

## Friends and Current Literature

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*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.*

*Friends' Book Store, 302 Arch Street, Philadelphia, Pa.*

*Friends' Book and Supply House, Richmond, Ind.*

*Many of the books in D may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.*

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*Frederick Andrews, of Ackworth*, by Isaac Henry Wallis (London: Longmans, 8½ by 5½, pp. ix. + 325, many illustrations, price 8s. 6d.). This delightful book should be read by other than those interested in Ackworth. It gives a wonderful insight into a life of earnest work and successful endeavour. Many sidelights are thrown on Ackworth life, as, e.g., take the following :

"The Mistress required forty or fifty girls to cut potatoes. In the selection the method of Gideon was reversed. Said the Mistress: 'All the girls who have spoken in the bedroom since I last enquired, stand out.' This only produced a few, and so she continued: 'All the girls who have spoken at meal times since I last enquired, stand out.' Still there were not enough, and in desperation she shouted: 'All the girls who have *run* in the passage, stand out.' This produced a good crop, and the measure was filled" (page 29).

Andrews's lectures were very vividly illustrated :

"F.A. was dealing with the importance of Gretna Green for the wedding of minors. 'Now,' said F.A., 'we will suppose that Hilda [one of the girls present] has fallen in love with a young man of whom her father does not approve, and as they cannot get their parents' consent the young couple decide to elope and go to Gretna Green. Just as their destination is in sight they find they are followed. Hilda's anxious face looks out of one window of the coach and her lover's out of the other, and they see her father, in full pursuit, urging on his horses.' 'No, no,' shouted Hilda from her place in class, 'it wouldn't be Father, it would be Mother!'" (page 128).

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The *Sunday Times*, of 31st August, in its "Woman's Corner," gives the following respecting John Bunyan and his Quaker visitor :

"Bunyan had a caustic tongue. His reply to the old Quaker who visited him in prison with a message from the Lord, is worth noting as proof thereof. 'After searching for thee,' he said, 'in half the jails of England, I am glad to have found thee at last.' To which Bunyan replied: 'If the Lord had sent thee you would not have needed to take so much trouble to find me, for He knows that I have been in Bedford jail for these seven years past.'"

In 1921 (vol. xviii. p. 37) we referred to Prof. Woody's "Early Quaker Education in Pennsylvania." Our Friend has now done equally good work for New Jersey in his *Quaker Education in the Colony and State of New Jersey*, 408 pages, price \$4.50. Published by the author, University of Pennsylvania, Philadelphia, 1923. The "Quarters" are taken in order—Shrewsbury, Burlington, Salem, Haddonfield—and there are chapters on the Poor, Apprenticeship, "Inferior Races," etc., with fine Bibliography and Indices and numerous illustrations.

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In the *Birmingham News*, of March 22nd, there is a portrait and sketch of the life and work of our friend William Noble :

"Although he has passed the milestone of 82, he is still a keen and active social and religious worker."

We regret to learn, since the above was written, that our Friend has been suffering from severe illness.

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In *The Baptist Quarterly*, April, 1924, there is an article on "Baptists in East Kent," in which we see the Quaker propaganda from another point of view :

"In February 1643/4 Luke Howard of Dover went to London to be baptized by Kiffin . . . Howard married Anne Stevens . . . A Lancashire lad of eighteen, William Caton, who had adopted the opinions of George Fox, undertook most extensive tours in 1654. He came to the Baptist meeting at Dover and gave his testimony, to such effect that he won over a prominent member, Luke Howard, who placed his house at the disposal of the Quakers. Caton went on to Folkestone, Hythe and Lydd, actually persuading the Baptist Messenger, Samuel Fisher, and deeply grieving George Hammon. After going round Kent, to the great damage of the Baptist causes, he came again to Canterbury and testified in both the Independent and the Baptist meetings, winning adherents from each church. . . . Samuel Fisher, of Ashford, like Denne in episcopal orders, was asked by his fellow-Baptists to superintend the local work, but we have seen that he became a Quaker in 1655."

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\* In *Unknown Warwickshire*, by Mary Dormer Harris (London : The Bodley Head, 8½ by 6½, pp. 232 and many illustrations, some in colour, 15s. net) there is a short chapter on "Ettington and the People called Quakers."

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Friends have considerable notice in *The Conscientious Objector in America*, by Norman Thomas, with an Introduction by Robert M. La Follette (New York : Huebsch, pp. xix. + 299, \$2<sup>00</sup>).

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*A Hoosier Autobiography*, by William Dudley Foulke, LL.D. (New York : Oxford University Press, 8½ by 5½, pp. 252), is the record of strenuous years touching life at many points. The author was a Friend by birth—the son and grandson of American Quaker Ministers. Though

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relinquishing his membership owing to his views on the question of war and his energetic action in favour of "preparedness," he retained much sympathy with the Quakerism of his early days—"many of its earlier ways which have fallen into disuse, with precious recollections of old-fashioned Friends and old shingle meeting-houses shaded by big trees, with plain, unpainted benches inside, and where perhaps the only sounds heard from the time you entered till the time you left were the songs of the birds coming in through the open windows" (p. 220)—idyllic but not ideal. Presented by the author.

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\* "The Society of Friends, to name another instance, has been distinguished throughout its history for its contributions to applied Christianity. The first protest made by an American organization against the curse of human slavery was made in 1688 by the Friends at Germantown; the first English petition of the same character was laid, in 1788, by the Quakers before the House of Commons; the causes of the Negro, the Indian, and of peace between nations, have found among the Friends early and determined advocacy. Finally, the same small group of untiring philanthropists has won the gratitude of the world by its generous and judicious service of the afflicted populations of Europe since the world-war. Yet this philanthropic leadership has been attained by the most consistent and unwavering of mystics, whose sufficient authority is the immediate testimony of the Inner Light. The habitual inclination of the Society of Friends to quietism and pacifism seemed likely to arrest its progress, and leave it as in an eddy of the stream of thought in the modern world; but the mystic's faith has found a new channel for itself, even through the desert of war, and has carried to thirsty multitudes, even of hostile nations, an abundant supply of the water of life."

From F. G. Peabody, *The Apostle Paul and the Modern World*, New York, 1923, pp. 183f.

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THE DIARY OF SAMUEL MICKLE (1746-1830). Extracts from this Diary were printed in *Notes on Old Gloucester County*, vol. 1, prepared by Frank H. Stewart in 1917. Subsequent extracts have appeared in several volumes of the Year Book of the New Jersey Society of Pennsylvania (1420 Pine St. Phila., Pa.)—in the issues of 1921, 1922, 1923. Samuel Mickle was a Friend, of Woodbury, N.J.

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Hector Waylen, author of "Mountain Pathways," has issued "a Pamphlet for the New Era," entitled *The Clean Life for Body, Soul, and Spirit* (24 pp., price 6d. from author, 39, Regent Street, Oxford). Some of the sections refer to the Prohibition of War, Houses and Homes, The Food Problem, The Alcohol Question, The Tobacco Habit, The Way of the Cross, The Presence of the Son of Man.

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We rise from the reading of *Isaac & Rachel Wilson, Quakers of Kendal, 1714-85*, by John Somervell (London: Swarthmore Press, 8 by 5½, pp. 160, 7s. 6d. net), with some measure of disappointment. We hoped to have had longer accounts of the American journey of Rachel Wilson

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and of her varied experiences, as, so far as we know, no biography of her has been published, but we are glad to have this book as a result of the examination of "bundles of old papers . . . contents entirely unknown till examined recently." The verbal illustrations from contemporary events are distinctly helpful. Isaac Wilson (1714/15-1785) married Rachel Wilson (1720-1775) in 1740. Rachel Wilson was recorded a Minister at the age of eighteen years and in the intervals of home duties and increase of family responsibility, she "travelled widely in the British Isles." Towards the end of 1768 she reached America and was away from home rather more than a twelve-month, while Isaac Wilson cared for the family and the business at home. Rachel Wilson was much appreciated in America and became very popular; she wrote: "It was never pleasant to be so popular, but hath often deeply humbled my mind and caused me to drop some tears" (p. 74), adding: "Not one day's sickness since I came upon the continent."

Sarah, daughter of Isaac and Rachel Wilson, married John Abbatt, of Plymouth, in 1806, "it is said as his fourth wife. Report says that one day he quietly remarked: 'Sarah, I have been considering that I have had thee the same length of time as my other dear wives.' On which she told him straight that she was not ready to follow them. She subsequently outlived him" (p. 137).

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There are notices of Joseph Southall of Birmingham and reproductions of his artistic work in *La Revue Moderne*, for July, 1924, and in *Revue du Vrai et du Beau*, for September, 1923 and July, 1924.

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There is a continuation of extracts from "Early Minutes of Philadelphia Monthly Meeting of Friends" in the *Publications of The Genealogical Society of Pennsylvania*, vol. viii. no. 3 (March, 1923), just to hand. The following may be transferred to our pages:

"30th of fourth month, 1738.

Ruth Courtney and Susannah Hudson from Ireland set forward on their visit to the Eastward, and, after having performed it, intend to take shipping at Boston to return home . . ."

"25th of sixth month, 1738.

Leonard Snowden apply'd for a Certificate to Guisbrough Monthly Meeting in Yorkshire, Great Brittain."

"29th of tenth month, 1738.

Our Worthy Friend John Hunt from London produced a Certificate from a Monthly Meeting of Friends held at Horselydown in Southwark. . . ."

"27th of second Month, 1739.

Isaac Norris and Sarah Logan, Junr., declared their intentions of Marriage . . . Isaac's Mother being present declared her Consent, and the Young Woman's Mother being present declared her consent and her Father sent his in writing."

"Application was made on behalf of Anthony Benezet and his Wife for a Certificate to Newark Monthly Meeting."

" 25th of third month, 1739.

A Certificate for our Friend Elyihal Harper (who landed here on her return from a visit to Great Brittain) to Friends at Sandwich in New England was read [? "religious visit"]"

" 30th of eleventh month, 1740.

William Logan & Hannah Emlen declared their Intention of Marriage . . . the Young Womans Parents being present declared their Consent."

" 27th of twelfth month, 1740/1.

William Logan and Hannah Emlen appeared a Second time and declared their Intentions of Marriage, William produced his Father's Consent in Writing & his Mother being present declared hers."

" 28th of sixth month, 1741.

A Certificate for our Ancient Friend Thomas Chalkley directed to Friends in the Islands of Tortola & Anguilla (on religious service) being prepared pursuant to the direction of the last Meeting was read & signed.

A letter being prepared in answer to one received from John Pickering, Governor of Tortola, . . . was read, approved & signed."

" 25th of tenth month, 1741.

Our Ancient Friend Samuel Hopwood from Great Brittain being on a religious visit to these parts produced a Certificate . . ."

" 30th of fifth month, 1742.

Our Friend William Thomas on a religious Visit to these parts produced a Certificate to this Meeting dated at the Island of Tortola, 23rd third Month, 1742 . . ."

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We are glad to learn that there has been a good sale for *The Journal of George Fox: A Revised Text*, prepared and edited by Norman Penney, F.S.A., with an Introduction by Rufus M. Jones, LL.D. (London: Dent, 7½ by 5½, pp. xxii.+359, with illustrations including reproductions of six etchings by Robert Spence, 5s.). Owing to illness the editor was not able to prepare the Index.

The same text but without illustrations has appeared as No. 754 in the Everyman's Library of J. M. Dent and Sons, price 2s. and 3s. Four Quaker immortals now appear in this Library—George Fox William Penn, John Woolman, and John Bright.

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\* *Christ Triumphant*, by Maude Royden, Putnam, 3s. 6d., is a series of chapters, originally sermons, on the application of Christianity to human organisations in various aspects. "An Unarmed State" is a plea for an honest attempt at a pacifist State, illustrated from Penn's Holy Experiment of Pennsylvania. Another chapter on business instances the work of George Cadbury in Bournville. Elizabeth Fry figures in the chapter on "The State and the Offender."

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\* *Modern European History, 1494-1914*, by John S. Hoyland, M.A., F.R.Hist.S. G. Bell, 5s. A brief and very readable little book intended for students requiring a concise account of the subject. Special emphasis on the story of the British Empire.

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\* *Jack o'Peterloo*, by Theodora Wilson Wilson, Labour Publishing Co., 6s. An historical novel dealing with the lives of the workers during the period of the Enclosure Acts. The book, which opens with enclosures of common land in 1793, leads up to the climax of the "Battle of Peterloo" at Manchester in 1819. The hero is the unrecognised son of Sir Peter Mason and a country girl whom he secretly married and afterwards forsook for a lady of rank. Sir Peter is the lord of a north country manor in a mining district. John Wolfson, a leader of the labourers in their struggle for better conditions, is a strong and attractive character, and it is a pity he is made to die so early in the plot shortly after he has married Madge, the forsaken girl, and adopted the child that is not his own. The succeeding adventures bring the members of Sir Peter's family into contact, as friends or enemies, with his unrecognised working-class son and his comrades.

As we read of the injustice under which the labourer lived, of children under ten in the mines and mills, of hanging for theft and the horrors of transportation to Botany Bay, we are moved to sympathise with those who strive against these things, and not least when they belong to the possessing class like Sir Peter's sister Mary.

The book is written in an abrupt style that is occasionally rather confusing, but it is well worth reading and makes one realise what an advance the social conscience has made in the last century.

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Newspapers and magazines, edited by all sorts and conditions of men, have drawn attention to the life-work of George Fox in this the three hundredth year of his birth and the various celebrations have been well reported in local papers. *The Holborn Review*, for July, an organ of the Primitive Methodist body, devotes some eighty pages to articles on Fox of considerable value, dealing with his life in outline, his missionary labours, psychology, religious background, as a pioneer, and in connection with Christian Theology.

An important work, also connected with the tercentenary of the birth of George Fox is approaching completion—*The Short Journal and the Itinerary Journals of George Fox, in Commemoration of the Tercentenary of his Birth (1624-1924)*, now first Published for Friends' Historical Association, Philadelphia, Pennsylvania, edited by Norman Penney, LL.D., F.S.A., with Introduction by T. Edmund Harvey, M.A. The Short Journal contains incidents in the life of George Fox down to his imprisonment in Lancaster Castle in 1664, and deals principally with the

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subject of his sufferings. The Itinerary Journals cover the periods 1677-1678 and from 1683 to the close of his life. The volume, which will run to about 400 pages, is to be published by the Cambridge University Press, England. At the close of his Preface Rufus M. Jones writes :

“ There have been many fitting commemorative events and activities during this tercentenary year, but it is safe to predict that nothing has been done which will give more satisfaction to those who come after us than will the publication of these quaint narratives of travels and sufferings.”

The volume will form a supplement to the two volumes of the Cambridge edition of the Journal of George Fox, published in 1911. The price will be three dollars or fifteen shillings net.

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The *Intimate Letters of a Quaker Magistrate* provide us with extracts, on a variety of subjects, from letters of John James Cooper, of Reading, to his friend, Helton A. Baynes (London : Swarthmore Press, 7½ by 5½, pp. 138, 3s. 6d. net), but we think that the value of the letters would have been greater, had the editor given us a sketch of the life of the writer. By the kindness of a correspondent we can, in some measure, supply this seeming deficiency. J. J. Cooper was brought up in the Baptist faith. He was an auctioneer, land valuer and estate agent. He was much interested in a little chapel near a cottage which he built some miles from Reading, and for several years he set himself to serve it with profit to young and old. Obligated to live nearer his business and relinquish his loved work, he never felt at home in a town-chapel and discovered that he was at heart a Quaker. His first interest was the Adult School, and from this he soon passed on to the Society and became a much valued Friend and Minister. He was a strong Liberal in politics, and was a J.P. for about thirty years. His death took place in June, 1920, at about sixty-nine years of age. A son and daughter survive.

Our Friend was in favour of cremation ; called spiritualism a “ will o’ the wisp begotten of an unwholesome quagmire ” ; could not “ worship to order ” ; would have “ the New Testament always published as a separate volume ” ; and have the Old Testament “ carefully edited ” ; was of opinion that “ war is utterly contrary to the Spirit of Christ,” though “ freely acknowledging the high and noble purpose inspiring us in this war,” 1915.

Under the heading of “ Our Meetings for Worship,” we read :

“ Naturally and rightly we bring to Him all our perplexities, our hopes and our fears, but it is surely no part of worship to discuss one with another national and international problems or talk over *at such times* our differing points of view.”

Again :

“ To the Quaker, conscience is not the indwelling spirit, not the ruler but the ruled—the medium, if I may so express it, of that higher law governing our life in thought, word and deed.”

“ One fine quality in Friends is that, however strongly opposed in views, they are so genuinely friendly towards one another ; there is nothing like plain-spokenness to keep a sweet, wholesome atmosphere.”

In *The Educational Record* of the British and Foreign School Society, November, 1924, there is an article by David Salmon, M.A., of Narberth, Pemb., on "Three Centuries of Quakerism." There is, firstly, a survey of the life of George Fox and then a statement of the assistance to education given by Friends, closing with many Quaker names taken from the subscription-lists of the British and Foreign School Society. The article ends as follows :

"The future of Quakerism is uncertain, but its past is glorious. Is there any other sect which can look back over three centuries of such sincerity in religion, such integrity in business, and such fervour in philanthropy?"

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*Fifty Years' Work at Bunhill Fields, 1874-1924*, is a record of valuable mission-work carried on on part of the site of the ancient burial-ground of Friends in the City of London. A portion of the pamphlet (London: Friends' Bookshop, price 6d.) is occupied by an account of the Friends' Bunhill Fields (near the great necropolis of nonconformity) from A.D. 1661 when a portion first came into the possession of Friends, down to the date of the last addition made in 1845 and to the closing of the ground for interments in 1855. It is estimated that between 12,000 and 14,000 Friends were interred there. There is also a reference to the discovery of the body of George Fox when taking down an old wall, and the removal of the coffin to its present position. "The leaden coffin was in pretty good condition. . . . On raising the flap the countenance was perfect, showing the features very distinctly . . . but soon the features became shapeless and very little more could be seen than hair and skull."

The latter part of the book gives the history of the mission-work, with portraits of J. B. Braithwaite, Junr., and Joseph Allen Baker (1852-1918), the principal Friends engaged therein.

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The *Bulletin of Friends' Historical Association*, vol. 11, no. 2, Autumn, 1924, George Fox Tercentenary Number, is an admirable issue (Philadelphia, Pa., 142 North Sixteenth Street, 50 cents). Papers read at the great Tercentenary meeting, held at Merion, Old Haverford and Haverford College, are given here—Merion Meeting, by Charles E. Hires; Old Haverford, by Charles F. Jenkins; George Fox's Sea Journey to America, by Commander Richmond C. Holcomb; George Fox's Style, by President Aydelotte, of Swarthmore College; and The Life and Message of George Fox, by Rufus M. Jones. In addition we have presented "A Disputed Paper of George Fox," by Henry J. Cadbury; a forecast of the forthcoming "Short Journal and Itinerary Journals of George Fox" (Camb. *Jnl.* Supp.); the letter, reproduced *verb. et lit.*, of George Fox to Friends in Holland, 1677, and much other valuable matter.