishop Welldon has an article in the *Nineteenth Century and After*, for May, on "Conscience and the Conscientious Objector," in which he quotes John Woolman and George Fox (*Cambridge Journal*). He appears to imply that Friends "prohibit all forcible resistance to wrong-doing," whereas throughout their history they have often appealed to the law for the punishment of evil-doers.

Propectuses have appeared of Bootham School, York, 1915 and 1916, beautifully illustrated and printed.

Headley Brothers (Kingsway House, London, W.C.) have caused to be issued in pamphlet form, at the price of twopence, under the title *Industry brings Plenty*, a reprint of the Proposals for Raising a College of Industry, put forth by John Bellers (1654-1725) in 1696.

The latest Swarthmore Lecture was delivered at Kingsway Hall, London, on May 6th.—*The Missionary Spirit and the Present Opportunity*, by Henry T. Hodgkin, M.A., M.B., secretary of the Friends' Foreign Mission Association (London: Headley, 7½ by 5, pp. 104, 1s. net). All the previous lectures, eight in number, can still be obtained.

Some useful "Notes on Histories and other Books Relating to the Society of Friends," written by Allen C. Thomas, emeritus professor of history in Haverford College, Pa., have appeared in *The Westonian*, for Fifth Month, 1916. This list is to be reprinted somewhat enlarged, and will be found useful for study circles, round tables, etc.

¹ The Editorship remains in the hands of Sir George Newman, M.D., not as stated in our last issue.

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The index to the third volume of *The Pedigree Register* (1913-1916) is to hand (London ; Sherwood, 227, Strand, 3s. 6d. or 87 cents. net.) There are over 2,000 surnames. There are a score of entries under "Green [Joseph J.]."

In the *Bulletin de la Société d'Histoire Vaudoise*, No. 36, Avril, 1916 (Torre Pellice: Imprimerie Alpine), there is a good article on William Allen, by Prof. Davide Jahier, président de la Société, under the caption, "Un Quaker Bienfaiteur des Vaudois." A document in the Archives in Turin, naming William Allen, "accompagné de son neveu Hambury" (Hanbury), drew the writer's attention to these Friends and the subject was mentioned on the recent visit to the Valleys by Joseph G. Alexander. Prof. Jahier writes :

"Ce noble nom est presque ignoré des Vaudois ; La plupart de nos historiens l'ont passé sous silence ; tel historien en a fait une mention fort vague et parfois erronée."

The Workers and Education. A Record of some Present Day Experiments, by Frederick John Gilman (London : Allen and Unwin, 8½ by 5½, pp. 68, 1s. net). This is a useful guide to our various Settlements, Guest Houses, Lecture Schools, Study Circles, etc. There are contributions by Arnold S. Rowntree and William C. Braithwaite.

Timothy Nicholson, of Richmond, Ind., has forwarded a reprint of articles appearing in "The Survey" in April, entitled *Glimpses of Social Progress in Indiana during One Hundred Years*, by Alexander Johnson. There are references to Friends and to T. Nicholson. Of the former we read in a footnote :

"An interesting and unconscious testimony to the Quaker character is found in the colloquialism, 'Quaker measures,' which still may be heard in the counties where many Quakers lived. It means that the Quaker's bushel or peck is heaped high and running over."

And of the latter, a saying of a prominent State official to whom T. N. had given a faithful but gentle rebuke :

"I would rather be called down by Timothy Nicholson than praised by most men."

An illustrated catalogue has been received of Friends' Select School, North Sixteenth Street, Philadelphia, 1916-1917.

An attractively-printed pamphlet inculcating temperance has appeared, written by S. Millicent Sturge, a Birmingham Friend, entitled, *Do you know this? Fathers, Mothers, Sisters, Brothers* (Birmingham : D. McMichael, 11 Swan Passage, Worcester Street, 24 pp. two pence.).

The Houghton Mifflin Company, of Boston & New York have printed a limited edition of a *Memorandum written by William Rotch in the Eightieth Year of his Age* (8½ by 5½, pp. xii. + 89, \$3.50). William Rotch (1734-1828) deals in his *Memorandum* of the troubles in connection with

the whale-fishery on Nantucket during the Revolutionary War, the fruitless attempt to establish fisheries in England² and their establishment at Dunkirk under the *aegis* of the French Government. The text of the *Pétition Respectueuse* presented to the National Assembly in 1791 is given, as also the reply of President Mirabeau. The immigrants had interesting conversation with prominent people on peace and Quakerism. One of these, Rabant de St. Etienne, Bishop of Autun, thus sums up what he considered to be the view of the advocate of non-resistance :

“ If an assassin comes to take my life and I conscientiously refrain from taking his to save it, I may trust some interposition for my deliverance. If, however, no interposition appearing, I still refrain from precipitating a soul unprepared into Eternity, and he is suffered to effect his purpose on me, I may hope to find mercy for myself.”

There are several beautiful illustrations.

The first article in the *Transactions of the Baptist Historical Society* (v. 2. July, 1916) is “ The General Baptists and the Friends,” by Sir William J. Collins, M.D., etc. The writer quotes from “ The Beginnings of Quakerism ” and “ Studies in Mystical Religion,” in proof of his belief that “ Fox was consciously or unconsciously the exponent of an existing faith rather than the originator of a new one,” many of the truths expounded by him having been held by General Baptists, Waterlander Mennonites, Collegiants, etc.

At first sight, the statement that “ within the walls of the city [of London], which had so many parish churches, Nonconformist public worship no longer takes place ” (p. 74), looks debatable in view of our Meetings at Peel and Bunhill Fields, but these are situated beyond the walls.

² The whale fishery was, however, established later in South Wales, at Milford Haven. See the following :

“ The southern whale fishery has been carried on with great success from Milford. . . . In order to set a trade on foot so obviously beneficial to the interests of this country Mr. Greville invited some American families, Quakers, to settle here, of which the Starbucks have formed the basis of the whaling concerns, and whose character and abilities make their small capital in different branches of business.

“ The Quakers from the island of Nantucket who accepted of Mr. Greville’s invitation to come and settle there were a valuable accession to his new colony, and everything like commerce and enterprise that has discovered itself at Milford may be dated from their arrival. They are a most industrious well-disposed people, with the dignified simplicity of manners and strong understanding that their sect is generally distinguished for.”

Extract from pages 103 and 107 of reprint of Fenton’s *Historical Tour through Pembrokeshire*. Published 1810, reprinted 1903.

Note added by F. William Gibbins, who sent the extract : The “ Mr. Greville ” named above was a Privy Councillor, and a nephew of Sir William Hamilton, His Majesty’s Minister at the Court of Naples. Sir William Hamilton was husband of Lady Hamilton who was afterwards so closely associated with Lord Nelson.