

## Friends and Current Literature

**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.**

THE reviews of *Lord Lister*, by Sir Rickman Godlee, Bt., K.C.V.O., M.S., F.R.C.S. (London: Macmillan, 9 by 5½, pp. xix + 676, 18s.) provide interesting reading. *The Times* Literary Supplement, December 6th, 1917, says:

“Lister's life-work is a signal instance of what every doctor knows—that the science and art of medicine and surgery owe more to peace than to war. . . . War guides our physicians and surgeons on active service to invent new antiseptics . . . but war does not make discoveries of the first magnitude. We look for them . . . in quiet laboratories—the Pasteur, Rockefeller and Lister Institutes where the young men can be masters of their own time and their own theories. To this fact Lister bears witness; every page of the book deepens our sense of his quietness. . . . It was quietness of the spirit; he had been, in boyhood, and early manhood, a member of the Society of Friends and when he departed from them, he still guided himself by what they had done for him. Best of all, his home-life had inspired him. Of his father [Joseph Jackson Lister, 1786-1869] and his mother [Isabella Harris, -1854], it is enough here to say that he was deserving of them and they of him. Love of science, love of duty, self-restraint, all these and more he learnt from his home-life, and never let go of them.”

The reviewer in *The Daily News* writes:

“All that need be told of Lister's family life, all that was relevant to his genius, is told by the beautiful drawing of his mother by his father. In the beauty of the drawing one perceives the hereditary strain of neat handedness which made the father a skilled worker on lenses in his leisure time and the son a surgeon. The broad-browed beauty of the sitter shows where Lister got the sound constitution that carried him to old age through the days of lectures and operations and the nights of physiological experiments. And in the serenity with which she wears the Quaker dress one perceives where Lister got the character that enabled him to make war on his fellow-men that he might save their lives.”

A fine tribute to the value of noble parentage.

As to the style of the book reviews differ. *The Yorkshire Post* calls it “an uncommonly fascinating biography”; and *The Nation* says “It is flat and uninspiring and has a very sleep-provoking and Church-like effect [!]; Lister's one spiritual adventure appears to have been the severing of his connection with the Society of Friends [on his marriage to the daughter of Dr. Sime in 1856] and his becoming a member of the Episcopal Church.”

Joseph Lister was born in 1827. He was educated at private Schools at Hitchin and Grove House, Tottenham; entered University College

in 1844; went to Edinburgh in 1854; married in 1856; to Glasgow in 1860; to London in 1877; received a baronetcy in 1883 and a peerage in 1897; died in 1912.

The latest literary effort of Isaac Sharpless, ex-president of Haverford College, Pa, is *The Story of a Small College* (Phila: Winston, 9 by 6, pp. 237, \$ 2.00). This is a very interesting history of Haverford College; it traces the gradual and progressive development of a small, denominational college and details the advantages of such an institution over the larger educational establishments. The transference of control from the Board to the Faculty, and then to the student body is vividly sketched.

Haverford School opened under Superintendent Samuel Hilles	1833
Haverford College opened	1856
Author's arrival at Haverford	1875
Author's appointment as President	1887
Author's resignation as President	1917

The President's policy is well summed up in his words: "A student is a piece of humanity as well as an intellectual problem, and men of maturity and experience ought to have something to give him" (p. 232). We should have been glad to see more reproductions of much be-photographed Haverford. The College has a \$2,000,000 endowment. Happy Haverford!

*Friends and the Indians, 1655-1917*, by Rayner Wickersham Kelsey, Ph.D. (Phila.: Associated Executive Committee of Friends on Indian affairs; London: Friends' Bookshop, 8 by 5½, pp. xii. + 291, \$1.50; 7s. 6d. net), with valuable bibliographical notes, illustrations and good index. Dr. Kelsey is Associate Professor of History in Haverford College, Pa. He traces in readable style the work of Friends among the Indians of North America, and the many efforts put forth for their advancement, civilisation and Christianisation.

"From Josiah Cole in 1658 to William Savery in 1794, a long line of Quaker apostles to the Indians has been followed" (p. 35)—first it was individual concern, but later, towards the end of the eighteenth century, the desire to help received corporate expression. In the chapter on "The Quaker Peace" we have a reference to "the preservation of Friends from Indian depredations"—"the fact is picturesque enough to invite over-emphasis in history, and probably too much has been made of it in the past. Probably more Friends suffered in Indian wars than is generally known." There were certainly more than Dymond cited in his 'Essay on War.'" The few who lost their lives had, apparently, "not upheld the usual Quaker testimony of fearlessness and trust" (p. 72).

With regard to Penn's treaty of 1682 we read:

"Perhaps the goodness of the early Quakers has been exaggerated in the minds of some until they have gained the impression that the action of Penn and other Friends in paying the Indians for their lands was without precedent. Such an impression is, of course, wholly contrary to fact" (p. 39).

† On this subject, see Graham's *William Penn*, p. 104; Jones's *American Colonies*, p. 367.

*A Not Impossible Religion*, by Silvanus P. Thompson (London : John Lane, 351 pages, 6s.) (Presented to D. by Mrs. Thompson.)

This is a collection of essays, published posthumously, written at various times by Professor Thompson (1851-1916), a London Friend, prominent scientist and fellow of several learned societies. His earnest desire was to build up a religion which should be entirely practical, and meet the needs of many who feel they cannot accept the orthodox religion as it stands.

It is interesting to find the name of our Friend, Allen C. Thomas, surrounded by captains and colonels and other military writers, in *National Service*, for July, 1917 (New York, vol. 1, no. 5). A. C. Thomas writes that his article—"How the Quakers regard Military Service"—was prepared at the request of a member of the editorial staff of *National Service*.

Prof. Elihu Grant, of Haverford College, Pa., has forwarded a copy of his pamphlet *Cuneiform Documents in the Smith College Library*, being No. 1 of Haverford "Biblical and Kindred Subjects."

*The Baby* is the second of the series "Manuals of Health," published by the Society for Promoting Christian Knowledge, London, at sevenpence each. It is written by our Friend, Sophia Seekings, M.D. B.S., D.P.H., assistant medical officer of health, Tottenham (now Dr. Sophia Friel).

A valuable pamphlet on education in Ireland has been issued by the Education Reconstruction Committee of Dublin Y.M., dated May, 1918 (E. Horace Walpole, 9, Suffolk Street, Dublin). There is a full report on Friends' Schools in Ireland—Lisburn, Brookfield, Newtown and Mountmellick—by two Friends, Charles J. R. Tipper, B.Sc., director of education, county of Westmorland, and Mary F. Hartley, B.A., headmistress, Ackworth School, who visited them in November, 1917.

Our Friend, Frederick J. Edminson, has sent us a copy of *The Police Review and Parade Gossip*, for May 24th, in which is an article on Prison Reform, based on Thomas Mott Osborne's "Society and Prisons." F. J. Edminson is joint editor of the paper.

*Quakerism and its Application to some Modern Problems* is the title of a book by O. Edward Janney, M.D., based on a course of lectures on Quaker ideals given at Woolman School for Social and Religious Education, Swarthmore, Pa. (Philadelphia: Jenkins, 7 $\frac{3}{4}$  by 5, pp. 178). There are sixteen chapters, mainly subjective, with headings such as The Bible, The Divinity of Jesus, The Family, Industrial Conditions, The Press, etc. We should have been glad if more care had been devoted to the get-up of the book.

Among the papers printed in the latest volume of *Transactions of the Royal Historical Society* is one by the Rev. Henry Gee, D.D., F.S.A., on

"The Derwentwater Plot, 1663." Extracts from the State Papers on this subject appear in "Extracts from State Papers relating to Friends," second series, 1913, where Friends were said to be closely connected with the Plot. Dr. Gee writes :

"The whole plot was dictated by the disappointment felt by Presbyterians, Quakers, and Anabaptists, with other sectaries, as they faced the stern royalist and episcopal *régime* of the Clarendon legislation. I shall not, however, attempt to distribute the blame for the attempt, since the reports that have come down to us are largely the work of Government officials, to whom these sectarian differences meant very little, and who classed as Quaker, or Anabaptist, or Fifth Monarchy man, any individual who stood apart from the strict uniformity prescribed by the famous Bartholomew Act of 1662."

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*The Questing Heart* is a little volume of poems by Olaf Baker (London : Macdonald, 7 by 4½, pp. 59, 2s. 6d. net).

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*British Birds*, for February, contains an article on Christopher J. Alexander, son of Joseph G. Alexander, of Tunbridge Wells, written by his brother, Horace G. Alexander. Both brothers were enthusiastic ornithologists. C. J. Alexander was born in 1887, and lost his life in the war, 1917.

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*Le Chrétien Libre* (Paris) is running a series of articles on "L'Expérience des Quakers," written by G. Minne. In the Jan.-Feb. issue there is a translation, by Justine Dalencourt, of a letter from the Continental Committee of the Meeting for Sufferings, London.

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Rebecca N. Taylor, of Philadelphia, has presented a copy of her little book, *A Family History of the Residence of Rebecca and Sarah Nicholson, Haddonfield, New Jersey*, 1917. The house now occupied by these two sisters was built by John Estaugh Hopkins, in 1799.

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\* Chapter VII "Metetherial Imprints,"—of *Man is a Spirit* (London : Cassell, 8½ by 5½, pp. xii. + 199, 5s. net), contains a quotation from G. Fox's Journal relative to the Lichfield incident :

"It may be that Fox had known the facts and had forgotten them, his 'subliminal' thus being the real source."

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A reprint of the fourth edition of the pamphlet *What is my Faith ? by a Member of the Society of Friends* (the late Richard Cadbury) has been published and may be obtained from Burtt Brothers, 19, West Street, Hull.

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\* B. Seebom Rowntree is one of the writers in *Labour and Capital after the War* (London : Murray, 7½ by 5, pp. x. + 280, 6s. net).

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The Macmillan Publishing Company, of New York, is preparing to issue a child's series of histories on "Great Religious Leaders," and has arranged with Rufus M. Jones to write a volume for the series on George Fox.

We understand that the second volume of William C. Braithwaite's History is now in the printer's hands. It covers the *Second Period of Quakerism, 1660-1725*, and is divided into three sections:—The Struggle for Religious Liberty; The Second Period of Quakerism, the Period of Expression; Position and Outlook at Close of the Century. Chapters are given to such subjects as the Settling of Monthly Meetings; Women's Meetings and Central Organisation; the Wilkinson-Story Separation; Conception of Church-Government; Formulation of Faith; Quaker Colonisation; The Passing of the Leaders; The Quaker Way of Life; Problems of Education and the Ministry; The Church and Social Questions; The Church and the State; The Church and the Kingdom of God. The book is based throughout on a careful examination of the sources in the Reference Library and elsewhere, and it is hoped will rank with "The Beginnings of Quakerism" and the other volumes of the Rowntree History as the standard history of the Society.

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Gilbert Cope of West Chester, Pa., has kindly sent over a pamphlet containing account of the proceedings of the *Thirteenth Annual Banquet of the Chester County Historical Society*, held 13th December, 1917. The honored guest was Dr. Jesse C. Green, a birthright and lifelong Friend of West Chester, born 13th December, 1817, who made a speech on his hundredth birthday. There is a portrait of this hale centenarian.

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*Bulletin of Friends' Historical Society of Philadelphia*, for Fifth Month, 1918 (Haverford, Pa. : Allen C. Thomas), is a very good number. Isaac Sharpless continues his paper on John Kinsey (3rd), clerk of Philadelphia Y.M. and Speaker of the General Assembly of the Province (born 1693, died 1750); the late Joshua L. Baily's address, made on the occasion of the centennial celebration of the Twelfth Street Meeting House, 1912, is full of personal references to Friends; other articles include "Samuel and Mary Bowne, of Flushing"; and "American Indians and the Inward Light." There are notices of books and valuable notes.

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The active body known as the Irish Young Friends' Committee is issuing a *News Sheet* (editor: Elsie M. Wigham, 10, Brighton Vale, Monkstown, co. Dublin), full of interesting matter,—reports of work done and encouragement to future activity. We are glad to see a past assistant librarian at Devonshire House (as Elsie Mary Smith) occupying the editorial chair, and writing of a lecturing tour in Ireland recently made by M. Ethel Crawshaw, the present first-assistant Librarian at Devonshire House.

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The Quaker child is coming into his own. The admirable series of books for our youth, and other youth, published by Headley Brothers, will find ready acceptance. The one before us is *An Admiral's Son and how he founded Pennsylvania*, in which the story of William Penn is well told by Edith F. O'Brien (London: Headley, 7½ by 5, pp. 176, 2s. 6d. net). There are nine illustrations. There is a slip on p. 42 in the name of the

Governor of the Tower, Sir John Robinson. On p. 56, there is a reference to the Test Act of 1673, implying that it caused the *imprisonment* of Friends, which needs revision. "The Act excluded from office those who would not take the Sacrament according to the rites of the Church of England. It was used to persecute Friends in Bristol, in order to raise money to pay for quartering of soldiers and other expenses in connection with Monmouth's Rebellion. Friends were appointed to municipal offices and when they would not qualify themselves to fill those offices, they were fined and thus many hundreds of pounds were raised" (A. N. BRAYSHAW).

*A Book of Quaker Saints* has already been referred to. The F.F.M.A. has issued *Stories of Friends beyond Seas*, and the Friends' Tract Association has increased its *Children's Series* to eight: "Prisons of Long Ago"; "Maisie's First Meeting"; "A Christian Victory"; "The Toy Soldier"; "How the Children Held the Meeting"; "George Fox, a Man all Ablaze"; "William Penn, the Friend of Peace"; "Thomas Lurting, who 'captured' the Pirates."

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A 110-page pamphlet, *Extracts from the Minutes of the Yearly Meeting of Friends held in Philadelphia* [Fourth and Arch Streets], 1918, is to hand. It contains London Y.M. Epistle to Philadelphia Y.M. The previous year's Epistle from London was printed in the *Extracts* for 1917, but prior to that, probably for many years, no London Epistle was printed with the Philadelphia Minutes. The *Extracts* also record *receipt* and *reading* of epistles from Genesee Y.M. (Hicksite); Iowa Y.M. (Orthodox); Five Years Meeting; Baltimore Y.M. (Hicksite); etc.

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*The Record of a Quaker Conscience. Cyrus Pringle's Diary*, with Introduction by Rufus M. Jones (New York: Macmillan, 6¾ by 4½, pp. 93, 60 cents). Cyrus Guernsey Pringle, of Charlotte, Vt., was drafted for service in the Union army in 1863. His diary describes his experiences after refusal to take up arms till his release later in the same year. The Introduction has interesting reference to the attitude of Quakerism towards war and the relations of Friends with President Lincoln. Further information respecting the Diarist (1838-1911) may be read in "Bulletin F.H.S. of Phila.," viii. 86. It would have improved this book if some of this information had been introduced into a biographical sketch of Pringle. The Diary was printed in "The Atlantic Monthly" for February, 1913, and has lately been re-issued in Philadelphia. It has also appeared in England, issued by the Northern Friends Peace Board, in abridged form.

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*The Engineer*, of April 12, 1918, has the following:

"Chilled Iron.—The use of moulds of iron in ironfounding goes back to an early date in the history of the industry. Biringuccio, an Italian writer, in 1540, states that it was the practice of the Italian founders to cast iron cannon balls in moulds of the same metal. The fact that articles cast in metal moulds had a very hard surface had been observed, no doubt, before, but the first industrial application of this property seems

to have been effected in 1803, by Robert Ransome, of Ipswich, in the County of Suffolk, Ironfounder, 'being one of the people called Quakers,' who, in that year obtained a patent for 'A method of making and tempering cast iron plough shares, and other articles of cast iron for agricultural uses,' in which the use of the chill is indicated clearly. Ransome had been at work on the problem for some years, for in 1785, while carrying on the business of an iron-founder at Norwich, he was granted a patent for a 'New-invented art of making ploughshares of cast iron which is tempered after a peculiar manner, so as to stand the strictest proof.' According to this invention the ploughshare was to be moulded in sand, and the parts of the mould corresponding to the cutting edge of the share were to be wetted by means of a sponge steeped in water saturated with common sea salt, 'which gives the edge its proper temper.' It is needless to say that the first mentioned invention was one of great industrial importance. Robert Ransome was the founder of the celebrated Ipswich firm of engineers."

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An off-print from the *Geological Magazine*, May, 1918, has been sent us containing an account of George Jennings Hinde, Ph.D., F.R.S., F.G.S., V.P. Pal. Soc. (1839-1918). Dr. Hinde came of a non-Quaker family of Norwich, and was never in membership with Friends, but he came into frequent contact with the Society. Early in 1862, his desire to take up geology was stimulated by lectures given by our Friend, William Pengelly, F.R.S. In 1881, he married Edith Octavia, daughter of James Clark, of Street; all his children became Friends.

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*The Quaker Conception of the Church*, by Rufus M. Jones, 16 pp. (New York: Friends' Book and Tract Committee.)

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The Temperance Union of London Y.M. (15 Devonshire Street, London, E.C.2.) has issued some valuable literature, among which is *The Psychology of Alcoholism*, lectures delivered at the T.U. Summer School, 1915; *The Effects of Alcoholism*, as seen by Medical Men, by our Friend, E. Vipont Brown, M.D., and several of a Life Stories Series. The energetic secretary of the Union, J. W. Harvey Theobald, has shared with another temperance writer in an eighty-page pamphlet—*Instead of the Tavern, being a Study in Counter-attractions*, 1s. net.

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The *Friends' Oriental News* of March, 1918 (vol. x., no. 2), edited by Esther H. Butler, of Nanking, China, is a memorial number, containing notices of Dr. George Fox De Vol (1871-1917). Dr. De Vol was born in the State of Maryland, but removed in early life to Glens Falls, N.Y. He arrived in China in 1900, as an agent of the F.F.M.S. of Ohio Y.M., and shortly after arrival married Isabella French, who with three children survives him.

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*The Graphic*, for June 8th, contains a page-notice of the New Jordans Quaker village, about to be built near the Friends' Meeting House (secretary, Henry Harris, Gold Hill, Chalfont St. Peter's, Bucks.).

\* *Homesteading : Two Prairie Seasons*. By Edward West (London : Unwin, 8 by 5½, pp. 302 and numerous illustrations from photos, 10s. 6d. net). This is a valuable collection of advice for the immigrant in the great North West, presented in simple, picturesque, narrative form. Edward West is a Friend now living at Sidcot, who "has recently spent two seasons in Canada, having been an officer in the British Mercantile Marine, a worker on a farm in Tennessee and a business man in Lancashire."

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The *Manchester City News*, of June 8th, has a reference to Mrs. G. Linnæus Banks (1821-1897), who was "the granddaughter of James Varley, a member of a Yorkshire family who belonged to the Society of Friends. He was distinguished as a linguist and the discoverer of chloride of lime for bleaching."

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\* Theodora Thompson, a Friend, of Liverpool, daughter of the late Isaac Cooke Thompson, F.L.S., and author of "Underneath the Bough," has another book—*The Coming Dawn, a War Anthology in Prose and Verse* (London and New York : John Lane, 6¾ by 4¼, pp. xxvii. + 289, 5s.). There is an introduction by Sir Oliver Lodge, a friend of the compiler's father. The only Quaker author appears to be William Littleboy ("The Day of our Visitation").

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*Problems of To-morrow, Social, Moral, and Religious*, edited by Rev. Fred A. Rees, from the Free Church Council Office, Birmingham, includes addresses by Henry T. Hodgkin, Herbert G. Wood, Caleb Williams Saleeby, and J. Rendel Harris (London : James Clarke, 7¾ by 5¼, pp. 256, 4s. 6d. net).

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\* In chapter xvi., Brotherhood, of *Priest of the Ideal*, by Stephen Graham (London : Macmillan, 1917), we have the following reference to a visit to the Rowntree cocoa-works in York :

"Hampden [the narrator] and brother John [Richard Westrope] were on their way to York chocolate factory, a Quaker institution where some attempt was being made to conduct a little working men's state on model lines. Here, certainly, was no exploitation of the working class. Every hygienic rule was observed, the work was carefully shared, and the wages fair. Balance sheets were shown and profits shared. Libraries, baths, reading-rooms, play-rooms, and grounds had been arranged, model homes were provided for the workers. There were common tables for meals. Committees considered new proposals or complaints and criticisms. By common consent fines were levied on those who through negligence or ill-will did anything to injure the common good. . . .

"Brother John introduced Hampden to the great Quaker himself [Joseph Rowntree], the brains of the whole model factory, a short, grizzled, intellectual looking man, a merchant type, and yet not by any means brisk or materialistic—on the contrary, gentle and sympathetic. His ideas for 'humanity' were evidently much more dear to his heart than chocolate profits."