

## Friends and Current Literature

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*Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.*

*The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.*

*Many of the books in D. may be borrowed by Friends. Apply to Librarian, Devonshire House, Bishopsgate, London, E.C.2.*

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**T**HE *Quaker of the Future Time*, by George A. Walton. William Penn Lectures, Second Series.

We welcome George A. Walton's contribution to current Quaker literature, to which four thoughtful and well-expressed stanzas by Eleanor Scott Sharples form an introduction. Three of them are introduced in the text. Especially beautiful is the stanza commencing

" He sees God in the star-lit night,  
In every sun-kissed flower."

George A. Walton emphasizes the essential character of the early Quaker, resting, as Carlyle says of George Fox, "on the adamantine basis of his manhood." He shows that, now as then, no "man or institution" has final authority "over the life of him whose "conscience impelled by the inward Presence is supreme," a "God-intoxicated man" to use the expression of Novalis. Being so, "personal duty" will be the motive permeating his whole life, saved from "degenerating into unbridled individualism" by the purifying power of that inward Presence.

We need not here follow the lecturer in detail as he works out the resultant activities of such a Spirit-driven force, exercised in brotherhood and social movements for the salvation of democracy. The Quaker of the Future, labouring that "life may rest not in law, but the spirit of love," will have faith that "the best side of humanity will awaken" to his touch.

Hungering for growth, he will not regard any attainment as final, whether in Science or Theology, but will be found reaching forward to an ever-expanding view of Truth. Feeding on direct communion with God, "yearning for guidance and inspiration," he will ever set before him as his goal "the very fulness of the stature of manhood that is in Christ Jesus."

ISAAC SHARP.

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*Friends' Missionary Advocate*, "representing the work of American Friends in ten countries," has entered upon its thirty-third volume (January, 1917). It is published monthly at Urbana, Ohio, and edited by Lenora N. Hobbs, of Blomingdale, Ind.

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\* There are several notices of Friends in *Russian Memories*, by Madame Olga Novikoff, "O.K." (London: Herbert Jenkins, 8½ by 5½, pp. 310, 10s. 6d. net.):

"In that great calamity [the terrible famine of 1892] the help given by the English Society of Friends was very remarkable. After some

\* = Not in D.

preliminary enquiry, I was invited to attend a Committee Meeting. There were, I think, between twenty and thirty present and I was the only woman. A series of questions was addressed to me about the state of things in Russia. I exaggerated nothing. I concealed nothing. I told them that an unforeseen blow had befallen sixteen of our provinces and found us unprepared to combat its effects. . . . 'The Friends' listened attentively, but said very little. Mr. Braithwaite, the chairman, only expressed a hope that 'God will help our efforts.' Nothing more, but without losing a day they went to work and worked splendidly. They not only collected about £40,000, but sent their delegates, Mr. Edmond Brookes [Edmund Wright Brooks] and Mr. William Fox [Francis William Fox], to distribute their help on the spot amongst the famine-stricken peasantry." (p. 126). "The magnificent part played in Russia by the Society of Friends . . . is well remembered by all of us Russians" (p. 296). On p. 186 there is a record of a two hours' interview with John Bright.

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The Ven. Archdeacon Holmes preached a sermon in St. Paul's Cathedral, London, recently on "Buy the Truth, and sell it not" (Prov. xxiii. 23). According to a report in the *Church Times* of 19th January, he appears to have expressed the view that the Anglican Church had all that the other Churches had and more. After reference to Unitarians, Baptists, Presbyterians, Congregationalists, and Wesleyans the preacher adds :

"Or there is the Quaker—the Quaker whom we all respect and admire, who earned his very name from the fearlessness with which his founder, George Fox, made even his judges quake at the hearing of the Word—the Quaker who for nearly three hundred years has been such a moral power in England and America. And to him we would say : We hold all that you hold about the Holy Spirit, the Word of God, the need of silence, the teaching of the mystical side of Christianity ; but we have something in addition to all this, something which you have lost—God's gifts of beauty, aestheticism, music, painting, art of all kinds pressed into the service of the sanctuary. We long to share them all with you, and, not selling but in sharing, to be one with you in the Lord."

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\*"The most eloquent thing in England, I always think, is John Bright's gravestone at Rochdale : a small plain stone in the graveyard of a Quakers' Meeting House on which are inscribed two words : John Bright."

Quoted in *Young Man and Woman*, Jan. 1917.

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\* Edward Alexander was brought up in a wealthy Quaker home and instructed in the usual Quaker view of war, but when he mixed with fellow-students at Cambridge, and heard of their enlistment, his feelings underwent some change. His experiences in the bombardment of Scarborough deepened his pro-war view, and but for the entreaties of his mother on her death-bed he might have "joined up." As it was he entered the Friends' Ambulance Unit, was severely wounded and returned to hospital.

For this and the final love scene, etc., see *Quaker-Born*, by Ian Campbell Hannah (New York: G. Arnold Shaw, 7½ by 5½, pp. 261, \$1.50).

Though having a New York publisher, the author has his home in Sussex, England.

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The Friends' Peace Committee, Devonshire House, London, has issued the 1916 Epistle of London Yearly Meeting in German.

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The latest book by Dr. Oliver Huckel, of Baltimore, Md., is entitled *A Dreamer of Dreams, being a new and intimate telling of the love-story and life-work of "Will Penn the Quaker"* (New York: Crowell, 7½ by 5, pp. xxvii. + 249, \$1.25). The sub-title explains the object of the book—to recount the life of Penn from the private human side and told by one of his family. To this end a journal of the time has been imagined, written first by Penn's wife and later by his daughter. The book reminds one of Mrs. Marshall's books of the Schönberg-Cotta series, but it is not so well done, or with the same regard to historical accuracy. The first page makes a bad beginning when in 1668, Thomas Ellwood and Miss Springett "pass the quiet shrine of Jordans where our Meeting House stands and . . . near our Friends' burial ground." On this we have to say (i.) the meeting house was not built till 1688, (ii.) the burial ground did not exist till 1671, and (iii.) neither, at that time, could well be termed a "shrine"! Here and there one detects Americanisms in "Guli's" Journal and it must have been a slip of the printer rather than the Diarist to make Queen Mary the daughter of James I. (p. 195) and to state that Guelielma Penn died at "Hoddesven" (p. 211). The book is dedicated "to Ann Edward and Rebecca Ming, My Quaker Grandmothers." The copy in D. was presented by Headley Brothers.

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The first article in the January number of the *Harvard Theological Review* (vol. x., no. 1., Harvard Coll., Cambridge, Mass.) is by Rufus M. Jones, on "Quietism." The author writes that the substance of it will form one chapter in his forthcoming volume of Quaker history, in which he is endeavouring to trace the influence of Quietism upon the Society of Friends in the eighteenth and early nineteenth centuries.

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*The Arm of God* is the title of a collection of fifty incidents of various periods when Divine protection and interposition seemed specially manifest in times of great danger. The collection was made by Roderic and Erica Dunkerley (son and daughter of "John Oxenham") and the incidents are drawn from the lives of St. Francis of Assisi, George Fox, Mme. Guyon, William Penn, John Wesley, Robert Moffat, Catharine Booth, Caroline Talbot, Mary Slessor, etc., and from occurrences in Ireland, North and South America, the South Seas, and elsewhere. (London: Oliphants, 6 by 3¼, pp. 175, 1s. 6d. net.) This little book is worthy of a wide circulation.

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\* In volume xiii. of *The Cambridge History of English Literature*, 1916, under the heading of "Lesser Poets of the Middle and Later Nineteenth Century," there is reference to Herbert Edwin Clarke, "whose verse, though always well received by competent critics, had,

perhaps, less effect on the public—even such part of the public as reads poetry—than that of any writer of anything like equal merit noticed in this chapter. . . . And there may be reckoned to Clarke one signal merit—that, putting a few scattered passages of Tennyson aside, his is the only poetry which has done justice (he was to the manner and matter born at Chatteris in Cambridgeshire) to the strange and unique beauty of the fen-country.”

The card-catalogue in **D.** contains a number of references to H. E. Clarke (1852-1912)—“British Friend,” 1904 and 1912; “Annual Monitor,” 1913, with portrait. He was educated at Hertford and Sidcot and in 1873 settled in London. “He had for many years little connection with the Society of Friends, though he retained his membership.” He died at his home at Beckenham.

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\* Further essays by J. Rendel Harris have been published by the Cambridge University Press—*Picus who is also Zeus*, pp. 74; *Testimonies*, pp. 138; and by the Manchester University Press, *The Ascent of Olympus*, pp. 140.

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*Glowing Facts and Personalities*, chiefly associated with the Birmingham Adult School Movement, and the late Alderman William White, by the late Edward Smith (1849-1916), non-Friend, Adult School President (London: Religious Tract Society, 7½ by 5, pp. 136, 1s. net).

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*Facing the Facts* is the title of the Report of the Conference on “The Society of Friends and the Social Order,” held in London, October, 1916 (London: Headley, 8½ by 5½, pp. 170, 6d. net).

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The address given by William Whiting, of Leeds, at the Lofthouse Park (Wakefield) Internment Camp, on 9th August, 1916, to a company of Germans detained there, has been printed and may be had from Friends' Bookshop, 140, Bishopsgate, E.C.2, price 1d., postage extra. It is entitled *The Society of Friends and what it Stands for*.

A German translation may also be obtained—*Die Gesellschaft der Freunde und was sie wollen*.

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\* Joseph Pennell writes in his Preface to his *Pictures of War Work in England* (London: Heineman; and Phila.: Lippincott, 9½ by 7, fifty-one illustrations, 6s.): “I did not make these drawings, etchings, lithographs with any idea of helping on the war . . . for I do not believe in war. But as we are in the midst of war, though some of us are not of it—and as war has developed the most incredible industrial energy all over the world—there is no reason why some artistic record should not be made and my record is in this book.”

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\* In *The Street of Ink*, an Intimate History of Journalism, by H. Simonis (London, etc.: Cassell, 8½ by 5½, pp. xx. + 372, with 80 portraits, 7s. 6d. net), there is a 1½ page account of *The Friend* (established 1843)

and also an illustrated reference to Henry T. Cadbury, and notices of other members of the family and of Bertram F. Crosfield, in the chapter on *The Daily News*. This is a delightful account of many ventures in journalism, successful and otherwise.

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\* " I know a little American history and I have been trying to recall a time when Christian America, or any considerable part of it, ever spent one whole day putting Christianity to the test. The Pilgrims came over to test it, but the moment they got out of reach of persecution they forgot and fell to persecuting the saints who disagreed with them. Boston set up to try it and forgot, and hung four Quakers, including a saintly Quaker sister for preaching the gospel of peace in its streets. Roger Williams tried it and found that it worked. William Penn tried it at Shackamaxon when he talked love to the big Indian chiefs and smoked the pipe of peace with them and paid them for their lands; and it worked. Oglethorpe tried it when he organised the Christian State of Georgia, but he soon forgot and went down to Florida to kill the Spanish."

From *Our Troublesome Religious Questions*, by Edward Leigh Pell (New York, etc. : Revell, 8½ by 5½, pp. 251. \$1.25, or 6s. net).

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Headley Brothers have just published a very attractive botanical book—*British Wild Flowers, their Haunts and Associations* (8¾ by 5¾, pp. 16 + 320, with many beautiful illustrations, 7s. 6d. net). It has been written by William Graveson, a Friend of Hertford, who has presented a copy to D.

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*The Hope for Society : Essays on Social Reconstruction after the War*, by various Writers (London : Bell, 1917). These Essays, edited by our Friend, Lucy Gardner, were read at the Interdenominational Summer School, held at Swanwick in 1916, in which School the Friends' Social Union took part. Our Friend, J. St. George Heath, wrote on "The New Social Conscience as to Use of Income."

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A pamphlet is to hand entitled : *The Two Hundredth Anniversary of Friends' Meeting, Westport, Massachusetts, also the One Hundredth Fiftieth Anniversary of Westport (Acoaxet) Monthly Meeting, 1766-1816*, by Khalil A. Totah and Edward L. Macomber. There are several illustrations and a notice appears, *inter alia*, of Paul Cuffee (1759-1817)—"a selfmade man, patriot, navigator, educator, philanthropist, Friend. A noble character."—the wording of a memorial erected in the Meeting House grounds at Central Village, Mass.

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*Co-operation or Chaos ?* is the title of a handbook written by Maurice L. Rowntree, B.A., son of the late Joshua Rowntree, "at the request of the 'War and Social Order' committee of the Society of Friends, for those who are seeking a more just and humane social order in which war shall be eliminated" (London : Headley, 7 by 4¾, pp. 108, 6d. net). Before the book was finally passed for press, the author was arrested under the Military Service Acts and is now undergoing two years hard labour.