

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.

THE latest of William King Baker's books of poetry is entitled *The Loyalists* (London: Routledge, 7½ by 5, pp. 149, 10s. 6d. net). The author has versified "accounts, in their natural setting and language, of the unique character of the first settlement of Canada by its English-speaking population and of the lives of a few of the United Empire Loyalists of Canada at the time of the American Revolution." The story which will give the greatest pleasure is that of Oonama, the Indian maiden, who was adopted by Nathan and Dorothea Chapman, Quakers. The Notes at the end are decidedly useful, explaining customs and methods of early settlers, such as building of log-houses,

"Roofed with hollow logs of basswood
Laid alternate troughs and covers,"

for which see pp. 35, 54, 119, 141, and illustration.

There is a long note to the line—

"In the 'Mayflower' sheltering barn,"

and a view is given of "The Mayflower Barn, Jordans," which indicates full belief in the "discovery" by Dr. Rendel Harris.¹

In the last volume (xviii. 99) we introduced our readers to a giant among editors and writers—Wilmer Atkinson (1840-1920), of "The Farm Journal," of Philadelphia—we now give a sketch of another American Friend, named Samuel Leeds Allen (1841-1918), of New Jersey, a prince among inventors.

Elizabeth Roberts Allen, of Pocono Manor, Pa., and Hillside, Moorstown, N.J., has presented a copy of her life of her father—*Samuel L. Allen: Intimate Recollections & Letters*, privately printed by the Franklin Printing Company of Philadelphia, 1920, pp. 331 and illustrations.

Samuel Allen was of the seventh generation from Nathaniel Allen who was sent over by William Penn in 1681 as one of the commissioners to purchase land from the Indians and to assist in laying out the city of Philadelphia. On his father's side he also descended from Daniel Leeds. His grandfather, John C. Allen, was a druggist and also a partner in a firm of "cracker bakers, but withdrew at the time of the

¹ On the other hand, in a review of Rendel Harris's "Finding of the *Mayflower*" in the July issue of the "American Historical Review," it is stated: "There is little presented to justify the widely heralded announcement that the timbers of the *Mayflower* have been found in an old English barn."

Civil War feeling he could not be connected with a firm which made articles for the use of the army."

Samuel Allen married, in 1866, Sarah Hooton Roberts (b. 1843). He was then working a farm near Westfield, N.J., having resigned city life and his wife was born on a farm. This experience was to prove most valuable in after life. He had a genius for working out various inventions to save and expedite agricultural labour and to provide means for the increase of youthful pleasure. Of the former the foremost was the production, after many experiments, of a fertilizer drill for spreading guano, which he named the "Planet Drill" from its resemblance to the Planet Saturn and its rings, and of a seed drill which followed which he named "Planet Jr."—this name being now known the world over where agricultural implements are used. The latter resulted in the "Flexible Flyer"—"a completed creation. It was one of those marvels of mechanical simplicity which seem incapable of improvement. In many ways it is the most wonderful of his inventions, for it stands alone as the one steering sled of the continent"—"the grand service that Mr. Allen has given to farmers of the world in his 'Planet Jr.' inventions, and the joy that he has given to the children in 'Flexible Flyers', can never be estimated."

While much space is suitably given to an account of S. Allen's inventions—"there was no end to the original ideas that his fertile brain developed, as is shown by the fact that a bound volume of his patents contains over 500 pages"—this most attractive biography makes mention of various other sides of this versatile Friend. There are chapters on Spiritual Influences—"he was a great business man, a great inventor and a beautiful Christian character"—Our Horses and Dogs, Civic Interests, Fishing, Golf, Educational Views, Family Events and Travel.

The Transactions of the Unitarian Historical Society, vol. ii., part 3, Oct., 1921, contains, as its first article "Nonconformist Schools under Persecution, 1662-1714." If Quakers be included among Nonconformists much more might have been written, from Quaker sources, on the trials attending the scholastic work of Richard Claridge, William Jenkins and others (THE JOURNAL, iv. 131; etc.).

The second article is a history of "The Christian Brethren Movement," by H. McLachlan, M.A., D.D., in which there is considerable reference to Joseph Barker (1806—c. 1875), the founder of this association. He was born near Leeds and died on his estate at Omaha, Nebraska, U.S.A. He was "in turn a lay preacher in the Wesleyan Methodist persuasion, a minister in the New Connexion, and after his expulsion from that body, almost persuaded to be a Quaker, then a heretic of Unitarian opinions, an infidel, and finally a Primitive Methodist."

"To the reading of Clarkson's 'Portraiture of Quakerism,' Barker attributed his views on Infant Baptism. The works of William Penn, especially his 'Sandy Foundation Shaken,' which he afterwards reprinted, he read with great delight.² He constantly contrasted Penn's

² Barker wrote a life of William Penn in 1846, which formed the second of the "Barker Library" of cheap books.

44 FRIENDS AND CURRENT LITERATURE

liberal spirit with that of Gurney and other orthodox Friends. Quakerism, indeed, left a deep impression on his mind, and thro' him on the Christian Brethren Movement. . . . The acceptance of Quaker principles brought him into close relations with many leading Friends like the Backhouses, Peases and Richardsons, and opened to him the doors of Quaker Meeting Houses when those of Methodist Chapels were closed against him."

Barker reckoned the Christian Brethren to be no fewer than thirty to forty thousand at their high-water mark.

"The later history of the Churches is wrapped in obscurity. Many seem to have become associated with the Independent Methodists. Others joined the Bible Christians and the United Methodists. A few returned to the parent body (New Connexion). It lived, however, long enough to spread Unitarian opinions far and wide, and to modify the harsher doctrines of orthodoxy in many a town and village throughout the country."

The same publication refers to the 80th birthday of our friend and F.H.S. member, Alexander Gordon, writer of the "D.N.B." articles on George Fox, James Nayler, etc.

There is a portrait of our Friend, Hon. William Cameron Sproul, Governor of Pennsylvania, in the *Year Book of the Pennsylvania Society of New York*, 1921. Governor Sproul was the "Guest of Honour" at the 22nd annual Dinner of the Society, December 11, 1920.

Thomas H. Stanley (1818-1902) was born of a Quaker family near the town of Salem, Ohio, and in 1837 he entered the Friends' Boarding School at Mount Pleasant. In 1840 he married Mary Wilson, of Woodfield, O., and a few years later the young couple went west to assist at the Friends' Mission to the Shawnee tribe of Indians, in Kansas, where they remained several years, much beloved by those among whom they lived and worked. In 1845, they returned home to Mount Pleasant, O., and in 1852, Thomas paid a visit to the Kaw Indians in Kansas. In 1854, Thomas and Mary Stanley took charge of the newly established White's Manual Labor School near Salem, Iowa. In 1857, they settled among the Kaw Indians, and in 1864 he built a two-storey stone house, near Fruitland, Kansas, which became his home for the remainder of his life and whence he paid many visits to his "Indian children," and also visited the East on their behalf.

The story of his life is well told in a little illustrated book—*Sixty Years among the Indians*—written by his grand-daughter, H. Pearl Dixon. Children, grand-children and great-grand-children have been and are engaged in missionary work.

Agnes Fry, of Failand, Bristol, has presented the Reference Library with a copy of her *Memoir of the Right Honourable Sir Edward Fry, G.C.B., Lord Justice of the Court of Appeal*, etc. (Oxford University Press, 9 by 6, pp. 328, with portrait). The *Memoir* is compiled largely from an

autobiography written for his family, hence we have a very interesting *vie intime* in which we read the writer's views on many subjects, domestic, religious, judicial. Sir Edward Fry (1827-1918) came of a long line of Quaker ancestors, but the peculiarities of "dress and address" which surrounded his early life estranged him to some extent from the faith of his fathers—"produced a chasm in my feelings between myself and systematic Quakerism which I have never got over" (p. 168), and he never took any prominent part in the activities of Quakerism. Of his early days he wrote :

"My religion was then, if you will, rather pagan than Christian [he refers to his reading of Greek and Latin authors]; but as the time went on, I found more and more in the New Testament that which nourished my inward nature" (p. 157).

Vol. 1, no. 1 of *The Woodbrooke Journal*, dated July, 1921, has appeared, full of matter of interest to students past and present. The get-up of the magazine is somewhat commonplace.

**The Year Illustrated* appears once more. It has come out annually since 1909, edited by Samuel Graveson. The frontispiece is a portrait of Princess Mary. There are forty-five illustrations—portraits, cartoons by Raemaekers, Low, and others, and views from all quarters of the globe. The contents include Reviews of the World at Home and Abroad, Those Who have Passed, Our Visitors, Adventurers All, Sport of the Year (London: George Allen & Unwin, Ltd., 10 by 7½, pp. 180, 5s. net).

Jordans: A Quaker Shrine, Past and Present, with a brief Outline of the Faith, Doctrine and the Practice of the Society of Friends, by Ernest Warner, 1921, 8½ by 5½, pp. 27, price 1s.

This very attractively produced book should have a wide service. The woodcut of Jordans Meeting House which forms the heading to chapter I. is by the author, who explains at the very outset that "a shrine is a sacred place, a place that becomes holy, not sacred in itself, where Life has been and is dedicated to service and marked by sincerity of sacrifice; a shrine is a place of worship."

Part I.—"The Picture" gives a description and slight history of Jordans and neighbourhood. Part II.—"Figures within the Picture" deals with Penington, Ellwood, Penn. Part III.—"Within the Frame" deals with Quaker faith and practice. The book should be very useful as a souvenir of Jordans and brief exposition of Quakerism.

Our friends of the Wesleyan Conference Office in City Road are preparing for publication *A Catalogue of Wesleyana*, which is to consist of MSS., Letters, Relics, Paintings, Engravings, Books and Pamphlets, Pottery, etc., with facsimile and other illustrations. The edition is to be limited to 250 numbered copies at one guinea each.

* Not in D.

46 FRIENDS AND CURRENT LITERATURE

Dr. G. C. Williamson, of Hampstead, has put out, through Messrs. Selwyn & Blount, Ltd., of 21, York Buildings, W.C.2, a collection of essays on "Authors, Books and Miniatures," which he entitles *Behind my Library Door* (7 $\frac{1}{4}$ by 5 $\frac{1}{4}$, pp. 208, 10s. 6d. net). The two chapters of special interest to Friends are: IX. Bradshaw and XII. Some Quaker Watchmakers. The Friends noticed in chapter XII. are thus summed up: "East was the earliest, Tompion perhaps the greatest of his day, Graham produced the most beautiful work, Quare was the most eminent inventor and the person who took the highest position in the society of the day, while Wagstaffe, whose portrait is highly characteristic, was the friend of George Fox and a very popular man" (page 152).

Edward East (c. 1617—1701) was watchmaker to Charles II. He was Master of the Clockmakers' Company in 1645 and 1652. His death is recorded in the Friends' Registers.

Thomas Tompion (1638-1713) has been called "the father of English watchmaking." His shop, the Dial and Three Crowns, was in Water Lane, Blackfriars. He was buried in Westminster Abbey.

George Graham (1673-1751) was a birthright Friend but left the Society. He was buried in Westminster Abbey in the same tomb as his friend Tompion.

Daniel Quare (c. 1648-1723/4) was a well-known and much esteemed Friend, who also "moved in the highest social circle of the day."

Thomas Wagstaffe was born at Banbury in 1724 (and could not therefore have been the friend of Fox as quoted above). "Britten ["Old Clocks and Watches"] states that members of the Society of Friends, when visiting London were accustomed to lodge at Wagstaffe's house, and on their return to America frequently took one of his clocks with them. He adds that there are many long-case clocks by Wagstaffe in America, generally in the possession of Quakers or their descendants."³ Wagstaffe died in 1802. A silhouette portrait is reproduced and also an account for a watch bought by George Croker Fox in 1777 (both from originals in D).

Bernard Thistlethwaite, F. R. Hist. S., of 14, Bath Road, Buxton, author of "The Thistlethwaite Family," 1910, has printed a 4to pamphlet: *Ancestry of Christopher Anthony Michael Thistlethwaite, of Buxton, Co. Derby, his son* (b. 1920). It contains pedigrees of Thistlethwaite, Esthill, Hartas, Dixon, Coates, Stackhouse, Bax, Shaw, Cheal, and Smithson families, and valuable notes.

We hope that there will be a large circulation, among younger Friends especially, of *George Lloyd Hodgkin, 1880-1918*,⁴ written by his sister,

³ It is said that Warner Mifflin painted over the brass faces of the Philadelphia Friends' family clocks because they were "too gay." See "The Friend" (Lond.), 1894, p. 535.

⁴ We wish that other biographies gave dates of birth and death on title pages. We reviewed a considerable life-history lately, but could obtain the date of birth from calculation only and quite failed to discover the date of death.

L. Violet Hodgkin (8½ by 5½, pp. 266, with portraits and map of Australasia, printed for private circulation, but purchasable at the Friends' Bookshop, 140, Bishopsgate, London, for half-a-guinea). The first sixty pages give "The Story of his Life," in which his gradual acceptance of the Quaker faith, though a birthright member, is full of instruction. Parts II. and III. contain "His Letters and Diaries," and "Short Papers and Fragments."

Recent Accessions to D

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 :

Daniel Ricketson and His Friends. Letters, Poems, Sketches, etc., edited by his daughter and son, Anna and Walton Ricketson, Boston and New York, 1902, 397 pages.

D. Ricketson (1813-1898) was a birthright Friend, but was, apparently, somewhat loosely attached to the Society during middle life. In 1862, he wrote :

"I am becoming more and more drawn to the faith of my fathers, who were Friends from the days of George Fox, and so much of the old leaven remains in me that I find myself involuntarily, as it were, drawn into their simple and rational ways of life" (p. 145).

His interests were of a pastoral character, his place of seclusion was a "shanty" near his home, Brooklawn, New Bedford, Mass., and his friends were Henry D. Thoreau, William Ellery Channing, Ralph Waldo Emerson, A. Bronson Alcott (father of Louisa Alcott, the author) and others.

In one of the extracts from the Journal of Thoreau, we read :

"R. lives in that part of New Bedford, three miles out of the town, called the Head of the River, *i.e.* the Acushnet River. There is a Quaker meeting-house there. Such an ugly shed, without a tree or bush about it (without steeple, of course), is altogether repulsive to me, like a powder-house or grave. And even the quietness and perhaps unworldliness of an aged Quaker has something ghostly and saddening about it—as it were a mere preparation for the grave" (page 336).

Elizabeth Allen Satterthwait, of 118, Waverley Place, Webster Groves, Mo., has presented a copy of a collection of her poems, entitled *A Gentle Heart*. Out of a considerable variety of subjects versified, we select the following which will appeal to our housekeeper-readers :

"BREAK, BREAK, BREAK.

"An Adaptation.

"Break, break, break,
Another dish smashed I see!
And I would that my tongue could utter
The thoughts that arise in me.