

Friends and Current Literature

WE have to express our regret for a paragraph in connection with George H. Braithwaite and *The Society of Friends and War*, which appeared in our last issue. The non-attendance at Meeting referred to is stated to arise entirely through mission work carried on by G. H. Braithwaite, which precludes attendance at the nearest Meeting, where he and his work are well known, whilst his views on war are those held by a number of Friends at the present time. We regret the pain and annoyance caused by the insertion of the paragraph, and trust that this statement will remove any wrong impression conveyed by it.

The Christian Patriot, by Norman M. Thomas, 1917.

“The Young Friends’ Movement of Philadelphia Yearly Meeting” has presented to the Reference Library a copy of the third of “The William Penn Lectures” under the title of “The Christian Patriot,” by Norman M. Thomas, Pastor of the American Parish, New York City. The lecture was delivered on the 12th of Fifth Month last at Fifteenth and Race Streets, Philadelphia.

Entering upon “an examination of true Christian patriotism” in the lurid light of the present conflict, we see the opposition of the method of Jesus to that of the world. We have in effect, says Norman M. Thomas, developed and justified the law of the jungle in our law of social life, modified it is true to some extent “by law, by custom and by love.” In our “practical denial of brotherhood are buried the roots of war,” and the inevitable result is “an un-Christian civilisation which daily crucifies Christ afresh.” Whilst recognising the difference between wars for liberty and wars of aggression, and admitting the heroism of the battlefield, the lecturer points to the methods of war as inevitably destructive of personality in the “supreme worth” of which we believe. Not as an “absolute non-resistant” but as a believer in physical force on occasion, he looks to the “ultimate hope of the world” in the “awakening in the heart of the people everywhere of a passion for democracy and brotherhood.” The relation of the State to the individual is a problem that the Christian patriot must think out. We are debtors not merely to our country, but to humanity which endures whilst “nations are but creatures of a day.” Regarding Bertrand Russell as “the most stimulating modern thinker on this subject” the lecturer frequently quotes from him.

To the Christian patriot, the problem of the protection of the individual by the State from exploitation is of the utmost importance. Conscription in America “means the triumph of a false and dangerous idea of the State.” Whilst struggling to maintain our liberties and safeguards, what service can we render to mankind? The Christian cannot afford to be called a “slacker.” There is a patriotism of “saving life, of organising goodwill” called for both in peace and war, and each must

find his allotted task. "Let us press forward" dedicating "ourselves to truth as God gives us to see the truth." Such is the brief outline of the argument.

ISAAC SHARP.

Ackworth Games and the Men who made them is a quarto volume of eighty pages, richly illustrated, compiled and edited by Samuel Atkinson (to be obtained from Editor, 41, King Street, Covent Garden, London, W.C.2., price 5s.). The frontispiece represents Frederick Andrews at the wicket; this can be obtained separately for half-a-crown. F. Andrews has completed forty years of headmastership.

From the report of the Associated Committee of Friends on Indian Affairs, of which Edward M. Wistar, of Philadelphia, is chairman, and Florence Trueblood Steere, of Haverford, is secretary, we learn that the work of Rayner W. Kelsey, Ph.D., on *Friends and the Indians*, is now complete and ready for the printer. R. W. K. has been engaged some six years in this work, and we have had the privilege of giving some assistance in the supply of materials. The book will contain about 300 pages.

Some historical data respecting Friends in Canada have been supplied in *A History of the Society of Friends of Lobo Township*, by Edgar M. Zavitz, a paper read at a meeting of the London and Middlesex Historical Society (Ont.). The first Monthly Meeting of Friends in Canada was established in 1799, Lobo Meeting was organised in 1857, the incomers being of the names Harris, Cutler, Marsh and Zavitz.

The Studio, for July 13th, contains an article on "The Paintings of Joseph Southall," with several reproductions in colour and black of his "tempera" paintings. Our Friend has kindly supplied us with a description of tempera and fresco work, which will interest our readers:

"TEMPERA AND FRESCO.—The Italian word 'tempera' means strictly any medium with which powdered colours are mixed or *tempered*, to make them into paints, but in course of time it became limited to the one medium—the yolk of egg—which we now call the tempera vehicle or medium.

"Yolk of egg is beaten up and strained through muslin and then diluted with an equal bulk of water. It is then ready to be ground up with powder colour. A *little* formalin may be added to preserve the egg—say two drops to a yolk. In painting water is used to dilute. Egg yolk contains thirty per cent. of oil and is remarkable as uniting oil and water, so that when dry it becomes oil paint—the water having evaporated. This oil does not thicken and darken as do all the vegetable oils. Hence tempera pictures of the fourteenth and fifteenth centuries are more brilliant than oil pictures of the seventeenth and eighteenth centuries.

"*Fresco* painting is done on freshly laid plaster each day, piece by piece. There is no medium but water, but the lime in the plaster holds the colours firmly to the wall. Each piece must be finished in the day.

"JOSEPH SOUTHALL, *Birmingham.*"

Henry Bryan Binns has brought out a new volume of verses, entitled *November: Poems in War Time* (London: Fifield, 7½ by 5½, pp. 96, 3s. net). One piece is headed "The Quaker Women."

The *Friends' Quarterly Examiner* for Seventh Month is a valuable and readable issue. J. J. Green continues his article on Stephen Robson (1741-1779) and his botanical work, and L. Violet Hodgkin retells (for adults only) the strange seventeenth century story of James Dickinson and Jane Fearon, under the title "Seek 'em, Keeper." Other articles take us to Russia, Corsica, and Australia and introduce us to matters Quakerly, educational and piscatorial.

The Perpetual Prayer Calendar, issued by the Friends' Prayer League, can now be obtained in book form (London: Oliphants, 7½ by 5, pp. 152, 1s. net).

* In the *Des Moines (Iowa) Register and Leader* for April 14th, 1917, there is an article on the History of the American Flag, and in the issue for May 27 appears "Hoover of Iowa—A World Figure."

* At the tenth annual meeting of the Mississippi Valley Historical Society, held at Chicago in April, 1917, the presidential address was made by our Friend, Frederic L. Paxson, on *The Rise of Sports, 1876-1893*.

The series of articles on Noted Quakers and Quakeresses is being continued at frequent intervals in *The Newcastle Weekly Chronicle*. The life of Elizabeth Fry is at present under review.

The Earlham College Bulletin (Richmond, Ind.), vol. xiv., no. 3, July 1917, announces that President Robert Lincoln Kelly has quitted his position at the College in order to become executive secretary of the Council of Church Boards of Education, united with the Association of American Colleges. His address is 19 South La Salle Street, Chicago, Ill. Dr. Kelly's place at Earlham is to be taken by David Morton Edwards, President of Penn College. Words of appreciation of the work of the retiring President (1903-1917) were spoken at Commencement by Hon. William Dudley Foulke, of Richmond—Attorney, Scholar, Statesman and Quaker.

Headley Brothers, Publishers, Ltd., of Kingsway House, London, W.C.2. have issued a catalogue—*Kingsway House Announcements for Autumn, 1917, and Notes on New Books*. Among these interesting *Announcements* is that of the series of books for children, including "An Admiral's Son and how he founded Pennsylvania," and "The Prisoners' Friends." The publications of Kingsway House are supplied by Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

* = Not in D.

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* Articles from the facile and busy pen of Rufus M. Jones appear from time to time in *The Independent Methodist* (London: 44, Fleet Street, E.C.4 monthly, one penny).

Lectures by "prominent representatives of eight large Protestant Communion" were delivered during the winters of 1914-15 and 1915-16 at King's Chapel, Boston, Mass. These have now been published under the general title, *The Religious History of New England* (Cambridge, Mass.: Harvard University Press; London: Oxford University Press, 9½ by 6½, pp. 356, \$2.50 net. May be obtained from Friends' Bookshop, London). The eight bodies are Congregationalists, Unitarians, Baptists, Quakers, Episcopalians, Methodists, Universalists and Swedenborgians. A Lecturer on Roman Catholicism could not be obtained. The Quaker portion—twenty-three pages—has been done by Rufus M. Jones. It is a valuable recital of some of the principles of Quakerism, but quite disappointing in relation to the other lectures, seeing that there is no attempt to portray the history of the Society in New England.

The eighth annual *Report of the Japan Book and Tract Society* for 1916 is to hand. Our Friend, George Braithwaite, is agent, secretary and manager, and his address is 3 Yuraku Cho Nichome, Kojimachi, Tokyo.

A new edition, the third, of *A History of Jordans*, by Anna L. Littleboy, has recently appeared (London: Friends' Bookshop, 140, Bishopsgate, price sixpence, seven illustrations and a route-map).

With the assistance of a trust fund, the Library Committee has purchased from the owners of *The Pennsylvania Magazine of History and Biography*, per Dr. Jordan of the Historical Society of Pennsylvania, a file of this valuable historical record. The forty published volumes await safe transportation across the Atlantic, but the four issues of the current year have arrived. The special interest to Friends in these is the "Journal of Samuel Rowland Fisher" (1745-1834), of Philadelphia, in prison in that city 1779-1781, during the disturbed times of the Revolution, for alleged communication with the British. (Published quarterly, for sale at 1300 Locust Street, Philadelphia, 75 cts. per number or \$3.00 per year.)

Light on the Future, being Extracts from the Note Book of a Member of the Society for Psychical Research, Dublin. These spirit-communications, obtained first by table tiltings and later by the Ouija or alphabet board, were collected by our Friend, Thomas Henry Webb, of Dublin.

E.H.E. "There is worship here for those that love to worship."

Q.—"Would that suit old-fashioned Quakers?"

E.H.E. "Quakers are not old-fashioned when they come here, because they bring with them their pure, beautiful thoughts. That [their formalism] all drops from them and the good remains."

Man's Struggle for Freedom, or, The Slave in History (London: Religious Tract Society, 8 by 5, pp. 380, 2s. 6d. net) is an admirable

publication, got up in very attractive style. It is a reprint—having been first published under the second title. There is a chapter on Woolman and another, entitled, “The Quakers’ Protest.”

* Mrs. Humphry Ward has a sympathetic reference to Friends’ War Victims work in her *Towards the Goal* (London : Murray, 7½ by 5, pp. xvi. + 246, 2s. 6d. net).

Benjamin F. Trueblood, Prophet of Peace, 1847-1916, is a brief record of the life of the Quaker secretary of the American Peace Society (New York : Friends’ Book and Tract Committee).

L’Eclaireur de la Mission, the organ of the Friends’ War Victims work in France, is received in D. and can be seen by any interested in reconstruction by Quaker hands.

Our Friend, Thomas Parsons Cooper, of York, has again placed the antiquarian world under obligation by another volume of local history—*Literary Associations of the City of York. Some Shrines, Haunts and Memories* (York : Gazette Co., 10 by 6½, pp. 32, nineteen illustrations, price one shilling). The attention of the Friendly reader will be specially drawn to the view of the old Burial Ground where the remains of John Woolman (1720-1772) were laid to rest and those of other well-known Friends. There are notices also of Lindley Murray (1745-1826), John S. Rowntree (1834-1907), Lord Mayor in 1888, Henry Tuke (1755-1814), and William Alexander (1768-1841), the bookseller, publisher and author, and also reference to Robert Spence (-1824) and Alderman Thomas Wilson, who were members of a well-known firm of printers and publishers, the names appearing on the title pages of the educational works of Lindley Murray.

The volume referred to on a previous page is now out—*The Prisoners’ Friends*, by Constance Wakeford, (London : Headley, 7½ by 5, pp. 154, with twelve illustrations by George Soper, half-a-crown net). This contains the stories of John Howard (1726-1790), Sarah Martin (-1843), of Yarmouth, in Norfolk, and Elizabeth Fry (1780-1845), pleasantly and simply told, and closes with “The Story of a Book” (Charles Reade’s “It’s Never too late to Mend”) and an account of “The Little Commonwealth” of boys and girls in Dorsetshire.

“*I Appeal unto Cæsar*,” by Mrs. Henry Hobhouse (London : Allen and Unwin, 7¼ by 4¾, pp. xxii. + 86, price one shilling). This book presents the case of the Conscientious Objector, and contains the record of the imprisonment of the following Friends—Maurice L. Rowntree, Stephen Hobhouse (son of the Compiler), George A. Sutherland, T. Corder Catchpool, Oswald Clark, Douglas R. Bishop, Eric P. Southall, Malcolm Sparkes, Hubert W. Peet and Roderic K. Clark.