

Friends and Current Literature

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Many have taken in hand to draw up a narrative concerning the early Friends, but none has produced a record of their lives on the lines, or with the freedom of description and the wealth of language as has Mary Agnes Best, in her *Rebel Saints* (New York: Harcourt, Brace & Co., 8 $\frac{1}{2}$ by 5 $\frac{1}{2}$, pp. xii. + 333, with eight illustrations). The first chapter deals with "The World as the Quakers Found It" and the fourteenth with "The World as the Quakers Changed It." On p. 16 we read: "Into this choppy sea of messy morals, class arrogance, and mass misery, Quakerism was launched by George Fox;" on p. 314: "They rolled in on Society with the stealth and force of a tidal wave, and receded carrying away much rotten lumber of existing institutions;" and on p. 320: "Their end was to enfranchise the consciences of men and this end they held up against prelate and Puritan. Liberty or death was their cry; death they often got, but before their fight was finished we got liberty."

Naturally George Fox comes first into view through Miss Best's pen, "whatever view may be taken of Fox's powers, of his mental and educational limitations, whether he was prophet or moron, the fact remains that he succeeded in hurling thousands of the canniest of his hard-headed countrymen against the prevailing violence of his age" (p. 26).

"Margaret Fell was the angel of the Quaker band of fighters; she was the Red Cross, the commissary department, and the emergency corps" (p. 51). So begins the second sketch and it closes with a fact to be remembered: "The insistence on uniformity in color and dress got no support from Fox or his wife. The more austere sisters endeavored to bring Margaret into line, but she put her foot down firmly . . . and she frankly refused to be browbeaten into uniformity . . . (p. 71).

The 25-page story of "Thomas Lurting—an Able-Minded Seaman" is very interesting reading, as also the story of Mary Fisher, in Cambridge, in New England and in Turkey—"the girl with a lingering memory of the Christian courtesies of Massachusetts, and whose body

was still scarred from the wounds inflicted by the students in the Battle of Cambridge, must have been overcome with astonishment at the kindness and respect shown her by the infidels" (p. 112).

Sketch five—"Katherine Evans and Sarah Chevers, a pair of respectable wives and mothers, contribute a twin biography to the Quaker Chronicle of Sufferings" (p. 117).

Then we turn to the New World and read of "William Penn—An Undesirable," a vivid portrayal in fifty-nine pages. It abounds in such brevities as the reference to the Penn-Meade Trial: "A fascinating picture this, of the great city of London patrolled by the military, and terrorized by a Quaker prayer meeting" (p. 144) and to the withdrawal of Friends from the official life of his Province: "Eventually the invaders outnumbered the Quakers, and the extra-ordinary spectacle is presented of the political sceptre passing from their hands, not by reason of the failure of their principles, but because of their phenomenal success. Greedy adventurers came for the golden eggs, and roasted the bird that laid them" (p. 159).

The section on "Edward Burrough—The Avenging Quaker" deals principally with "The King's Missive" to New England; then we have "Mary Dyer—The Bloody City of Boston"; "The Martyred Children"; "The Peregrinations of the Callow Family," of the Isle of Man, with record of Friends' sufferings on the sea; and to close, "Elizabeth Haddon—The Girl Who Founded a Town"—"Elizabeth was no welsher; Providence had given her the desires of her heart and she kept up her end; she was a whole public service commission in herself" (p. 305). We doubt the statement that "Priscilla, the Puritan Maiden, was, in fact, Elizabeth the New Jersey Quaker" (p. 309); see xix. 138.

Miss Best lives at Caldwell, N. J. She developed an interest in Friends through the appeal for funds for relief work in Germany. She is described as "very clever in writing stories and depicting the humorous side of individuals and situations."

Alfred R. Justice, of Philadelphia, has presented a copy of his latest genealogical publication—*Descendants of Robert Taylor, one of the Colonizers and Early Settlers of Pennsylvania, under William Penn, etc.* (Phila. published by Alfred R. Justice and Joseph W. Taylor, 1925, 9½ by 6, pp. 113, frontispiece and reproductions.) Robert Taylor (bapt. 1633, d. 1695), a Friend, came from Clutterwick, near Northwich, Cheshire, in 1682, with wife Mary (*née* Taylor) and family. The eldest child was Rachel who became Livesey and Gilbert; then followed Isaac (1666-1717), who married Sarah Brodwell in 1689, and was a prominent Friend, whose descendants are traced through many generations; Mary (1673/4—c. 1705), who became Lewis; and others.

The Livesey descendants include Evan Thomas (1690-1746), of Byberry, of whom there is a sketch in "The Friend" (Phila.), and Thomas Livesey (1689-1759), whose first wife was Elizabeth Heath (1688-), daughter of Robert and Susanna Heath, mentioned in the notes to "Logan-Story Correspondence," Phila., 1926. The Gilbert descendants

include Benjamin Gilbert (1711-1780), who, with his family, was taken captive by Indians, as related in "A Narrative of the Captivity and Sufferings of Benjamin Gilbert and his Family," Phila., 1784, and later edd.

In the line of Isaac Taylor (1666-1717) we find Jacob Taylor (c. 1768-1840), Phila. Y. M. missionary to the Indians of Western N. Y.; and Bayard Taylor (1825-1878), the well-known author, traveller and diplomat.

Mary Taylor (1673/4—c. 1705) married in 1692, Henry Lewis, Junr. (1671-1731/2). They were the ancestors of three valuable men—Enoch, Elijah and Evan Lewis. Enoch Lewis (1776-1856) was a noted mathematician, surveyor, author and teacher, and was editor of the "Friends' Review," (1847-1856). Elijah (1778-1861) was prominent in the working of the Underground R. R. Evan (1782-1834) followed the teaching profession at Wilmington, Delaware, and edited "The Friend or Advocate of Truth," also the "Genius of Universal Emancipation." He was a Minister.

The connection with the Society of Friends appeared to have lessened as time passed.

The compiler of the genealogy, Alfred Rudulph Justice, is a descendant of Robert Taylor through Elizabeth Tomkins, who married Philip Syng Bunting—see xx. 135 and also "Dungan Genealogy," by A. R. Justice. The edition is limited to seventy copies of which No. 5 is in D.

The Norwegian-American Historical Association was organized at St. Paul, Minnesota, in February last. The first volume of *Studies and Records* has appeared (Minn : St. Paul, Theodore C. Blegen, pp. 175, price to non-members, \$2.00). Henry J. Cadbury's article, "The Norwegian Quakers of 1825," occupies 35 pages. In the article on "Pioneer Health Conditions" we read of Ingebret Larson Narvig, a Quaker, born at Stavanger, January 8th, 1808, became a Friend in 1826, went to America in 1831. His first wife was Lydia E. Smith, of Farmington, N. Y., who died in 1844, and his second wife was Cloe, sister of Lydia, who died in 1876. He died at the home of his son Gilbert, January, 1892. He practised medicine to some extent among the American people of the neighbourhood of his home. "He was a quiet, conscientious and religious man." His picture appears at p. 38.

In the *Year Book of the New Jersey Society of Philadelphia*, dated 1925 (1420 Pine Street, Phila., Pa.), appear extracts from the diaries of Jacob R. Elfreth (1789-1870), author of the Elfreth Necrology (published in vol. 2 of the "Proceedings of the Pa. Genealogical Society"). The diaries are in the possession of Frank H. Stewart, historian of the N. J. Society. We give a few entries :

1818

"April 26. George Dilwyn and Mary Naftil preached at North Meeting in P. M."

"October 23. I attended Joseph Lancaster's first lecture."

1819

"March 27. This day Benjamin Sweat,¹ a minister of Friends at Haddonfield, departed this life in his 81st year. His late residence was Cooper Hill, about three miles from Haddonfield."

"October 27. This morning I heard a great sermon preached by Elias Hicks in his usual logical way. He certainly is a great preacher and by assuming a few postulates which are generally received, he seems to prove many strange doctrines which are in direct opposition to tenets that we have been bred up in. I dearly love to hear him preach though I cannot believe all he says."

"November 1. This morning I was at our Quarterly Meeting. Elias Hicks spoke to us perhaps for the last time, as some of his remarks tended to impress us with that idea. . . . Whether right or wrong his situation is enviable, provided he is sincere, as I have reason to believe he is."

Samuel R. Gummere is mentioned several times.

"On October 10, 1925, the Society participated in the celebration of the Quarter-Millennial Anniversary of the founding of Salem, N. J., by erecting a tablet on the wall of the Friends' Burial Ground which encloses the famous old Salem oak tree."

Taking advantage of the Sesqui-centennial celebration of the birth of American independence, "The Philadelphia Contributionship for the Insurance of Houses from Loss by Fire," 212 South Fourth Street, Philadelphia, Pa., has issued a tasteful little volume with the title *At the Sign of the Hand-in-Hand*, "wherein is set forth an Account of Divers things chiefly concerning Insurance before and after the War for American Independence," with many illustrations. The Philadelphia Contributionship is the oldest fire insurance company in America. At the first meeting of the subscribers, held April 13, 1752, to organize the Company, John Smith, son-in-law of James Logan, and the hero of "Hannah Logan's Courtship," was elected Treasurer, and James Logan became later a member of the Board of Directors. The first house to be insured was that of John Smith, June 1, 1752,—"his dwelling House on y^e East side of King Street, between Mulberry and Sassafrass." There is a description of the house, and its value was placed at £1,000 (see illustration). A fire occurred at the house of Edward Shippen,² in 1755, upon which house no "fire-mark" had been placed, "the Directors observing that much of the Damage was done thro' Indiscretion, which they think might have been prevented had it appear'd by the Badge being placed up to Notify that the House was so immediately under their Care." There are several cuts of "firemarks." The Directors in early times were fined "one shilling for not meeting precisely at the hour appointed and two shillings for total absence." A list of fines, 9 April, 1753, to 8 April, 1754, is reproduced and includes some well-known Quaker

¹ Benjamin Swett was the husband of Mary Swett, who accompanied Charity Cook on her visit to Europe in 1797-1801.

² See "Logan-Story Correspondence," Philadelphia, 1926.

names. James Logan's is the largest fine £1 14s od. which he declined to pay to Joseph Saunders, the clerk, but handed the amount to Hugh Roberts. His absences were probably due to his illness. See "Logan-Story Correspondence."

"One of the Directors of the Contributionship, George Fox, was, as a young man, an intimate friend of William Temple Franklin, grandson of Benjamin Franklin. While in Paris, Fox visited young Franklin, who was acting as Secretary to his grandfather. The two youths were invited to dine with the Sieur de Champlost at his estate a few miles outside of Paris. They made the trip on horseback, and, caught on the road by a sudden storm, arrived at their destination drenched to the skin. Fox declined to remain overnight and insisted upon returning to Paris, where he became desperately ill and in a few days was pronounced dead. A difficulty arose as to his burial. He was a Quaker, and therefore could not be buried in consecrated ground. Franklin interested himself in the matter, and finally persuaded the Monks of the Order of Christian Brothers to inter the body of his friend in their burying ground. While the body of Fox lay in the Common Room of the Monastery, one of the younger Brothers declared that he was not dead. Restoratives were applied and within a few hours, George Fox had been reclaimed from the death-like trance which had deceived his friends. He returned to this country, married, and upon the death of his two brothers, inherited a large estate on the outskirts of the city. He named the place 'Champlost.' He died in 1828."

Arch Street Friends have revised their Book of Christian Discipline, under the title of *Faith and Practice of the Religious Society of Friends of Philadelphia and Vicinity* (Phila.: Friends' Book Store, 302 Arch Street, pp. 152, 1926). The book is divided into two sections—"Faith and Life," "Practice and Procedure." There is a useful index.

The *Bulletin of Friends' Historical Association*, 142 N. 16th Street, Philadelphia, Pa., Spring Number, 1926, contains a valuable article by John William Graham,³ M.A., Professor of Quaker History and Research at Swarthmore College, Pa., "Early Friends and the Historical Imagination." Among reviews is one by Amelia M. Gummere, of the "History of Nantucket," written by Alexander Starbuck, direct descendant of the noted Mary Starbuck, of that island.

In *Impressions and Memories*, by Baroness Deichmann (London: Murray, 1.8vo. pp. 12+302, illustrations, 15s. net) there is a chapter on the Gurneys of Earlham, The Baroness was Hilda de Bunsen and her mother was Elizabeth, daughter of Samuel Gurney, of Ham House, Essex. The "admirable house-keeper" at Earlham was Hannah Judd, not Yudd (p. 78). Of the Society of Friends, the autobiographer writes:

³ John W. Graham, of Manchester, Eng., was the first occupant of the chair of Quaker History and Research at Swarthmore College, founded in memory of Howard M. Jenkins, of Philadelphia.

"The Quakers, or 'The Society of Friends,' as they are properly called, are guided, as to their religious life, by rules drawn up about 1648 by George Fox, who was born in very humble life"

We never heard of any such rules and George Fox was certainly not "born in very humble life." There is much of great interest in the record of "brilliant life and deep shadow." Copy in D presented by the author.

A composite volume has been issued recording the history of Friends' School for boys, in York—*Bootham School, 1823—1923* (London : Dent, 8½ by 5½, pp. xix + 207, 7s. 6d. net), edited by Francis E. Pollard, with Introduction by Sir Michael Sadler, and contributions by John W. Harvey, G. Henry Mennell, Henry M. Wallis, William S. Rowntree, J. Edmund Clark, Arthur Rowntree and the editor, and a sketch of the history of the School, 1829—1878, by the late John S. Rowntree. There are portraits of William Tuke, William and Jane Simpson, John and Rachel Ford, Fielden Thorp, John Firth Fryer, Arthur Rowntree and others and several groups, and other illustrations. The headmasters were William Simpson, 1823, John Ford 1829, Fielden Thorp 1865, John Firth Fryer 1875, Arthur Rowntree 1899. The sketch on the title page is the work of a recent scholar, Hugh Collinson, of Ipswich. There is a useful appendix, but, alas ! in these enlightened days of book production, no index.

George Foster Braithwaite (1813-1888) was a son of Isaac and Anna Braithwaite, of Kendal. Of their sons only two remained Friends—Joseph Bevan and Charles Lloyd. A little account states : "He was blest as a child with a genial and sunny disposition ; an unfortunate feature of his childhood which he shared with his brothers and sisters was the prolonged absence from home of his parents. When he was between the ages of 9 and 15 years old, his mother crossed the Atlantic six times—1823-1829, as a Minister." In 1846, he married Mary Savory (1823-1909), daughter of Adey Bellamy Savory and his wife Mary Cox. "From very early years she began to dislike the form of worship of the Society of Friends. . . Once a formidable-looking Quaker lady reproved her for some childish fault of inattention or behaviour in meeting and this frightened her and made her dislike the meeting still more." G. F. and M. Braithwaite had nine sons and five daughters, of whom four sons and three daughters survived their mother.

Above is from a pamphlet *Memories of my Father and Mother*, by Herbert M. Braithwaite, of St. Michael's Rectory, Gloucester (Gloucester : Bellows, pp. 36, dated 1925, with portraits).

In *The Pennsylvania Magazine*, vol. 50, no. 199, July, 1926, there is a further article on the early life and the marriages of John Fenwick, of Salem, New Jersey (1618-1683). See xxii. 64.

There appears also the continuation of an article on "Benjamin West and the Royal Academy."

A Village on the Thames : Whitchurch, Yesterday and To-day, is the title of a collection of articles, written by Sir Rickman J. Godlee, Bart., K.C.V.O., M.S., F.R.C.S., during his residence at Coombe End Farm, Whitchurch, Oxon. London : George Allen & Unwin, 1926, 7s. 6d., with illustrations.

In the *Teologisk Tidsskrift* for April, 1926 (Minneapolis, Minn., Augsburg Publishing House), Henry J. Cadbury has principal place with an article "H. N. Hauge : Contemporary English Appreciation." Hans Neilson Houghe (*als.* Hauge) held views much in common with Friends and was brought to the knowledge of the Friends who visited the Norwegian prisoners of war in 1808-14. Frederick Smith and George Richardson wrote of the Haugeans ; Thomas Shillitoe, William Allen and Stephen Grellet visited them. Hauge died in 1824.

There was sold at Sotheby's in July, a copy dated 1695 of the Travels of William Penn in Holland and Germany in 1677. It was a presentation copy to his "deare friend Hannah Callowhill, junr.," who became his second wife, and there was also attached a letter from W. P. to his wife, Sept. 27, 1703, expressing anxiety concerning a bill which had been dishonoured. The volume belonged to the Earl of Ranfurly, a descendant of Penn, and sold for £340.

Two attractive brochures have been presented to D—*One Hundred Years' History of Shoes and Sheepskin Rugs at Street, Somerset*, C. & J. Clark, Ltd., 1925, and *Centenary Notes and Reminiscences*, Clark, Son, & Morland, Glastonbury, 1925. These pamphlets present the history of a remarkable Quaker enterprise. We have first the history, in brief, of the Clark family. John Clark, of Catcott, and later of Greinton, Somerset, became a Friend, and is recorded as "an honest old man, serviceable to the Truth in his days." His son, John II, and he were imprisoned in Ilchester Jail. John Clark, III, was the first to settle at Street. Cyrus Clark, a descendant (1801-1866), entered into partnership with Arthur Clothier, a local Friend, in 1821, as tanners, fellmongers and woolstaplers, the business being divided in 1825. James Clark (1811-1906) joined his brother Cyrus, but devoted himself to the production of warm-lined slippers made from skins unsuited for rugs. James Clark married Eleanor Stephens in 1835 and fourteen children were born of the marriage.

We cannot follow the firm of C. & J. Clark through times of stress and anxiety into the success which followed, but commend our readers to secure copies of these centennial records. The sheepskin-rug business was transferred to premises at Glastonbury in 1870, and the firm of Clark, Son & Morland came into being—James Clark, his son William Stephens Clark (1839-1925) and his son-in-law, John Morland (happily still with us), being the first partners.

Edward Grubb has published a little volume of his "Hymns of Faith and Consolation," entitled : *The Light of Life* (London : Friends' Book Centre, Euston Road, price 1s. net).

The latest literary production by William King Baker is *In the Heart of Canada* (Routledge, 9½ by 6½, pp. viii. + 197, with Notes, Index and numerous portraits and other illustrations). This is a striking survey of the history of the British Empire's greatest dominion, a description of the country, and biographies of its greatest men. Among the very attractive views of scenery are two showing the ranch of the Prince of Wales.

Just to hand—*The Society of Friends in Bradford* [Yorkshire], by H. R. Hodgson, Wellington Place, Eccleshill, Bradford, 160 pp. and illustrations, 6s. 6d. post free.

Our Friend, Ezra Kempton Maxfield, of Washington and Jefferson College, Washington, Pa., has contributed to *American Speech* for September, 1926, a paper, read before the Linguistic Association of America, Chicago, December, 1925, entitled : "Quaker 'Thee' and its History." One queries whether it is correct that probably in the United States at large the majority of Friends speak as everyone does, if private inter-member conversation is included. It is a learned and curious article.

In an article on "The First Minister in the Middle Colonies," appearing in the *Journal of the Presbyterian Historical Society* (Phila. : Witherspoon Building, October, 1926), we read of the Rev. Johannes Megapolensis, who went to the New World in 1642 from Holland and became pastor at New Amsterdam. The Director General for New Netherland was Peter Stuyvesant.⁴ "The darkest spot on the fair name of Megapolensis is his bigotry in regards to the various sects which were appearing in the provinces." "The conduct of the Quakers and of others was doubtless fanatical, and Stuyvesant, who lacked a saving sense of humour at their antics, tried to correct them with a heavy hand. Urged on by his pastor, he attempted a systematic source of suppression. Persecution as usual failed of its object, and Megapolensis was compelled to admit : 'The raving Quakers have not settled down, but continue to disturb the peace of the province by their wanderings and outcries.' At last the Directors in Holland demanded moderation and the persecution ceased.

⁴ There is a reproduction of a sculpture of Peter Stuyvesant (1592-1682) in "The Connoisseur" for November; in "Howard Pyle : a Chronicle," New York, 1925, there is an illustration of Stuyvesant arriving at New Amsterdam. See ix. xvi. xviii.; "Quakers in American Colonies," 1911; "Bulletin," ii. 46.

"Swiftly the years of his pastorate passed and suddenly an English fleet, with guns trained on the fort, was demanding the surrender of New Netherland. . . . In a few moments a white flag fluttered over Fort Amsterdam and the Dutch *régime* in America was ended." Megapolensis died in 1670.

Robert Muschamp of Radcliffe, the historian of Quakerism in Lancashire, addressed a meeting at Chorley recently on "The Society of Friends in Coppull District." A local paper gave several columns to a report (newscutting in D). The Haydock family received principal mention. William Gibson is believed to be the first "Publisher of Truth" in this district, and Heskin Fell and John Haydock were convinced. Blackrod Meeting was established in 1669, probably at the house of Jonathan Rigby. Langtree Meeting and the Pemberton family also appear in this valuable historical sketch.

The *Friends' Quarterly Examiner*, for Seventh Month, 1926, contains an eighteen-page article by Maude Robinson on "Early History of the Quarterly Meeting of Sussex, Surrey and Hants," as the Q. M. is now known, but the history of the Hants portion has not yet been exploited. Sussex and Surrey Q. M. was united to a portion of the Dorset and Hants Q. M. in 1856. M. C. Cadbury has a brief note on Dean John Gordon (1544-1619), of Salisbury Cathedral, great-grandfather of Robert Barclay, of Uriel.

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:

A little leather-bound volume of manuscript, measuring 4 ins. by 3½ ins., has been presented by John T. Dickinson, of Westminster, containing "Some Account of the Family of the Darby's, being what Hannah Rose has heard her Parents John and Grace Thomas say concerning them."

John Darby was a farmer at Wrensnest, near Dudley. Abraham Darby (1677-1717), his son, married Mary Sarjeant, who had two uncles, Moses and Josiah Sarjeant, public friends. Abraham and Mary went to live at Bristol, and there set up brass-works at Baptist Mills. They had eight daughters and four sons. John Thomas was Abraham's principal helper. In 1709 or 1710 the Darby's moved to Coalbrookdale, Shropshire and established iron works.

Thomas Gouldney, of Bristol, resided in the Dale for about a year. Richard Ford was son-in-law to A. Darby, having married his daughter, Mary.