

## Friends and Current Literature

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*Books of interest to Friends may be purchased at the Friends' Book Centre, Euston Road, London, N.W.1.*

*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, and others if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.*

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The issue of *The Friend* (Phila.), of Tenth Month 13, 1927, was a Centennial Number and a valuable record of literary and editorial work by Friends in U.S.A. There are sketches of the editors—Robert Smith 1827-1851, Charles Evans 1851-1879, Joseph Walton 1879-1898, John H. Dillingham 1898-1910, Edwin P. Sellew 1910-1913, Davis H. Forsythe 1914- the present editor. There are pictures of the first five editors and the reproduction of a most interesting photograph of Philadelphia Y.M., 1900 (taken without the knowledge of the Meeting !) with names of Friends seated in the galleries, only five of whom were living in Tenth Month, 1927, viz., Cyrus Cooper, Susanna T. Cope, Ann W. Fry, Anne Balderston, also Moses Young, of Canada, now known to be the Friend "not recognised" in the picture.

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The articles on *The Separation After a Century*, written by Elbert Russell, which appeared in "Friends' Intelligencer" towards the end of last year, have now been issued as a pamphlet of 72 pages (Philadelphia, Pa.: Friends Advancement Committee, 15th and Cherry Streets). A section is devoted to "The Four Saints of the Separation"—Elias Hicks, a Long Island farmer; Samuel Bettle, a Philadelphia merchant; John Comly, a Pennsylvania school teacher; Thomas Shillitoe, a London shoemaker. An extended review of these articles appeared in the "The Friend" (London), 3 mo. 2. 1928.

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The Autumn Number, 1927, of the *Bulletin of Friends' Historical Association*, vol. 16. no. 2 (Phila., Pa., 142 North Sixteenth Street), contains several valuable articles—"The Keithian Separation," by Horace M. Lippincott; "Burlingtons CCL," by A. M. Gummere; "The Peace Testimony of North Carolina Friends," by the late Julia S. White; and under the caption of "Documents," "Letter from Henry More to William Penn," partly printed in "The Journal F.H.S." (vol. vii), wholly printed in Ward's "Life of More"—original letter in H.S.P. Then follow Items from Periodicals, Notes and Queries, and Book Reviews. Finally

appears a portrait of our late friend, George Vaux, Junior (1863-1927), with obituary, whose decease recently is a great loss to many religious and philanthropic activities. We are glad to see by a paragraph in "The Friend" (Phila.), that President Coolidge has appointed Mary Vaux Walcott, of Washington, D.C., brother of George Vaux, Jr., a member of the U.S. Board of Indian Commissioners in the place of her brother.

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In *The Friend* (Phila.), 12 mo. 8. 1927, appeared a useful article on "The Baltimore Association of Friends," written by John C. Thomas, of Baltimore. Previous reference to this Association may be seen in vol. 24 and may also be found in the volumes of "Quaker Biographies," series 2, in the sketches of the lives of Joseph Moore, Allen Jay and Nereus Mendenhall.

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While working on William Law, our Friend, Stephen Hobhouse, made the acquaintance of "Five Letters in MS. addressed to a Serious Lady about quitting the Church of England to join the Quakers, 1736," which formed part of the Law manuscripts in Dr. Williams's Library, London. The "Serious Lady" was discovered to be one Fanny Henshaw, who

"had a long and active career as a member of the Quaker body. As it happened, too, the indefatigable editor of the Friends' Historical Society Journal<sup>1</sup> had begun within the last two years to investigate the facts of her life, but nothing was known, on the Quaker side, of her temporary connection with William Law [1686-1761] or John Byrom [1692-1763]."

Hence, our interest in the Hobhouse volume centres round Frances Henshaw—Paxton—Dodshon, and we have endeavoured to collect the information given into a MS. Index to the book—not an easy task as references to her are involved in much other matter. The volume is entitled *William Law and Eighteenth Century Quakerism, including some unpublished Letters and Fragments of William Law [1686-1761] and John Byrom [1692-1763]* (London: George Allen & Unwin, 8½ by 5½, pp. 342, 12s. 6d. net). Of the eight illustrations (so well described in "Notes on the Illustrations"), one represents May Drummond, another "John the Quaker" and the third "An Eighteenth Century Friends' Meeting"—the picture of a meeting in Gracechurch Street, about 1770. The volume is a result of the award of a research fellowship at Woodbrooke Settlement, Birmingham, and has, in addition to Henshaw matter much of interest to Friends.

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*Hangman's House*, by Donn Byrne, "a book of Ireland for Irishmen," introduces, abruptly, a Quaker lady of American birth, married to an Irish Judge—Anne McDermot—"her sweet Quaker presence, her soft grey Quaker dress, her pleasant soft Quaker smile" (p. 326). A Yearly Meeting in Belfast is described on page 310. See query in *Jnl.* vol. xxiv. (London: Sampson Low, pp. x + 406, 7s. 6d. net.)

<sup>1</sup> See vols. xx-xxiii.

*Quakers and Peace.* With an Introduction and Notes by G. W. Knowles. (Grotius Society Publications.) 8½ × 5½, 52 pp. Sweet and Maxwell. 2s. 6d. net.

"An exceedingly interesting survey by a barrister of the Quaker attitude towards war, followed by extracts from the writings of Fox and others on the point. Mr. Knowles states that Friends' testimony against war is not based upon any particular text of Scripture, but upon the rooted conviction of the fundamental contradiction between the spirit of Christ and the spirit of war. His survey includes the position of the Quakers from the Civil War to the Great War of 1914-18."

From "The Times" Lit. Supp.

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In an article by Llewellyn Jones, LL.B., on "The Welsh Mint," in *The Welsh Outlook*, published at Newtown, June, 1927, we read:

"In 1704 a North Wales company about which little is known had coins marked with the Rose and the Feathers. This company, because many of its shareholders were of the Quaker persuasion, was known by its sobriquet the Quaker Company, though its legal name was the "Governor and Company for smelting lead with sea and pit coal." The coins made from the silver taken from the mines belonging to it were known familiarly as Quaker Money. In the last five months of the year 1705-6 this company brought to the mint eight bars of silver each weighing fifty or sixty pounds and were then bringing a new bar every three weeks. Because it was making this quantity of silver, the company tried to obtain a mint of its own but was unsuccessful."

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*A History of the Parish of Standish*, by Thomas Cruddas Porteus, M.A., B.D., Vicar of St. John the Divine, Coppull. (Wigan: J. Starr & Sons, Ltd., 1927.) Quarto. 246 pages, 15s. Good index. Well illustrated, may be described as a handsome book. References to the Haydock family and Quakers at Langtree, an illustration of Langtree Meeting House (now demolished), also Haydock Coat of Arms. Society of Friends is included in Chapter on Standish with Langtree and occupies four pages. The narrative commences:

"The Langtree Meeting was begun by the Haydock family of Bogburn Hall, Coppull. Roger Haydock of this family had a lease of Langtree Hall, when the Langtree family were ruined in the Civil War. He was not a Quaker, and one of his younger sons, William Haydock, became rector of Standish. The eldest son John, however, joined the Society of Friends—1667, another son Roger, followed suit and became an ardent advocate of the Movement."

Reference is made to the gift of land for Burial Ground, also to the early meetings being held in private houses which at Coppull were those of John Haydock and Heskin Fell. The first Quaker preacher known to have visited the district was William Gibson.

Then comes a reference to Roger Haydock whose son Robert emigrated to Rahway, New Jersey, from whom is descended Robert Roger Haydock of Milton, Mass., who placed in Standish Church in 1923 a memorial tablet to the memory of the family, and in 1926, in the Church of St. John the Divine, Coppull, a tablet to the Haydock family, specially mentioning

his ancestor Roger Haydock, and his son, Lieu. Geo. Guest Haydock, who was with the American Expeditionary Force and fell in action in 1918. Mention is next made of Robert Haydock, who settled in Liverpool, and then some particulars of Langtree Burial Ground and the Meeting House erected there.

ROBERT MUSCHAMP.

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“ In the year 1725, when George I was king, and Robert Walpole ruler of England, a young woman of thirty, living at York, her parents both dead and she herself unmarried, decided to go into business on her own account as a tea dealer.”<sup>2</sup>

This was Mary Tuke, daughter of William Tuke, son of William Tuke. She “ founded a firm which, handed down through seven generations of the same family, still flourishes.”

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In *The Times*, City of London Number, dated November 8th, 1927, there appears a sketch of the banking family of “ Alexanders.” William Alexander was the founder and was joined in partnership with John Rickman till 1810. On his death in 1819, aged 50, the widow, Ann Alexander, became head of the firm. “ It is believed that this is the only case in which a woman has been senior partner in a firm doing business in the City of London.” The firm was Ann Alexander & Company until the partnership of the eldest son, George William Alexander, who was succeeded by his sons and descendants. The firm is now Alexanders Discount Company, Limited, Lombard Street. There are portraits of Ann Alexander (d. 1861. 87) and George William Alexander, banker and philanthropist (d. 1890. 88), as a young man.

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Anna B. Thomas (240 W. Lanvale Street, Baltimore, Md.) has been very successful in uniting fact and fiction in her book: *Nancy Lloyd* (New York: Frank-Maurice, Inc.; London: Friends' Book Centre, Euston Road, N.W.1, 8½ by 5½, pp. 192). Hannah Lloyd was the eldest daughter of Thomas Lloyd (1640-1694). She married first John Delaval and second Captain Richard Hill, and died in 1726. The story of life amid persecution in Wales and freedom in Pennsylvania is very illuminating. It appears to be incorrect that Jacob Tilner was “ lately come out of England ” (p. 145). The mortality among early settlers was considerable. We do not think that the tail-pieces will attract the reader favourably.

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Volume one of *The History of Hitchin*, by Reginald L. Hine, has appeared—a handsome volume of 375 pages (London: George Allen & Unwin, 10 by 6½, 16s. net), with forty illustrations. There is a full treatment of The Manor of Hitchin, The Church, The Priory, The Biggin, The Civil War and Commonwealth, The Poor, The Highways and Byways, and there is a Bibliography which occupies thirty-eight pages. In the chapter on The Church there is a brief sketch of Sir Ralph Radcliffe,

<sup>2</sup> *Tea: An Historical Sketch*, by Robert O. Mennell. (London: Effingham Wilson, 1926. 10 by 7½, pp. 63.)

persecutor of Quakers (p. 115), and in the chapters on *The Poor and The Highways and Byways* the work of Friends receives notice, pp. 271, 275 (Samuel Spavold), 284 (William Mather), 285, and 305 (the story of Dr. Pope and his watch, see *Jnl.* vol. v. p. 200). An elaborate account of Hitchin Friends will be printed in volume ii.

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Young men entering business life should read the biography of Joseph Allen Baker, M.P. (1852-1918).<sup>3</sup> The early struggles of the family and its wonderful success would act as a stimulus to youth. Joseph Baker and his son Allen engaged in the work of "canvassing books, maps and pictures from house to house" in the Middle States of America, far from their Canadian home. Allen wrote in his diary: "I hate it, but I must make it succeed."—"I shall stick to it and help the folks at home." Things gradually improved, other articles were added and some manufactured, and success was achieved. There is interest for all in following Allen Baker in his work in Adult Schools, London County Council, House of Commons and on behalf of peace and international amity. He was recorded a Minister in 1880 and "remained a loyal Friend."

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The latest volume of the *Dictionary of National Biography* contains memoirs of noted persons who died between 1912 and 1921. The following Friends or Friendly persons appear: Sir Edward Fry (1827-1918), Joseph Storrs Fry (1826-1913), Sir Jonathan Hutchinson (1828-1913), Thomas Hodgkin (1831-1913), Lord Lister (1827-1912), George William Palmer (1851-1913), Frederic Seebohm (1833-1912), Silvanus P. Thompson (1851-1916), Sir Edward B. Tylor (1832-1917).

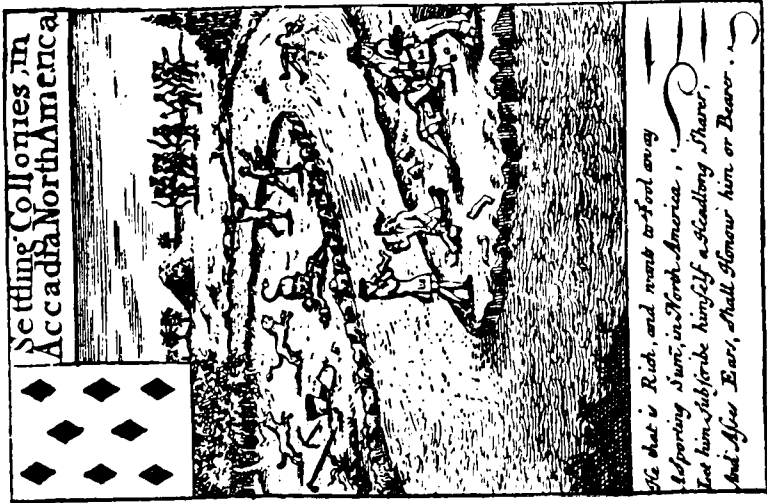
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David Salmon of Narberth, South Wales, has added another to his valuable articles on Joseph Lancaster, having prepared for *The Educational Record of the British and Foreign School Society*, December 1927 (London: 114, Temple Chambers, E.C.4) a paper: "Lancaster's Cometary Career," illustrated by a picture of Lancaster's grave in Greenwood Cemetery, Brooklyn, N.Y., on which 1858 is graven as the date of his death—should be 1838.

"When we see the long reviews for or against Lancaster in the great quarterlies and the shorter articles in the smaller magazines, the piles of books and pamphlets which he wrote, and the pile of books and pamphlets which his assailants and defenders wrote; when we remember that one of the chief London newspapers opened its columns for more than three months of an eventful year to the discussion of his and Bell's comparative merits; that he was the subject of a caricature by Rowlandson, a charge by an arch-deacon and a sermon in St. Paul's by a budding bishop; and that he was exhibited as a lion by the Countess of Cork, we cannot, without effort, realize that he only 'blazed the comet of a season'—that the period during which he occupied the attention of the public was only about six years."

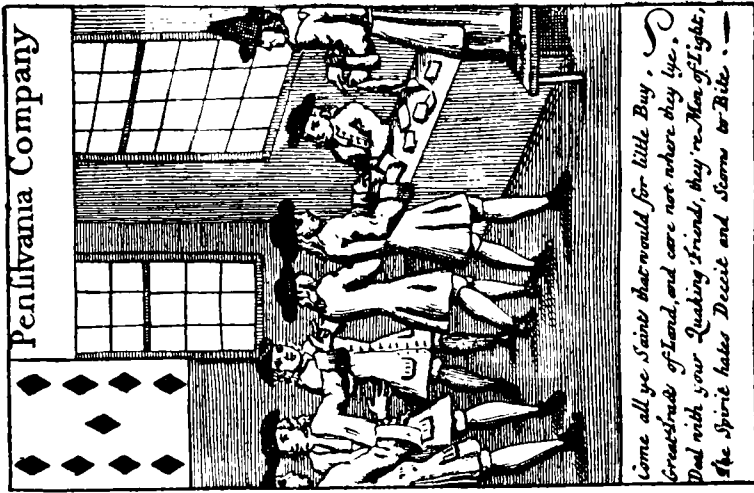
<sup>3</sup> *J. Allen Baker, M.P., a Memoir*, by Elizabeth B. Baker and P. J. Noel Baker. (London: Swarthmore Press, 8½ by 5½, pp. 269, illustrated, 7s. 6d.—no index.)





Settling Colonies, in  
Accadia North America

He that is Rich, and wants to Foot away  
 Resporing Swore, in North America,  
 Let him shab forke himself a Standlong Share,  
 And After Ear, shall Show him or Bear.



Pennsylvania Company

Come all ye Saints that would for little Buy,  
 Greatly of Land, and care not where they lye,  
 Deal with your Quaking friends, they're Men of Light,  
 The Spirit hates Deceit and Sorns to Bite.

From A. S. Turberville's *English Men and Manners in the Eighteenth Century* (Clarendon Press, 1926), by permission of Worcester College Oxford. See p. 73

The article contains some reference to William Crotch.

For other articles on Lancaster by David Salmon see *Jnl.* vols. v. vii. x. xii. xxi. xxiii. and a biography published in 1904.

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In a recently published volume bearing the title : *English Men and Manners in the Eighteenth Century*, written by A. S. Turberville (Oxford : Clarendon Press, 8½ by 5¼ pp. xxiii + 531) there is a reproduction on page 207 of four playing cards preserved in Worcester College Library, Oxford, two of which are of interest to Friends and are here shown. The eight of diamonds would seem to be an exaggerated picture of the trials of the colonists' life, where they are represented as pursued by wild animals, in danger from Indians, devoured by some amphibian monster, and reduced to acts of cannibalism. The nine of diamonds refers to the incitement to the purchase of land in the New World. Thomas Story, Quaker Minister, was treasurer in England to the Pennsylvania Land Company in 1720, as referred to in "The Correspondence of James Logan and Thomas Story, 1724-1741," published in 1927. There are two other illustrations relating to Friends in this fascinating book.

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*Early Nonconformity in Lincoln* is a pamphlet written by J. W. F. Hill, M.A., LL.M., F.R. Hist. S., of Lincoln. Mr. Hill studied the tracts of Martin Mason at Friends House and there are several paragraphs referring to Mason's pamphlets and the strong language written against such greatly respected ministers as Edward Reyner and George Scortwreth, to which diatribes they apparently did not reply. Jonathan Johnson, Baptist, however, took up the cudgels—one writer was "the boasting Baptist" and the other "the quashed Quaker."

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The *Transactions of the Unitarian Historical Society*, vol. iv. Oct., 1927 (London : Lindsey Press, Essex Street, Strand), contains an article by Principal H. McLachlan on "The Taylors and Scotts of the 'Manchester Guardian,'" which includes an account of John Taylor (1754-1817), who became a Friend and whose son, John Edward, founded the "Guardian." The article by J. W. Graham on John Taylor, which appears in *Jnl.* vol. xviii and further reference in *Jnl.* vol. xxii have doubtless been consulted, though without acknowledgment.

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In *The Edinburgh Review* for October, 1927, there appears a 16 page article on "Quakerism," by the Bishop of Durham.

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A novel by R. H. Mottram has recently appeared, called *Our Mr. Dormer*, in which some of the principal characters are Quakers. It is the story of an East Anglian bank for about a hundred years. The Quakerism is not very well done. (London : Chatto & Windus, 7s. 6d. net.)



The Scottish Church Historical Society requested John Torrance, B.D. (U.F. Manse, Chapelton) to write a paper on "The Early Quaker Movement in Scotland." This he did, and it was published in the *Proceedings of the Scottish Historical Society*, 1926-27. On the failure of early Quakerism in Scotland the author writes: "There was simply no room in Scotland at that date for a sect outside of the National Church. . . . There is something in the Scottish character and mental constitution which made it irresponsive to Quakerism."

W. F. Miller's articles in "Jnl. F.H.S." have been largely drawn upon and on the whole the article has been well and truly written. Some offprints are available.

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Encouraged to undertake the work by the late Caroline W. Pumphrey, Mr. John Kibley has prepared and had printed by the Oxford Chronicle Co., Ltd., *Historical and other Notes on the Ancient Manor of Charlbury and its nine Hamlets*, pp. 102, 2s. net. Several pages are given to "The Quakers," with a notice of Anne Downer-Greenwell-Whitehead (1624-1686), daughter of Thomas Downer, vicar of Charlbury from 1654 (probably ejected)"; and of several members of the Albright and Sturge families.

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In *The Hibbert Journal* for January, 1928, there is an article on "John Woolman, Mystic and Reformer," by Muriel Kent.

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The January issue of *The Baptist Quarterly* (London: 4, Southampton Row, W.C.1) contains an article by Dr. W. T. Whitley on "Colonel Thomas Blood" (1628-1680), whose connection with Friends is to be found in the *Journal Supplement*—"Extracts from State Papers," and *Jnl.* vol. x. There is also a section devoted to "Cromwell and America."

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A recent catalogue of the publications of D. Appleton and Company includes: *Elizabeth Fry, The Angel of the Prisons*, written by Laura E. Richards, price 7s. 6d. net.

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Volume xii. of the *Record of the Historical Society of West Wales* (Carmarthen: Spurrell, 1927) contains a 26 page article by David Salmon on "The Pembrokeshire Quakers' Monthly Meeting." He tells us that the minutes of the M.M. are contained in three leather-bound foolscap volumes—the third only half full, forming part of the mss. in Friends' Library in London. The first *extant* minute is dated 16 xii. 1699/1700, and the Meeting functioned for one hundred and thirty years. Much valuable information is given and many names appear. Emigrants to Pennsylvania were: Alice Lewis 1708, Simon Thomas 1708, Samuel Jones and wife 1711, Francis Jones, wife and family 1711, Elizabeth Webb 1711, Marmaduke Pardo 1726, John Skone 1727, Deborah Thomas 1733.

The dying Meeting was set on its feet again by the arrival of the Nantucket whalers in 1793. D. Salmon writes that "some Quaker

families bought the Island of Nantucket in 1659," in introducing the whalers. This is not quite correct, though supported by Flora Thomas in her "Builders of Milford" (see *Jnl.* xviii. 97). The following data, kindly sent us by Amelia M. Gummere, give the particulars :

" Nantucket discovered 1602 by Bartholomew Gosnold, an Englishman, heading a colony—settled elsewhere. Found 1500 Indians on the island.

" 1639. Thomas Macy brought his family to Salisbury, N.H., from England.

" 1641. Island of Nantucket deeded to Thomas Mayhew and son Thomas by James Forrett, agent of the Earl of Sterling. (Mayhew lived on Martha's Vineyard.)

" 1659. Thomas Macy and family, Edward Starbuck and Isaac Coleman moved from Salisbury to Nantucket. (The first whites to settle on the island.) Mayhew sold to ten purchasers for £30 and two beaver hats.

" 1660. The first portion of land was bought of Indians."

These settlers were *not* Quakers—the conviction of the Starbuck and others came later. The first meeting house was built in 1711.

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*Timothy Nicholson, Master Quaker*, is a live book, written by Walter C. Woodward, editor of "The American Friend," Richmond, Indiana (Richmond, Ind., Nicholson Press, 9 by 6, pp. xiii + 252, 10s.). In fifteen chapters we are introduced to the manifold activities of this "Master Quaker" (1828-1924) in Church and state, in the cause of education, philanthropy, peace, public morals and many other noble causes. Chapter ix opens with an anecdote worth repeating: A German saloon keeper asked permission to open another saloon in Richmond and Timothy Nicholson at once headed the opposition to it. At the hearing the man was asked: "Do you know Timothy Nicholson?" He replied in the affirmative and was asked how long he had known him and what was his opinion of him—"Vell, I tink Meester Nicholson is a wery goot man if he vould only let liquor alone," was the answer. There is a portrait of T. Nicholson and a view showing our Friend at his desk in the office of his bookseller's shop and there is, of course, a good index.

We well remember the greeting we received on leaving the cars at Richmond one morning in the autumn of 1911 and being permitted to use the office to change from travelling to lecturing outfit.

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Robert Muschamp, of Myrtle Cottage, Radcliffe, Lancs., has sent us a copy of his *brochure*: "The Society of Friends in the Lancaster District in the Seventeenth Century," reprinted from the *Transactions of the Lancashire and Cheshire Antiquarian Society*, vol. xliii. (Manchester: Rawson, 1928, illustrated). Various avenues to the knowledge of Quakerism in the North-west of England have been explored and much information brought to light respecting Lancaster, Yealand, Wray, Wyresdale and other localities. We give, here and there in the *Jnl.*, extracts likely to be of use to our readers now and in time to come.

In *The Times Literary Supplement*, dated March 29th, there is a column-long review of a memoir of Francesca Alexander (Harvard University Press. London: Milford, 35s. net). We read:

"Francesca's father was an American Quaker of Scottish ancestry, settled at Boston, a cultivated, somewhat eccentric man with a passion for art and a facile talent for painting mediocre portraits. . . . The Alexanders made Florence their permanent home, partly to please Francesca and partly for her health. . . . The two main interests of Francesca's life outside her devotion to her parents were art and friendship with the working people. Mrs. Alexander died in 1916 at the age of 102, and a year later the daughter died at the age of eighty."

Having had of late constantly before our eyes, in the preparation of the *Journal Supplement*, *Sufferings of Quakers in Cornwall, 1655 to 1686*, lists of articles distrained as a result of adherence to principle, it is an agreeable change to read of many things Friends still possessed and were able to leave by will.<sup>4</sup> The wills are extracted from a volume in the possession of Friends of Kendal, and, to some, valuable biographical notes are attached. There are nine illustrations of houses inhabited by Friends. The preparation of the book must have entailed a great amount of careful reading of difficult manuscript and the deciphering of a multitude of names—only very occasionally does the copyist confess himself beaten. ("This will is so badly written that many words are not clear," p. 87.) A flood of light is thrown upon early Quakerism in this Northern county and items of an amusing as well as informing character appear. In 1705 William Braithwaite, who married "17.21.1705" (what does this mean? is it intended for 17.2.1705?) made his will shortly after, which contained the following:

"If my wife have a child I give it £100 or if she have two they are to have it equally betwixt them, and following legacies become void. If she have no child by me then I give my wife £50 which was her own" !  
p. 23.

One child only arrived and had notable descendants by her husband, George Benson.

Bequests of clothing frequently appear. Here is one:

Elizabeth Wright, of Sidgwick (d. 1729), made her will 26.2.1718. After bequests in money come bequests in clothing: "To my cousin Agnes Harrison my best brown searge petty coat, my best say apron, my best searge under wastcoat, my best straw hat, my leckin (?) bodies. To Agnes Fisher my best wastcoat with long sleeves my best Linnin Shift my midle say apron . . . To Margaret Jackson the better of my little under Coats, the worse of my Lin Shifts, my worse say apron, my best hardon shift, my best Shoes, my Camlot Hood . . ."

The editor naïvely remarks: "As E.W. did not die till 1729 her elaborate wardrobe would presumably have suffered some changes likely to lead to trouble among legatees" (p. 58).

<sup>4</sup> *Some Westmorland Wills, 1686-1738*, edited by John Somervell (Kendal: Titus Wilson & Son, 9½ by 5½, pp. xiv + 119, 7s. 6d.), with illustrations and indexes.

There is valuable information respecting that well known Quaker stalwart, Thomas Camm, of Camsgill, in his will (pp. 28 ff.). In this he protests against the slander that some of his losses by distresses were made up by "a gainful trade of preaching." He asserts:

"I never gott Two pence for preaching yet it's well known that I have suffered the Losse of several scores of pounds for preaching Truth having been Several Times fined Twenty pounds a time and several other sums for being a preacher and my goods distrained therefore."

The typographical presentation of these interesting beneficiary extracts leaves something to be desired. Distinction between extract and editorial summary is often lacking and the use of quotation-marks and parentheses is often irregular.

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A selection of *Poems by Anne, Countess of Winchilsea, 1661-1720*, prepared by John Middleton Murry, has been published by Jonathan Cape (London: 30, Bedford Square, pp. 112, 5s. net).

In a poem entitled "The Spleen. A Pindaric Piece," we find a reference to Dr. Richard Lower, the Court Physician and brother of Dr. Thomas Lower, the Quaker.

"Though the Physicians greatest gains,  
Although his growing wealth he sees  
Daily increased by ladies' fees,  
Yet dost thou baffle all his studious pains.  
Not skilful Lower thy source could find  
Or through the well-dissected body trace  
The secret, the mysterious ways,  
By which thou dost surprise and prey upon the mind."

For Dr. Richard Lower (1631-1690/1) and his brother Thomas (1633-1720), see *A Quaker Saint of Cornwall, Loveday Hambly*, by L. V. Hodgkin. The Countess, Anne, wife of Heneage Finch, Earl of Winchilsea, would be a relation by marriage of Anne Finch, Countess of Conway—"Quaker Lady"; see *Jnl.* vols. iv. vi. vii. xiv. xix. xxiv.

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*The Pennsylvania Magazine of History and Biography* (vol. lii, April, 1928) records "A Journey from Philada to the Cedar Swamps & back. 1764," by Benjamin Mifflin. The writer mentions Cornelius Turner, "once a zealous Presbiterian . . . now a sober and sensible Quaker," Warner Mifflin and Edward Jones; and attendance at a Friends' meeting, apparently in the neighbourhood of Unity Grove, when one Martha Woods, widow, spoke a few words but appear'd to be a very weak instrument."

In an article on "Calico and Linen Printing in Philadelphia," there is a reference to a calico printer who was "brought up regularly to the business at Bromley Hall, near London, one of the most considerable Manufactories and Bleach-yards in England." This was the dye works of the Ollives, Talwins and Fosters (see *Jnl.* vol. x).

*Kenya from Within.* By W. McGregor Ross. Allen and Unwin. 18s.

" Mr. McGregor Ross has written a book that may justly be called exciting. It is to be feared that the ordinary Englishman pays very little attention to the politics of Kenya, but if he takes up this large volume he will find himself almost as deeply engrossed in it as he would be in an English General Election. Mr. Ross, who was for many years Director of Public Works in Kenya, has given us a history of the dependency and an extremely vigorous criticism of the way in which racial problems have been mishandled there.

" He has a gift for seizing upon lively and significant facts, and he does not mince matters in writing of the 'Die-hard' element that has raised so much trouble both with India and with Africa. 'If the Europeans in Kenya,' he writes, 'cannot reside and prosper there, with the good will of the Africans, they are imperilling NOW the future good will of Black Africa towards Great Britain. Are they worth supporting—at the price?'"

The author is a Friend belonging to Golders Green Meeting.

Joseph Bevan Braithwaite answers the question *Who Are We?* in a very attractive manner in his "Notes on the Ancestry of Joseph Bevan and Martha Braithwaite for their Descendants" (London: C. E. Roberts, 329, High Holborn, W.C.1) pp. 64 and numerous illustrations). He presents the ancestry under the headings of Braithwaite, Lloyd, Gillett, and Gibbins, and Chapter v is devoted to his father and mother. There is a fine genealogical chart.

It is not quite easy to work out the Quakerism of the Tindall family in *The Tindalls of Scarborough*, written by Christian Tindall, C.I.E. (Exeter: Pollard, 4to, pp. 148, and pedigrees). John Tindall (1755-1809), son of "John of the Hatchet"<sup>5</sup> (1722-1773), appears to have been a Friend. He married Isabella Mackiver (d. 1836), in 1781, who became a Friend in 1801 and of whom there is much of interest in the book. She had to choose between John Tindall and Francis Grey but, as in the case of Thomas Story and James Logan,<sup>6</sup> the two suitors "used to exchange religious experiences and they shared in shipping ventures also." The arming of their ships brought about the disownment of their sons, William and Robert. There is some notice of John and Isabella Tindall in our nineteenth volume, and mention of their descendant, Juliet M. Morse, née Harris, who presented a copy of the Tindall book to Friends Library.

Later in the book we find that Tindalls of Duggelby were among the early followers of George Fox, belonging to Hull Monthly Meeting; the records of which Meeting have been examined by Juliet Morse. There is a notice of the marriage of Richard Sellar (of whose sufferings a record has been frequently printed) and Priscilla Camplin (née Hodgson), of Scarborough, in 1677.

<sup>5</sup> So named from a portrait of him as a boy, holding a little hatchet. See frontispiece to the book.

<sup>6</sup> As recorded in "Logan-Story Correspondence," 1927.

*Downright Dencey*, by Caroline Dale Snedeker (New York: Doubleday, Page & Co.; London: Dent & Sons, 8½ by 5½, pp. xi+314, 7s. 6d. net).

This little story of Nantucket in the early days of the nineteenth century has the atmosphere of the Island in a very interesting way. As classed by the Library catalogue, the copy now in my hands is supposed to be a child's book; but its appeal is also to older heads. The location is familiar to a Nantucketer, and one follows the adventures of little Dionis Coffyn—"Dancey" to her family—with sympathy and interest.

The type of Quakerism on Nantucket was undoubtedly at one time hard and uncompromising "as to the outward," and quite possibly there were those to whom the ordinary human affections were something to be concealed, not openly manifested in family relationships. Nevertheless, these reservations were never so completely significant of Quaker, as of Puritan life, and one feels that the author, who is evidently not a Quaker herself, is more familiar with the Puritans in early New England than with Quakerism. "Read out of meeting" is not a Quaker phrase, and has never been used by them. The marriage service does not begin, "I, Thomas, take thee, Lydia," nor does one *stand* in the act of prayer. And where is there any authority that the Quakers ever objected to kissing a child, as did the Puritans in their strictest days? No "Committee on Sufferings" ever came personally to reprimand a Nantucketer, since the Quaker "discipline" early required that "Gospel Order" be first quietly administered to an offender, with whom it was the business of the Monthly Meeting to deal. Nevertheless, while these slips are evident to one familiar with Quaker life, the little story is readable, and carries with it a convincing appeal to one who has walked the moors in all weathers, and who loves the romance of this altogether unique island, with its salt tang, and its warmth of sentiment, still evident, even to the casual visitor.

AMELIA M. GUMMERE.

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*The Transactions of the Devonshire Association for the Advancement of Science, Literature and Art*, vol. lix, 1927, contains an article by W. Wilkins: "Notes on Membury," which refers to the disused meeting house and burial ground at Membury and the registers of births, marriages and deaths in the hands of Bridport Friends.

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*William Penn Gründer von Pennsylvanien, ein Schauspiel*, by Alfons Paquet, poet, of Frankfort am Maine (Augsburg: Filser Verlag, 1927). This historical play by a non-Friend has been produced on the public stage in Germany.

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A publication in 1927 of "The Welcome Society of Pennsylvania," contains a list of passengers on the *Welcome*, according to results of research up to date, the last name added to the recognised list being in 1910.

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The *Warrington Examiner* of February 11 has reprinted from Lever Brothers' magazine *Progress*, "The Story of Crosfields of Warrington. A Factory which is a Family Affair." The founder of the soapmaking

business was Joseph Crosfield (1792-1844), son of George Crosfield, of Lancaster (c. 1753-1820), a well-known Friend. Joseph Crosfield married Elizabeth Goad, of Baycliffe, Lancashire, in 1819. It was their son, George Crosfield (1820-1887), who developed the business, which now employs over 3,000 operatives.

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The Woodbrooke Extension Committee (Robert Davis, 23, Fox Hill, Selly Oak, Birmingham) has issued two articles by Edward Grubb—*Authority in the Society of Friends*, and *Sacramental Christianity* (the latter reprinted from the "Contemporary Review") obtainable from Friends Book Centre, Euston Road, London, price one shilling each. *Authority* is divided into four chapters—Personal and Corporate Guidance, Religious Anarchism, The Period of Repression and The Present Outlook—and is well worth study. In the other pamphlet we read: "I think it is not too much to say that no impartial student of the New Testament, who reads it with a mind unbiassed by Church tradition, can believe that the Apostles of Jesus, or their Master before them, regarded Baptism as a necessary condition of entering the Kingdom of God," and Dr. Glover is quoted: "There is a growing consensus of opinion among independent scholars that Jesus instituted no sacraments. . . ."

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*Mysteries of History*, by C. J. S. Thompson (London: Faber & Gwyer, pp. 319 and 27 illustrations, 12s. 6d. net) throws brilliant sidelights upon many curious persons and incidents in history. "The Mystery of the Royal Touch" and the chapter on "The Chevalier d'Eon" are especially attractive.

Will some one write a book on some mysteries of Quaker history, and tell us who the illusive "Mildred" was, and "Judy"; what happened to George Fox's "Book of Miracles"; and why George Fox said of James Nayler: "It was my foote"? etc.

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Allen and Hanburys, Limited, have presented the Y.M. Library with a copy of the history of their firm—*Plough Court. The Story of a Notable Pharmacy, 1715-1927*, written by Mr. Ernest C. Cripps. It is an 8vo volume of 245 pages, with 43 illustrations, printed at the firm's own printing office. The names of numerous Friends appear and much valuable information respecting them is given, not all of it quite accurate, however. One of the lesser-known Friends is Joseph Jewell (1763-1846), p. 24 n. and another John Thomas Barry (1789-1864).

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*A Catalogue of British Family History*, compiled by T. R. Thomson, M.A., F.S.A. Scots, has been published by John Murray, at 7s. 6d. net. A number of histories of Friends' families have been included, but application to the Librarian at Friends House would have added considerably to the list. The family history section of the Library at Friends House is very extensive.

Our Friend, Daniel Gibbons, has written a book concerning Friends, entitled: *God in Us* (New York: The Macmillan Company, price one dollar). "The author presents 'The World Faith of Quakerism' as it unfolds itself to him as a member of the Society of Friends—from outward forms of dress and speech to the Inner Light and various Quaker testimonies."

In the Preface to *The Evolution of the English Hymn* (London: Allen & Unwin, 8½ by 5½, pp. 312, fourteen illustrations, 10s. 6d. net), the author, Frederick J. Gillman, of York, writes:

"Some readers may think that an undue amount of space has been devoted (in Chapter X) to the Society of Friends, but I am convinced that important issues are involved in the attitude of the Society to public worship, which deserve earnest consideration by all who are concerned for the future of the religious life of the country."

Chapter X, aptly styled: "A Pause in the Music," has twenty pages. A few words come first describing the objection of the Free Churches to congregational singing and then we have described the occasions in public and private in which "exhilaration of spirit" among early Friends caused outbursts of song and are told that

"The utterances of representative Friends of the period show that they had no desire entirely to prohibit singing in worship. . . . Fox himself allowed a place for metrical psalmody." [But] "the long period of distrust of music showed signs of giving way in the latter decades of the nineteenth century; and in the 1925 edition of Friends' 'Christian Discipline' we have the statement: 'To many music is a means of expressing the deepest things in their experience, and of bringing them into touch with God.'" A striving after reality in worship results in a general disuse of congregational singing.

We would fain quote further from this very illuminating chapter. Many authorities are given and also specimens of Quaker hymnody. In the chapter on "Hymns of Childhood" the names of Priscilla Wakefield and Mary Elliott appear, also that of Mary Howitt. In note 2, p. 188, read "Second Period" for "Later Period."

We have received a copy of Arthur Garratt Dorland's *History of the Society of Friends (Quakers) in Canada* (Toronto: The Macmillan Company of Canada, Limited, 8½ by 6, pp. xiii + 343, and thirty-one illustrations, \$5.50, or 18s. net), and have the volume in study. We hope to refer to it again.

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## In Preparation or Awaiting Publication

Thomas Woody, Professor, History of Education, University of Pennsylvania, Philadelphia, writes: "Readers of the *Journal of the Friends Historical Society* who had the pleasure of examining Zora Klain's *Educational Contributions of the Quakers in North Carolina* will be interested



to know that Dr. Klain has collected the manuscripts of New England Friends relating to educational work, and plans to publish a limited edition of the same which will probably appear in the coming spring or summer."

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E. Clarence Smith, of Exeter College, Oxford, is engaged in the study of the growth of Nonconformity in Oxfordshire up till 1800. He is also collecting data for a history of Quakerism in the county.

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The notice which appeared in the last issue referring to the preparation of a life of Deborah Darby (1754-1810) has brought to the editor valuable information of the Barnard and Parker families of Alkincotes, near Colne, Lancs., and Barnard of Uppertorpe, near Sheffield, Yorks. Deborah (Barnard) Darby travelled widely in the ministry in the British Isles and the United States and there is doubtless mention of her in books and manuscripts in many places. Information will be welcomed by Norman Penney, 5, Argyll Road, Bournemouth, Hants.

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### Recent Accessions to D

**I**N addition to the literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months :

*The Hill Family*, compiled by John Jay Smith, privately printed in Philadelphia, 1854, pp. xlv. + 466. Presented by Isaac Braithwaite, previously in the possession of Charles Ll. Braithwaite and Josiah Forster. The full title : *Letters of Doctor Richard Hill and his Children : or, the History of a Family as told by Themselves.*

Dr. Richard Hill (1698-1762) spent most of his life from 1739 on the island of Madeira. He married Deborah Moore (1705-1751), daughter of Dr. Mordecai Moore and Deborah Lloyd. The Letters are mostly occupied with family affairs but here and there we find well-known Friends introduced, as George Dillwyn, whose wife was a daughter of Dr. Hill, Deborah Darby, Sarah (Tuke) Grubb, Jean de Marsillac ; a section of the book records incidents occurring during the yellow fever scourges in Philadelphia in 1793 and 1798. It is trying to the Quaker historian to read : " (Here the letter is very full of particulars regarding Martha Routh, T. Scattergood, etc., etc.) "—" the letters of Sarah Dillwyn are a pretty good index to the motions of both English and American travelling Friends . . . but would too much enlarge this family history."

An index to the principal persons mentioned has been compiled and typed copies are available in Friends' libraries in London and in Haverford College, Pa.

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*Some Account of the late Peter Collinson*, Fellow of the Royal Society, and of the Society of Antiquaries, in London, and of the Royal Societies