

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 the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Qu'est-ce que le Quakerisme ? is a translation into French of Edward Grubb's "What is Quakerism ?" It is to be obtained from Fischbacher, in Paris, 33 Rue de Seine, for five francs (postage extra) or from Friends' Bookshop, Bishopsgate, London, E.C.2, for 3s. 6d. net. The volume (9 by 5½, pp. 270, paper covers) was translated by MM. Léon Revoyre and Henry van Etten.

Bertram Pickard has written a short life of John Bright for the Young Citizen Series of the Rose and Dragon Books (see page 38).

The Mayflower Tercentenary Celebration of which the moving spirit is our Friend, Dr. Rendel Harris, has evoked quite a body of literature respecting the "Mayflower" and the Pilgrim Fathers.

By Rendel Harris we have *The Last of the "Mayflower"* (9½ by 6½, pp. 122, 4s. 6d. Manchester University Press and Longmans, Green and Company).

Herbert G. Wood, of Woodbrooke, has written *Venturers for the Kingdom. A Study in the History of the Pilgrim Fathers.* (London: Hodder and Stoughton, 7½ by 5, pp. 268, 5s.)

The Mayflower Song Book, prepared by J. Rendel Harris with the assistance of Carey Bonner. (London: Hodder, 11¼ by 9, pp. 36, 2s. 6d.)

* *The Argonauts of Faith*, by Basil Mathews, being the Adventures of the "Mayflower" Pilgrims, written for young people. (London: Hodder, 7½ by 5, pp. xvi. + 192, coloured illustrations, 5s.)

* *John Robinson*, by Rev. Dr. F. J. Powicke, written by a student of documentary sources. (London: Hodder, pp. 144, 3s. 6d.)

The Return of the Mayflower. An Interlude. By J. Rendel Harris. May also be mentioned in this connection, published last year by Longmans.

Vol. VIII. of the Christian Revolution Series of the Swarthmore Press (late Headley Brothers, Publishers), is *The Remnant*, by Rufus M. Jones (7½ by 5, pp. 164, 5s., tastefully bound in green cloth). The book is "an attempt to interpret in an untechnical style and manner the idea of the 'remnant' and its function and mission in the history of reforms." Section xii. is titled "The Quaker Seed."

A brochure of twenty-eight pages of verse is entitled *Little Songs of the Light*, by Effie Margaret Heath, wife of Carl Heath, the Secretary of the Friends' Council for International Service. (Brighton: The Dolphin Press, 1s. net.)

* =Not in D.

The Conway Memorial Lecture—*Mysticism and the Way Out*, was delivered at South Place Institute, on March 18th, by Ivor Lloyd Tuckett, M.A., M.D., ex-Friend. (London : Watts, 6½ by 4½, pp. 48, 2s. 6d.) Dr. Tuckett was also author of "The Evidence for the Supernatural," published in 1912.

The Odes and Psalms of Solomon, re-edited for the Governors of the John Rylands Library, Manchester, by J. Rendel Harris and Alphonse Mingana, vol. i., The Text, 1916 ; vol. ii., The Translation, 1920.

The first number of *The Quaker, A Fortnightly Journal devoted to the Religious Society of Friends*, made its appearance 5 mo. 1. It is published by the Quaker Publishing Company, Burlington, N.J. Among the directors are Charles E. Hires, Rowland Comly, and Horace M. Lippincott, and Albert Cook Myers heads the list of editors ; the address for all is 152 N. Fifteenth Street, Philadelphia, Pa. The subscription price is \$2.00 a year. In "the announcement of policy" we read :

"There are Friends' Periodicals in America to-day confined to small groups of our several unfortunate divisions. THE QUAKER is in no sense a rival to any of these as its distinct and definite purpose is to furnish a first-class journal for a united Church—the religious Society of Friends."

The principal article is by Governor Sproul, of Pa., who writes on "Opportunities for Service." There are valuable book reviews, lists of titles of new books, and a useful list of current Quaker periodicals. The *format* is a large quarto of sixteen pages.

An admirable book for children is *Paths of Peace*, book i, by Estelle Ross (Oxford University Press, 7½ by 4½, pp. 125, 1s. 8d.). The object of these little books is "to direct our thoughts out of the dark valley of war (and the hatred that makes war possible) into the paths of peace." There are references to George Fox, William Penn, Elizabeth Fry and Edward Pease. The volume is well illustrated, the coloured frontispiece being an interview between Charles II. and William Penn.

William Edward Wallis Terrell (1891-1918), son of Charles D. and A. Mabel Terrell, wrote letters descriptive of his experiences in East Africa during the war. These have been printed as *With the Motor Transport in British East Africa*. (London : Headley Brothers, Devonshire Street, E.C. 8½ by 5½, pp. 126, 3s.) Presented by A. M. Terrell.

Further mementos of the lighter side of the war-work of Friends in France have reached the Library :

A typed reproduction of extracts from *The Fourgon*, produced on Ambulance Train No. 11., as a souvenir number, dated January, 1919, has been presented by R. G. Lawson.

The seven original volumes of *The Wheelbarrow*, the magazine connected with Friends' work at Dôle, France, have been received for preservation from the Friends' War Victims' Relief Committee, *per* E. Graham Burt.

Sir George Newman, K.C.B., has sent two valuable medical papers—one addressed to the Minister of Health being *An Outline of the Practice of Preventive Medicine*, and the other to the President of the Board of Education—*Some Notes on Medical Education in England*. Both may be obtained from H.M. Stationery Office.

The Swarthmore Lecture, 1920, was delivered by Herbert G. Wood, M.A., of Woodbrooke, a non-member, on *Quakerism and the Future of the Church*. (London: Swarthmore Press, 7½ by 5, pp. 94, cloth 2s. 6d., paper covers 1s. 6d.)

“ It would hardly be an exaggeration if we should suggest that the publication of Oliver’s Proclamation of 1655, granting religious liberty, without apparently any qualifying clauses, laid the foundation of that freedom of worship which we now enjoy. It was a proclamation so entirely after the mind of the English people that it has become a rooted principle among us, and we should find it hard to think there was ever a time when any other existed. The rebuke which Cromwell administered to Crawford, when the latter objected to a capable and trustworthy man on account of his religion, ‘ the State in choosing men to serve it, takes no notice of their opinions,’ expresses the general view of the modern English mind, and at the same time proves that the Protector’s policy of toleration was not prompted by mere expediency. But along with the grant of freedom of worship, contained in the Proclamation, sharp, threatening language is used against any who might presume to interfere with the liberties of others; and it will appear strange to those who only know Quakerism through its modern professors, that those threats were directed in a special measure against George Fox and his followers. Gentleness, reasonableness, tender benevolence, are the virtues suggested to our minds by the very mention of the name Quaker; and we should be astonished beyond measure to hear of any man of that persuasion, to-day, railing at magistrates, refusing to remove his hat in church, calling out to a popular preacher, ‘ Come down, you dog!’ ‘ Come down, you hireling!’ or ‘ testifying to the truth ’ by stripping himself naked and walking up and down Smithfield. Yet such are the charges history records against them, and, so far as they are true, we can only say in the first place that the Protector’s leniency in dealing with them deserves our admiration, and in the second that the modern Quaker is a great improvement on his ancestors.”

From *The Influence of Puritanism on the Political and Religious Thought of the English*. By John Stephen Flynn, M.A., B.D., of Trinity College, Dublin. London: John Murray. 1920. p. 34. (Not in D)

A most interesting and well-written book is *Portraits and Sketches of Serbia*, by Francesca M. Wilson, of the Serbian Relief Fund and the Friends’ War Victims’ Relief Committee. (London: Swarthmore Press, 7½ by 5, pp. 107, 2s. 6d. net.) Miss Wilson, who is a daughter of Robert and Laura (Wallis) Wilson, of Newcastle-on-Tyne, writes thus of the difficulties of the Serbian language:

“ The grammar is appallingly complex. You master the word for father (*otato*) with ease or difficulty as the case may be, only to find that it is only in the nominative that you have secured your parent, and that you still know nothing of him in the prepositional, the instrumental, the dative, the vocative, the accusative and the genitive. And still less do you know him in the plural. For here is another complication. From two up to five, fathers have one plural, and all the rest in the world have another.”

The Story of George Fox, by Rufus M. Jones (New York: The Macmillan Co., 7½ by 5½, pp. xii+169, \$1.50, English price 8s.), will be sure to interest young people and their elders in the Journal of George Fox; we should have been glad to have had rather more of Jones and rather less of Fox. We venture upon a few criticisms in the interest of historical accuracy.

Page 5. Mary Fox died in 1674, not 1664, which would upset the calculation as to her son's age at the time.

Page 12. Priest Stephens "preached on Sunday the things which he had heard George say during the week." A note in *THE JOURNAL*, vol. iv., p. 130, states that this is a mis-statement owing to the omission (in all editions of the Fox Journal from that of 1827 to the present¹) of the word *of* or *about*. Stephens made his discourses with Fox the subject of his pulpit utterances, doubtless to controvert what Fox advanced, possibly to misrepresent him.

Page 27. Is there evidence that Justice Gervase Bennett was a judge?

Page 44. Swarthmoor Hall is in *Lancashire*. For 1658, read 1632, at which latter date Margaret Askew would be eighteen as stated.

Page 107. The Conventicle Act became operative if more than *four* persons over sixteen years of age, not members of the household, were present. See page 100 of this issue.

Page 162. This page is written on the supposition that Gracechurch Street and White Hart Court were two meeting places. The meeting house was in White Hart Court, which was a narrow passage from Lombard Street into Gracechurch Street. (See *Old Lombard Street*, 1912.)

It is interesting to notice that prominent publishers in Great Britain and America are taking up Quaker books. Messrs. Macmillan, of London, publish the Rowntree series and other works by Friends; the Macmillan Co. of New York has taken up various writings of Rufus M. Jones; the Cambridge University Press of England, the publishers of the latest edition of "The Journal of George Fox," have just issued *The Faith of a Quaker*, by John William Graham, M.A. (9 by 6, pp. xvi. + 444, one guinea). We dare not embark on a review of this important publication until we have had opportunity to study its contents.

"The Black Horse Inn, formerly a farm-house and said to have been a Quaker meeting-house, at Brook End, about 800 yards N. of the church, is a long rectangular building of two storeys and an attic, possibly of 15th century origin. . . ."

Vol. i. "Buckinghamshire Report of the Historical Monuments Commission."

Mr. G. Eland, of Weston Turville, has taken much interest in this old building, and in an article printed in *The Records of Bucks* (vol. xi. no. 1, 1919), he has described it from an architect's point of view and added notes on Friends in the district, based on some of the Minutes of Lower Side M.M. There is a view of the house and also a ground plan.

¹ Cp. Abridgments of The Journal; those by Newman and Jones insert *of*.