

## 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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**W**E have received from William Lawrence Underwood, LL.B., of Patchogue, N.Y., a copy of his *Notes regarding a Branch of the Underwood Family, 1917*, with portrait of the Compiler (b. 1889). The immediate record opens with John Underwood (1647-1706), of Boston, Mass., probably born in England.

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*A History of Wigton School, 1815 to 1915, with Lists of Scholars and Teachers*, pp. 185, price 4s. net. This is a very readable and interesting book, though its usefulness will be greatly lessened through want of an index. There are numerous illustrations. The first chapter records the history of the first forty-five years, the second and third deal with the headmastership (1860-1893) of Martin Lidbetter (1820-1905), the fourth records the present state of the School under Joseph J. Jopling, and chapter v. gives the history of the Old Scholars' Association.

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\* We may state for the benefit of those who are enquiring for Dr. Isaac Sharpless's books on Pennsylvania, that there are on sale *A Quaker Experiment in Government*, and *The Quakers in the Revolution*, bound in one volume, which was printed in Philadelphia in 1902, now to be had at Friends' Bookshop, 140, Bishopsgate, London, E.C.2., for 7s. 6d. net.

We notice that the apocryphal letter of "Sally Brindley" has been omitted from this reprint of "A Quaker Experiment."

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The *Penketh School Magazine*, vols. ii. and iii. contains a valuable record of the Rise of Penketh Preparative Meeting, by J. Spence Hodgson. (Editor, Penketh School, Warrington, 1s. 6d. per annum.)

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\* *Fetters on the Feet*, the latest novel by Mrs. Fred Reynolds, intended to present a picture of Quaker life one hundred years ago. (London: Edward Arnold, 7½ by 5, pp. 336, 6s.)

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We have received from Joseph Taylor a pamphlet on *Baptism, its Spiritual Valuation*, by J. N. C. Ganguly, B.A., of Calcutta, printed by G. B. Dass, at the Calcutta Fine Art Cottage, 64A, Dharamtolla Street, Calcutta, price 2 annas or 2d. The Author is an Indian member of

\* = Not in D.

Hoshangabad M.M., and till lately Assistant Secretary of Y.M.C.A. at Calcutta. The book is purely original and not a translation on European lines. It closes with the following :

“ N.B.—Any insistence and emphasis on ritualism will lead to the danger of opening analogical argument from thoughtful and spiritual Indians for preserving the remnants of all Ethnic religions from the view that Christianity is the fulfilment of Judaism still carrying on the Judaistic Stamp. Christianity will thus be wrongly considered a supplement only instead of the transformation of the old into the entirely new. This problem will have to be faced in future when the Indian National Church will come into being through gradual stages of growth, with the evangelisation of the whole country.”

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*A Baptist Bibliography*, being “ a register of the chief materials for Baptist history, in Great Britain, Ireland, and the Colonies,” has appeared, prepared by W. T. Whitley, M.A., LL.D., F.R.Hist.S., of Preston, hon. sec. of the Baptist Historical Society, vol. i., 1526-1776 (London: Kingsgate Press, 11 by 8½, pp. viii. + 240, price one guinea). We are informed by a reviewer in the “ Trans. B.H.S.” that “ the volume contains roughly speaking, about 4,500 titles, representing 1,700 authors of whom 920 are Baptists ; besides about 370 anonymous pamphlets, state-papers, etc.” The value of such an important publication reveals itself by degrees only, as it is consulted, but we have seen sufficient already to enable us highly to apprise its value.

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\* *Years of my Youth*, by William Dean Howells (New York and London: Harper and Brothers, 8½ by 5½, pp. 239), is written in delightful style. He records: “ My great grandfather became ‘ a Friend by conviction,’ as the Quakers called the Friends not born in the Society : but I do not know whether it was before or after his conviction that he sailed to Philadelphia with a stock of his Welsh flannels, which he sold to such advantage that a dramatic family tradition represents him wheeling the proceeds in a barrell of silver down the street to the vessel which brought him and which took him away.”

But Quakerism does not appear to have taken deep root in the family.

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Our Friend, Horace Mather Lippincott, of Philadelphia, has an article in the *New York Sun*, of 24th March, under the caption : “ Where the Quakers stand in the Fight against Barbarism.” He tells us that “ the greatest Quakers that have ever lived have shown that they were willing and able to offer active resistance to great wrongs after their best efforts had been given to avoid such action,” and he instances William Penn—“ if lenitives will not do coercives must be tried ”—James Logan, John Dickinson, Nathaniel Greene, Thomas Mifflin, Israel Whelen, and Jacob Brown, the last four having been soldiers in the U. S. army. Good men though they may have been, can any but the first, and perhaps the second, be classed “ the greatest Quakers that ever lived ” ? and were they all in membership when holding military positions ? and is it certain that John Dickinson was *ever* a Friend ?

Since this was written, the "Friends' Intelligencer" of 3mo. 31 has arrived, containing the above named article and a reply by Rufus M. Jones, describing the article as "unhistorical."

Allen C. Thomas writes: "All the Friends named were disowned because they entered military service."

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Edward Grubb has an article in *The Expository Times*, for April, on "The Eschatology of the Fourth Gospel."

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George Holden Braithwaite, of Horsforth, near Leeds, has sent out a pamphlet entitled *The Society of Friends and War. To fight in Defence of King and Country is NOT anti-Christian* (London: Robert Scott, pp. 44, 6d. net). Although a member of Rawdon Meeting, G. H. Braithwaite is a non-attender and his views on various subjects are not those usually held in the Society.

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\* Our Friend, Harlow Lindley, has edited a volume of 600 pages entitled *Indiana as seen by early Travellers, down to 1830*. It is published in the Indiana Historical Collections.

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Quite the most attractive article in the *Bulletin of F.H.S. of Philadelphia* (vol. vii. no. 3, May, 1917) is the Editor's paper on "William Penn, Macaulay and 'Punch.'" There is a reproduction of the "Punch" cartoon by John Leech (1817-1864: contributed to "Punch" between 1841 and 1864, some three thousand drawings—D.N.B.), from the issue of 17 Feb. 1849:

"The Friends are represented as driving to the residence of Macaulay in a 'four-wheeler' cab. The faces of the men are smiling and confident, and a little dog runs joyously beside the vehicle. In the central division of the cut, Macaulay, with a determined countenance, is represented in his library, vanquishing his foes with a quill. The attitudes of the Friends, which are anything but dignified, indicate a complete rout. In the third division, the Friends are shown as driving off with despondent faces. Leech has six or seven Friends, but five was the right number—Samuel Gurney, Sr., Josiah Forster, George Stacey, John Hodgkin, and Joseph Bevan Braithwaite."

Other articles are "Samuel and Mary Bowne, of Flushing," and "Donations of English Friends, 1789-90."

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Fritchley General Meeting of conservative Friends, held 3 v. 1917, has issued an Epistle to Friends in America and also a "Testimony to the peaceable Nature of Christ's Kingdom and against all outward Warfare involving the Destruction of Human Life" (Edward Watkins, Fritchley, Derbyshire).

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In *The Christian*, dated June 14, 1917, there is a short biography of Isaac Sharp, as no. 9 of "Laymen who lead," with a reproduction of T. Binney Gibbs's painting. It is well written from a non-Quaker point of view. Isaac Sharp has resigned his position as Recording Clerk after twenty-seven years' service. See THE JOURNAL, vol. i.

Elsie Bastin, wife of E. Philp Bastin, of Ettington, has brought out an attractive little book, entitled *The Story of a Brave Woman and other Stories from Norway*. The book contains incidents connected with the work of J. J. Armistead and his mission-boat the *Red Cross*. As Elsie Warner, the author was present at some scenes she describes. (Friends' Bookshop, 140, Bishopsgate, E.C.2. 1s. net.)

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\* There is a short but appreciative reference to Friends in *Woman and the Church*, by Canon Streeter, and Edith Picton-Turbervill (London: Unwin, 7 $\frac{3}{4}$  by 5, pp. xii. + 112, 3s. 6d. net).

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J. St. G. Heath and Herbert G. Wood are two of the five writers who have prepared for "the Collegium" (92, St. George's Square, S.W.1; Lucy Gardner, secretary), *Competition: a Study in Human Motive* (London: Macmillan, 7 $\frac{1}{2}$  by 5, pp. xx. + 232, 3s. 6d. net).

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The new volume of *New Jersey Archives* (second series, vol. v., newspaper extracts, vol. v., Oct. 1780 to July 1782, Trenton, N. J., 1917), edited by Austin Scott, in succession to William Nelson (d. 1914), throws a flood of light upon the Revolutionary history of the State. Among the principal contents are advertisements of sales of slaves or for capture of run-aways:

"To be sold, two negro women, one an old one, the other about twenty-eight or thirty years of age, can do all manner of house-work. They are sold for no fault, but for want of a strict master. Enquire of the Printer," anno 1780.

"Two Thousand Dollars Reward, RAN AWAY, on Sunday last, . . . a NEGRO MAN named JOE, about 30 years of age, five feet eight inches high, one leg a little shorter than the other, part of one of his great toes cut off, lost some foreteeth, and his back is much scarrified and in lumps by whipping.—Also a handsome NEGRO WENCH, 18 [?] years of age, with her Child about six weeks old, which from some of its clothes being found, she is supposed to have killed. The Negroes went off with one *Slight*, a soldier . . . and took with them a variety of clothes and two horses . . . —*N. J. Gazette*, Dec. 27, 1780."

Isaac Collins, of Burlington, N. J., printed the "New Jersey Gazette." He brought out an edition of William Sewel's *History of Friends*.

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Isaac Mason, of the Christian Literature Society, of Shanghai, has forwarded several translations into Chinese of English books. One is the "Teachers and Taught" Text Book, *The Heroic Jesus*, by Florence B. Reynolds and Herbert I. Waller. I. Mason has himself written on *The Relationship of State and Church*, 1917.

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*St. Paul the Hero*, by Rufus M. Jones (New York: Macmillan, 7 $\frac{1}{2}$  by 5 $\frac{1}{4}$ , \$1.00), "written primarily for young folks in semi-fiction form."

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"*Handed Over*"; the Prison Experiences of J. Scott Duckers . . . written by himself, with foreword by T. Edmund Harvey, M.P. (London: Daniel, 7 $\frac{1}{4}$  by 5, pp. viii. + 151, 1s. 6d. net).

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*The Annual Monitor* for 1917 is now out. There are thirty-three memoirs and twenty-two portraits.

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Largely through the efforts of our newly admitted Friend, Henry van Etten, of Paris, there has appeared, printed by John Bellows, of Gloucester, a translation into Esperanto of "La Société Chrétienne des Amis, autrement appelés 'Quakers,'" a pamphlet written by Justine Dalencourt of Paris and printed in 1875, the title being *La Kristana Societo de Amikoj ankaŭ nomataj "Quakers."* Our linguistic attainments have not yet reached to Esperanto, but we hope that there has been some modernisation of the French pamphlet of so long ago, prior to translation.

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The last issue of *The Journal of Negro History* (Washington, D. C., April, 1917, \$1.00 a year) contains an article "John Woolman's Efforts in behalf of Freedom," also "The Conditions against which Woolman and Benezet inveighed." And "Impressions of Priscilla Wakefield," taken from her "Excursions in North America," 1806.

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Still they come—we have had the "Fruits of Silence," by Cyril Hepher, the "Fellowship of Silence," by Dr. Thomas Hodgkin and others, "The Surrender of Silence," by L. Violet Hodgkin, and now *The Empire of Silence*, by Rev. Charles Courtenay, chaplain of Holy Trinity, Rome (London: S. Low, 7½ by 5, pp. xii. + 419, with twenty-six columns of Index, 6s. net.).

This is a wonderful collection of illustrations of silence from many aspects, under twenty-five sections, *e.g.*, the Power of Silence, Spheres of Silence, Heroic Silence, the Great Model of Silence, Shakespeare and Silence, the Silence of War, the Humours of Silence. In the chapter of Mystic Silence we read: "The study of the Mystics, is, for the most part, the study of the individual. . . . But there is one exception, that of the Friends. Here is a whole Christian section, whose distinguishing mark is silence. In them silence is reduced to a system. But when their hearts have become saturated with Divine life, and they are steadily moved by Him, then they break silence, and say what is given them. They speak only when it is safe to speak. And when they have said God's say, then they rigidly stop." [Would that this were true of all Quaker preaching!]

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The Literary Supplement to *The Times*, 7th June, has 1½ column headed "The Quaker Testimony," giving reviews of "What is Quakerism?" by Edward Grubb, William Littleboy's Swarthmore Lecture, and J. W. Graham's "William Penn."

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\* There are several references to William Penn and his work for peace in *The War against War and the Enforcement of Peace*, essays by Professor Christen Christian Collin (b. 1857), of the University of Christiania (London: Macmillan, 7½ by 5, pp. xii. + 163, 2s. net).

Our Friend, William Hanbury Aggs, M.A., LL.M., of the Inner Temple, Barrister-at-Law, has issued the sixth Annual Continuation Volume of the sixth edition of *Chitty's Statutes* (London: Sweet and Maxwell, 3, Chancery Lane, 10 by 6½, pp. xxii. + 1043-1603). The volume contains "Statutes of practical utility passed in 1916, with incorporated enactments and selected statutory rules." The Compiler writes: "The legislation passed during the year which has had the most wide-reaching effect on the whole community has been the Military Service Acts. These Acts, by automatically enrolling in the army every man within certain limits of age, have effectively introduced the system of conscription for this country." Presented by the Compiler.

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*Finch and Baines, a Seventeenth Century Friendship*, by Archibald Malloch (Cambridge University Press, 12 by 9, pp. x. + 90, 10s. 6d. net), with various data concerning Lady Conway. We hope shortly to supply our readers with gleanings from this book.

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Another section of *The Athenæum Subject Index to Periodicals, 1916*, is out—"Theology and Philosophy." (London: Bream's Buildings, E.C.4, 12 by 9½, pp. 48, half a crown net.)

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## Recent Accessions to D

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**J**N addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to **D** during the last few months:

*The Origin of the Prologue to St. John's Gospel*, by J. Rendel Harris, Cambridge, 1917.

*Life and Writings of Rev. Wm. Grimshaw, Minister of Haworth [1708-1763]*, by William Myles, Newcastle-on-Tyne, 1806.

*America's View of the Sequel*, by Royal J. Davis<sup>1</sup> (London: Headley Brothers, 7½ by 5, pp. 155, 2s. 6d. net).

*Life and Writings of Charles Leslie, M.A., Nonjuring Divine*, by Rev. R. J. Leslie, M.A., London, 1885.

*The Christian Soldiers Penny Bible, 1693*, reproduced in facsimile with Introduction by Francis Fry, F.S.A. London, 1862. This consists of twenty sections beginning "The Christian Soldier should—" the tenth being "The Christian Soldier should love his Enemies; yet hate and destroy them as Enemies to God and his Country"!

<sup>1</sup> Royal Jenkins Davis (b. 1878) is an active Friend in New York Y.M. He is an Earlham and Haverford graduate and A.B. of Harvard. He is on the Editorial Board of the *New York Evening Post*.