

Friends and Current Literature

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LARGELY owing to enquiries at Herford in Hanover, instituted by M. Christabel Cadbury, of Sutton Coldfield, a fresh interest has been evoked in that district in the life-history of the Princess Elisabeth of the Palatinate (1618-1680), abbess of Herford from 1667 to 1680, and friend of many noted religious leaders, including William Penn and Robert Barclay. In *Das Blaue Kreuz*, Oktober-Dezember 1920, appears the first portion of an article from the pen of Pastor Wöhrmann—"Aus dem Leben der Herforder Abtissin Elisabeth von der Pfalz," with a reproduction, as frontispiece, of the portrait of the Abbess, by Gerard Honthorst, now in the National Gallery in London. Chapter V. is "Ihr Verhältnis zu den Labadisten und Quäkern."

The Bulletin, No. 11, May, 1920, of the Indiana Historical Commission, State House, Indianapolis, Ind. (Harlow Lindley, of Earlham College, a delegate to recent All Friends' Conference, Secretary), contains the proceedings of the annual meeting of the Society of Indiana Pioneers, held 11th December, 1919. On that occasion Mrs. Grace Julian Clarke read a paper on *Wayne County and the Inward Light*. This is a useful summary of the work of Friends on the eastern border of the State of Indiana, Wayne County being largely settled by Friends from North Carolina. Among the first immigrants was Andrew Hoover, great-grandfather of the writer, who arrived in the spring of 1806. Referring to the anti-slavery secession in 1843, when the "Indiana Yearly Meeting of Anti-Slavery Friends" was formed at Newport (now Fountain City), Wayne County, Mrs. Clarke writes:

"It is a significant fact that it was among those very seceding Quakers, and in that same little village, that the Indiana branch of the famous Underground Railroad had its chief depot. The old Levi Coffin house in Fountain City is one of our most notable historic shrines, happily preserved in its original form, and yearly visited by throngs from all parts of the world."

The writer concludes:

"We see how Quakerism persists and writes its principles in our national consciousness and institutions. Other churches have been forced to lay hold of its vital elements because they were in the direct path along which the churches must travel in order to fulfil their mission."

Mrs. Clarke is not a Friend, but comes from a Quaker and abolitionist family. Her father was George W. Julian and his mother was a member of the Hoover family, the first Quaker family to settle in Indiana. On her mother's side she is a grand-daughter of Joshua R. Giddings, of Ohio, one of the leading anti-slavery men of his generation. She married Attorney Charles B. Clarke in 1887 (note by Professor Harlow Lindley).

The life of Joseph Gundry Alexander (1848-1918) has been written by his youngest son, Horace G. Alexander (London: Swarthmore Press, 7½ by 5, pp. 225, 7s. 6d. net). Despite a few illustrations of what the author describes in his Preface as "not quite the same faith that my father had," the son writes very sympathetically of his father's life and work, and takes the reader through his "Early Days," "Student Days and Marriage," and "Study of International Law," to his great work in connection with anti-opium and peace, and travels in France (where he was much at home), India, China, Belgium, Scandinavia, Japan, United States, Switzerland, Italy, Palestine, and elsewhere.

In connection with work for Congo Reform, he was in Rome in 1906, and wrote thus of his interview with the Pope:

"Notwithstanding the difficulties between a convinced Protestant like myself and the fervent Catholics by whom I was surrounded, there was a profound unity in our motives of action. I was made to feel this throughout . . . in fact the Pope shook hands with me and accepted a pamphlet on the Congo question with the utmost cordiality." His biographer adds: "This casual reference to the Pope's handshake caused quite a sensation among some of his relatives and others who heard of it. One of them declared that only one other man had ever done such a thing, and some of his friends used to tell him that the Pope must have held out his hand to be kissed, not to be shaken, but he was never convinced of this: he had explained his scruples to one of the cardinals beforehand, and this man introduced him to the Pope with some words of explanation" (page 163).

Walter J. Kaye, B.A., F.S.A., of Pembroke, Park View, Harrogate, has transcribed and edited and will shortly publish *Harrogate (Christ Church) Registers, 1749-1812*, with Harrogate and Bilton entries at Knaresborough (c. 1560-1750) and noteworthy extracts from the Pannal Parish Accounts (c. 1660-1760), with illustrations, price one guinea. The parish accounts of Pannal contain "searches for arms, for conventicles, for Quakers and Papists."

The twentieth volume of the new series of the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, (Kendal: Titus Wilson and Son, 287 pages, 1920), contains several items of Quaker interest, especially in supplying the name of the Walney Island "preist," who had not the courage to face George Fox (*Camb. Jnl.* i. 49; bi-cent. ed. i. 121)—"Mr. Soutwerke, a Presbyterian (1649-1657)."

The portion of *The Harvest of Ruskin*, by John William Graham, which interests us specially is in chapter iii., "To What Fold?" where the religious views of the great thinker and writer are found to come, all unconsciously, into close alliance with those of the Society of Friends. "We find to our surprise that without knowing it, Ruskin was a real and very completely furnished Quaker" (p. 71). He had a testimony against a paid or professional ministry and his attitude towards Baptism and the Lord's Supper was thoroughly Quaker. He objected to mourning garments and he described oaths as "disobedience to the teaching of Christ." His views on war cannot be easily and briefly stated, so the author has to

devote a whole chapter to this subject—chapter viii. However, he is able to conclude that “Ruskin is to be found amongst the Peace advocates” (p. 219).

A recent book by Edward Grubb is *The Bible, Its Nature and Inspiration*, published for the Woodbrooke Extension Committee by the Swarthmore Press, 40, Museum Street, London, W.C.1.

M. Christabel Cadbury has brought out a new edition of her monograph on *Robert Barclay*, which first appeared in 1912. The principal features of this new edition are a very attractive coloured frontispiece by F. Caley Robinson, illustrating Whittier’s poem, “Barclay of Ury;” this poem given in full; the story of “L. M. Hoag and the Ghost of Ury;” and fresh information respecting Princess Elisabeth of the Palatinate. Some of the sheets of the first edition, including apparently the title page, have been used—a puzzle to future bibliographers.

There has recently been published in the “Teachers College, Columbia University, Contributions to Education,” as No. 105, a volume by Thomas Woody, Ph.D., Assistant Professor of Education, University of Pennsylvania, entitled, *Early Quaker Education in Pennsylvania* (New York City: Teachers’ College, Columbia University. 9½ by 6½ pp. 287 \$3.00). After a brief survey of the principles of Quakerism, especially as regards education, Dr. Woody deals with education in Philadelphia, and then in several counties. Chapter ix. describes “School Support, Organisation and Curriculum,” followed by a most interesting chapter on “Masters and Mistresses,” and closing with “Education of Negroes and Indians.”

Minutes of Friends Meetings have been diligently consulted, a valuable list of these being given in the Bibliography, as also a long list of “Printed Sources,” “Newspapers,” and “Secondary Materials.” The Index is disappointing. There is much reference to Robert Proud, Anthony Benezet, George Keith, F. D. Pastorius, Enoch Flower, and other instructors of youth. Robert *Willan* should in every case be Robert *Willan*. (“Dr. Robert Willan, unmarried,” was certified from Scarborough Monthly Meeting to Philadelphia “in order to undertake the keeping Friends’ School” 12 mo. 2. 1747–8—A. C. Myers, *Quaker Arrivals at Phila.*, 1902.) We should prefer also *Roberts Vaux* to *Robert Vaux*, *William Sewel* in place of *William Sewell*, and *Norman Penney* rather than *Norman Penny*!

The book is sure to become a valuable work of reference.

In the twenty-first issue of the *Almanac and Year Book*, 1921, of the First National Bank of Woodstown, N. J. (William Z. Flitcraft, cashier), there is a considerable account of the life and work of John Fenwick (1618-1683) who is described as “John Fenwick who introduced William Penn into America colonization.” The narrative is based upon a sketch of Fenwick’s life by John Clement, published by the Friends’ Historical Association of Philadelphia in 1875. After passing through law studies

Fenwick became a major in the Parliamentary Army, 1648. He later became a Friend and "at the time of the Restoration he had fully adopted the opinions and practices of George Fox and suffered much in person and estate." About 1673 he became associated with Edward Byllinge (1628[?]-1686) in ownership of land in New Jersey, but lived a troublous life in connection with it. William Penn was appointed arbitrator in various disputes.

The pamphlet contains a view of John Fenwick's house at Ivy Point, Salem, N. J., and a reproduction of a portrait of "Major John Fenwick."

Recent Acquisitions to **D** and notes on some of them

JN 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 :

Thomas Edmund Harvey has presented his last remaining copy of the address which he gave in December, 1911, before the London Society for the Study of Religion, on *The Journals of George Fox* (privately printed, 36 pages, 4to.). The address was delivered at the time when the *Cambridge Journal* made its appearance, and the writer naturally refers principally to that edition. But there is also a cento of extracts from the Short Journal which has never been printed *in extenso*—probably longer extracts than any which have yet been seen in print.

By favor of Dilworth Abbatt, of Preston, an issue of the *Tulketh Hall Mercury* (1848, No. 5, vol. ii.) has been added to a few other issues in **D**. Tulketh Hall, on the outskirts of Preston, housed a Friends' Boarding School, commenced by George Edmondson and his brother, and continued by William Thistlethwaite (who resigned the superintendency of Penketh to go to Tulketh) and Dr. Michael Satterthwaite. When the beautiful woods by which it was surrounded were cut down, the School was moved to near Wilmslow.

By the kindness of Mr. Cecil Oakley Naftel, of 20, Eastcheap, E.C. great-great-nephew of Nicholas Naftel (see *THE JOURNAL*, xiv. 188; etc.), Friends' Reference Library has become the possessor of a pamphlet *The Beginnings of Quakerism in Guernsey*, written by Miss Edith F. Carey (author of "The Channel Islands," a book of 300 pages, published in 1904), and reprinted from the Transactions of the Guernsey Society of Natural Science, for 1918. The lecture is founded on the "Memoirs of Nicholas Naftel" (1762-1842), published in U.S.A. in 1888, by his grandson, Joseph Nicholas Naftel, and now very scarce. We hope to return to the subject when fortunate enough to secure a copy of the Naftel "Memoirs."