

Friends and Current Literature

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Many of the books in D may be borrowed by Friends, and other applicants if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.

Samuel E. Hilles, of 911 Marion Avenue, Cincinnati, Ohio, has constructed a fine volume of family history—*Memorials of the Hilles Family, More Particularly of Samuel and Margaret Hill Hilles, of Wilmington, Delaware* (Author: 9¼ by 6¼, pp. 239, numerous portraits and illustrations). Copy presented by the author.

Samuel Hilles (1788-1873) married Margaret Hill Smith, of Burlington, N.J. (1786-1882), a descendant of Smith, of Bramham, Yorkshire. The chapters of special interest to Friends contain sketches of the Smiley Brothers, J. G. Whittier, Westtown School, Haverford College, John Jay Smith, Eli Hilles, a "forty niner," John Smith, of Burlington, James Logan, Thomas Lloyd, Anthony Morris 2nd, John Dickinson, and others. There are many pages of genealogical information and a very good Index.

There is a considerable review of this book, by Amelia M. Gummere, in "Bulletin F.H.A." vol. 18 (1929), p. 110.

There is considerable reference to Friends as a body, also to John Bellers and John Lilburne, in *Cromwell and Communism: Socialism and Democracy in the Great English Revolution*, by Eduard Bernstein, translated by H. J. Stenning (London: George Allen & Unwin, Ltd., 8¾ by 5½, pp. 287, 10s. 6d.).

"May Drummond," the presidential address of Mabel R. Brailsford before the annual meeting of the Friends Historical Society last May, has appeared in *Friends' Quarterly Examiner*, Seventh and Tenth Months, 1930.

*From *Ne Obliviscaris (Dinna Forget)*. By Lady Frances Balfour, 2 vols. 1930:

"To return to our visitors at Inveraray, JOHN BRIGHT was amongst them. My father's [Duke of Argyll] admiration for him was very great, but I do not think at first there was great intimacy. Mr. Bright at once

* Not in D.

amused his hosts by remarking as he entered the Saloon on the Aubusson carpet of a beautiful design which was spread before him. The eye of the manufacturer was caught by it. The two men had a mutual respect for each other and the sturdy simplicity and straightforward honesty of John Bright appealed much to the Duke. They were both outstanding orators, men who had swayed and would again sway audiences with the magic of words. Bright, when asked, would say that the Duke was the greatest speaker of his day, and my father, when asked late in his life who he would put first, always said that John Bright was the greatest lay speaker that he had ever heard. No doubt, as he belonged to the brotherhood of fishermen, my father met him with his rod on the banks of the Aray."

" Stafford House

" To Lady Emma Campbell

July 13, 1844.

" We were a great part of yesterday at Upton, where we went to see Mrs. ELIZABETH FRY, who is one of the best and happiest of people. Her life has been one of continuous blessing to others. She has been very ill for a year, better now than she was, but still in a state of much suffering. It was very striking to see the countenance (one of the most beautiful I know) so unchanged. Such angelic patience, such thankful happiness under suffering. She has always been very kind to us, and was much interested in my happiness. She expressed a great wish to see Lorne.

" Your affate.

" E. Leveson-Gower."

The fourth of the Peace Lectures founded by Frederick Merttens, of Rugby, has been written by John W. Graham, M.A., D.Litt., *Britain & America* (London: Hogarth Press, 7 $\frac{3}{8}$ by 4 $\frac{7}{8}$, pp. 134, 2s. 6d.). The sections of the book deal with History 1776-1914, The Great War, The League of Nations, The Kellogg Pact, Naval Reduction, The Freedom of the Seas, War Debts, Protection, The Present Day.

The previous Merttens Peace Lectures were: " Justice among Nations " by Horace G. Alexander, " War and Human Values " by F. E. Pollard, and " Danger Zones of Europe " by John S. Stephens.

Twelve of Dr. Rendel Harris's *Caravan Essays* have been bound together and placed in D.

We have received a copy of the *Year Book, 1929, of The New Jersey Society of Pennsylvania* (1420 Pine Street, Phila., Pa.), which contains various notices of early Quaker Jerseyans in an article on " New Stockholm, the Swedish Settlement," by Samuel H. Richards, of Camden.

Herbert Standing, D.Sc., Research Fellow and Lecturer in Biology at Woodbrooke, is the author of *Spirit in Evolution from Amæba to Saint* (London: Allen & Unwin, 8 $\frac{5}{8}$ by 5 $\frac{1}{2}$, pp. 312, 10s. 6d.).

" The central thesis of this book is that the whole evolutionary process is fundamentally a manifestation of Divine purpose and activity " (extract from Preface).

In the series " The Treasure House of Eastern Story," Chapman & Hall, Ltd., have published *The History of Hayy Ibn Jaqzan*, written by

Abu Bakr Ibn Tufail, translated from the Arabic into English by Simon Ockley and revised, with an Introduction by Alexander Strathern Fulton, of the British Museum (8 $\frac{7}{8}$ by 5 $\frac{3}{4}$, pp. 179, 21s.).

Following quickly on Mr. Fulton's book on "The History of Hayy Ibn Jaqzan," but without knowledge of it till the text was in print, comes *The Idea of Robinson Crusoe*, by Antonio Pastor, Cervantes Reader in the University of London (Watford, Herts., The Gongora Press, 8 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. xii. + 391, 18s. 6d.). This volume deals with the Arabic story of Hayy Ibn Jaqzan, its author and translators. There is a chapter on George Keith, "Quaker and Anti-Quaker, 1639-1716," "the first and, by far, the most distinguished translator of the Hayy-romance into English."¹ There are a few slips in names in this volume. There is a note on page 202, which states: "The Friends could not resist a pun, cf. 'Mr Keith no Presbyterian,' " respecting Turners meeting in Turners Hall, but, unfortunately, the author of the tract was not a Friend!

In *The Pennsylvania Magazine*, July, 1930, there is an illuminating article on Samuel Keimer; also an article on the "Early Relations of Delaware and Pennsylvania."

For Keimer, see also "Jnl. F.H.S." xi. xvi. xxii. xxvi.

Maryland Historical Magazine, for June, 1930 (vol. xxv.) has an article on "Lord Baltimore's Settlement on Delaware Bay," in which we read: "The chief disturber was William Penn, who lost no opportunity to try to have the southern boundary of Pennsylvania established far enough south as to give him a harbor or landing on the Chesapeake Bay."

Our friend Sarah Pennock Sellers, of 60 South State Road, Upper Darby, Pa., prepared, in 1916, a biography of her parents, David Sellers (1816-1887) and Mary Pennock Sellers (1814-1905), and in 1928 it appeared in print with some additions.² This record, by the last surviving member of the family of D. and M. P. Sellers, contains much of personal and family interest, but as the Sellers and Pennock families were both in touch with events of their day, there are also references of general interest to be found in the book. The anti-slavery cause is introduced, and we find the names of many American workers—Whittier, Mott, Lundy, Kelly, Grimké, and also of George Thompson from England. Mary Sellers's father was Abraham Liddon Pennock (1786-1868), a well-known Friend of the orthodox branch, whom, it is said, "Whittier had in mind when

¹ The translations from the Latin of Pocock (1671) into Dutch in 1674, and into English by George Keith, 1674, Ashwell, 1686, and Ockley, 1708, are in **D**. There are also in **D** extracts translated direct from the Arabic by Dr. Paul Brönnle, in the series "The Wisdom of the East," under the title: "The Awakening of the Soul," 1904.

² *David Sellers—Mary Pennock Sellers*, by their daughter, Sarah Pennock Sellers, printed by Innes & Sons, Philadelphia, 1. 8vo, pp. 156, portraits and other illustrations.

he wrote his poem 'The Quaker of the Olden Time.' There is a brief notice of the World's Anti-slavery Convention in London in 1840, when the women delegates from the States—Lucretia Mott and Sarah Pugh—were refused permission to take seats among the other delegates but were relegated to the gallery as spectators, this course of action being supported by some English Friends!

Some fifty references to persons and subjects have been added to the Card Catalogue in D. Copy presented by the compiler.

A life of *Morgan Llwyd*, written in Welsh by E. Lewis Evans, M.A., has recently been published in Liverpool. Morgan Lloyd (c. 1619-1659) appears in "The Journal of George Fox." Copy presented by the author.

In *The Ninety-sixth Annual Report of the Royal Cornwall Polytechnic Society*, 1929, there appears an article on "Miscellaneous Scraps of Cornish," in which several pages are given to the examples of the Cornish language which appear in "The Battledoor," prepared by Fox, Stubbs and Furly and published in 1660.

Dilworth Abbatt, of Preston, Lancs., has contributed to *The Preston Guardian* two valuable articles on "A Freckleton Worthy of 200 Years Ago." The "worthy" was William Brown, of Foulside Farm, a house still standing and now known as Fold Side, of which a picture is given. The second article, based on old manuscripts, describes the funeral of the "worthy" Friend in the burial ground then known as "Twill Furlong," now sometimes called "Quaker Wood," one and a half miles from the ancient town of Kirkham, which took place in 1724, and tabulates a list of funeral expenses, the principal items being for "sugar and fruit" £2.7.7 and for "ale at Kirkham" £2.12.5. There are views of the burial ground and of the single headstone, that of Joseph and Sarah Jesper, he an esteemed Preston tradesman, who rebuilt the Freckleton meetinghouse (now known as the Institute) in 1870 and deceased in 1890.

The first article in the *Publications of the Genealogical Society of Pennsylvania* (vol. x. no. 3, March, 1929) supplies "Notes on the Scull Family of New York, New Jersey and Philadelphia." Quakerism appears to have entered the family about the close of the seventeenth century, in the United States. John Scull (1666-1748) is mentioned in the Journals of John Fothergill and Thomas Chalkley, who held meetings at his house between Great Egg Harbour and Cape May, New Jersey. His wife was Mary Somers, akin to another prominent planter, John Somers (1640-1723). Their son, Gideon (1722-1776) became one of the leading citizens of the community and was a good Friend. He married into the Bellangee family. His son, Gideon (1756-1825), settled at the place which became known as Sculltown and later as Auburn. His wife,

Sarah James, became a Minister. Their son, David (1799-1884), of Philadelphia, by his wife Lydia Lippincott, became the father of David Scull (1836-1907), the well-known Friend—"a conscientious and devoted member of the Society of Friends with which his ancestors had been identified for nearly three centuries." Of his brother, Edward Laurence Scull (1846-1884) a memoir was written by Allen C. Thomas, and published in 1891. David Scull's only child, William Ellis Scull (1862-), the contributor of this record, left Friends.

In the above issue there is an appreciation of our late friend, Gilbert Cope (1840-1928), with portrait, from the pen of A. C. Myers. An offer is made to copy the names on the gravestones in the burial ground of Friends at Yarmouth Township, Ontario, Canada. The frontispiece of this part represents the Woodstown, N.J., meeting house.

Alfred Rudolph Justice, of 1452 N. 53rd Street, Philadelphia, Pa., has sent over a copy of his new book, *Wilson and Allied Families—Billew, Britton, Du Bois, Longshore, Polhemus, Stillwell, Suebering*, pp. 179, portraits. The Friendly interest centres in the families of Britton and Longshore. Cananuel Britton (p. 101) is mentioned in Besse's "Sufferings," i. 51. He was of a Bristol Quaker family, portions of which settled early in New Amsterdam (New York), but do not appear there as Quakers. Of the Longshore family Euclidus Longshaw (c. 1692-1764), of Middletown, Pa., married Alice Stackhouse. Their son, Robert, married out of Meeting and other members of the family followed him.

In the *Sussex County Magazine*, February, 1930, there appears an article by David McLean on "Sussex and William Penn," with references to Worminghurst, Coolham, and the home of the Springetts at Broyle Place, with illustrations.

The Quarterly Journal of the New York State Historical Society, vol. x (Oct., 1929), no. 4, Albany, N.Y., has a one and a half page record of the life of Emily Howland (1827-1929) of Sherwood, N.Y., who was an active supporter of good causes for many years. (See "Jnl. F.H.S." xxiv. 61.)

Robert Muschamp, Heap Bank, Bury, Lancs., is continuing his valuable work of opening up Quaker history and principles in the County Palatine of Lancaster. The latest are *Quaker Literature in the Lancaster Public Library*, reprinted from the "Lancaster Observer" of June 13th and 20th, and *The Society of Friends in the Bolton District*, taken from the "Transactions of the Lancashire and Cheshire Antiquarian Society," vol. xlv.

Helen Hopkins Thom has written a very interesting account of her great-uncle, under the title: *Johns Hopkins, A Silhouette* (Baltimore: Johns Hopkins Press; London: Milford, 9¼ by 6, pp. 125, British

price 12s. 6d., numerous illustrations). Johns Hopkins (1795-1873) was born on a tobacco plantation in Maryland, son of Samuel Hopkins and his wife Hannah Janney. The question of freedom for the slave entered the consideration of the family during his youth and there is an informing view of the result of granting freedom in a family hitherto dependent upon slave labour. Johns was introduced into business life at his uncle's home in Baltimore: Gerard Hopkins was a prominent Minister. The forbidden love-episode with his cousin Elizabeth is narrated in chapter three, each remaining single for life. Johns Hopkins became a prominent and wealthy Baltimorean and the founder of the John Hopkins Hospital and the Johns Hopkins University. He was named in memory of his Johns ancestry—Gerard Hopkins, of The Cliffs in Maryland, his great grandfather, convinced of Quakerism during the visit of George Fox, married Margaret, daughter of Richard Johns, a prominent Friend, of Calvert County, Md. A chapter—"Anecdotes"—gives a pleasing picture of a man, "little known and so richly deserving of admiration and esteem."

The London Friends' Tract Association has re-issued *William Penn*, in the penny series of Friends Ancient and Modern (total circulation to date 27,000). Also *George Fox* in the same series (total circulation to date 30,000).

*In the life of *Paul Robeson, Negro*, the famous singer and actor, written by Eslanda Goode Robeson (London: Gollancz, 10s. 6d.) we read that Robeson comes of an old Indian-Quaker-Negro family, of Pennsylvania. His father, Rev. William D. Robeson, married, in 1878, Maria Louisa Bustill (1853-1904), great grand-daughter of Cyrus Bustill, born in Burlington, N.J., 17th March, 1732. Cyrus Bustill traced his ancestry to a powerful Indian tribe. He assisted in 1787 to found the Free African Society, mentioned in Benjamin Franklin's autobiography. It would be interesting to know if any members of the Bustill family professed with Friends.

In *Episodes and Reflections*, by Major-General Sir Wyndham Childs (London: Cassell, 9½ by 6, pp. xii+287, 18s.), there is an interesting chapter on the Conscientious Objector.

"In all the hundreds of interviews I had with the supporters of Conscientious Objectors I never had cause to doubt their sincerity nor complain of their scrupulous fairness towards myself."—"Great assistance was rendered to us by the Friends' Ambulance Unit. My belief is that close on 100 per cent. of the members were quite prepared to lose their own lives, but were not prepared to assist in taking that of others" (chapter xvi).

**Hetty Green. A Woman Who Loved Money*, by Boyden Sparkes and Samuel Taylor Moore (London: Heinemann, 9½ by 6½, pp. 338, illustrations, 10s. 6d.). There is a chapter on the "Rich Quaker

Whalers," of New Bedford. The following appeared in the "Friends' Intelligencer," 3 mo. 22. 1930 :

A clipping sent us entitled "The Witch of Wall Street" tells the story of Hetty Green, who, at the time of her death, was reported to be the richest woman in the world. She was the daughter of Edward Mott Robinson and Abby Slocum Howland, both representatives of Quaker families, and was named Hetty Howland Robinson [c. 1835-1916]. At eight years of age, on her own initiative, she opened a savings account in a bank. The article states :

"In the grim, relentless Hetty Green of mature life there was no suggestive remnant of the merry, handsome girl of those New Bedford years. At first she had a governess. Later she was sent to Eliza Wing's boarding school in Sandwich, where the prosperous Quakers sent their daughters. After that she went to Miss Lowell's select school in Boston. She loved singing and dancing and while in Boston lived as gaily as any girls in that period. But at home under the severe eye of her pious Quaker aunt she wore her plain gray frock and her leaden-coloured bonnet. Her grandfather Gideon was not so strait-laced, however. He yielded to Hetty's pleas for a piano. He went out secretly and purchased one. But before it arrived his temerity forsook him. So he had it delivered while his daughter Sylvia Ann was out and then had it carried up to the attic of the house, where Hetty was enjoined to use it with discretion. A few days later Hetty had a group of girl friends in the attic playing and singing. Suddenly the door burst open. There stood the frail but grim figure of her Quaker aunt. One of the girls was singing :

'The monkey married the baboon's sister,
Smacked his lips and then he kissed her ;
Kissed so hard he raised a blister—'

" 'Mary,' cried the outraged Quakeress, bringing the song to an abrupt end and filling the attic with an ominous silence, 'Mary, thee can take thy music and thy parasol and thy furbelows and begone and when we next want music we will send for thee.' "

It was because of the severity of this devout home that Hetty loved to go to New York.

A Quaker Forty-Niner. The Adventures of Charles Edward Pancoast on the American Frontier (Phila. and London, 9½ by 6, pp. xvi. + 402, illustrated, 15s.). Pancoast (1818-1906) was a New Jerseyan ; set off in search of gold in California in 1840 and was in the West for fourteen years ; returned to Philadelphia "richer in experience but not in pocket" —an autobiographical record of absorbing interest.

(There is a notice of an article by George Lippard—"The Gold Devil, or California Now and a Hundred Years Ago," dated Jan. 6th, 1849, in "Pa. Magazine," liv. (1930), 382.)

Ezra Kempton Maxfield, of the Department of English in Washington and Jefferson College, Washington, Pa., has sent us a reprint of his article which appeared in the "Publications of the Modern Language Association of America," March, 1930—*The Quakers in English Stage*

Plays Before 1800. This informing brochure, the result of much research, introduces the reader to numerous plays in which the Quaker appears, but states that such plays before 1680 are relatively few, with suggested reasons. "The attitude of playwrights towards Quakers varies all the way from the simple humorous to the downright malicious." Friends are represented as strict bargainers, as haters of parrots, as "gloomy as any kill-joy," using hat honor and plain speech, objection to the play-house, the wearers of green aprons, their inner light and preaching, objections to oaths and national defence. In some plays the originals of the characters may be suggested with a fair amount of certitude, as, for instance, in the "Devil Upon Two Sticks," Dr. Melchisedeck Broadbrim may represent Dr. John Fordyce, "a well-known and somewhat eccentric Quaker physician."

There is much in this treatise to work into the card-catalogue in Friends' Library, London, but this is made difficult by the too many inaccuracies in the references in the notes. Note 16—George Fox is *not* recorded as "speaking of a Quaker butler"; and the reference: "Harvey, *George Fox*, p. 312n." will puzzle students, till they discover that the Cambridge edition to which T. E. Harvey wrote an Introduction is intended, and that "312n" refers to volume one, page 455, which contains a note referring to page 312 where there is not any note. In Note 21 1698 should be 1658, F.H.A. should read F.H.S., p. 22 should be 29 and £50,000 should be reduced to £5,000. Note 11 "Chap. XV" should precede "Sec. 6."

The author regrets these and other slips, but pleads absence from sources and shortness of time as in part responsible for them.

An extract from Elisabeth Brockbank's life of Richard Hubberthorne, published in 1929, has been printed in pamphlet form with the title: *The Message of Fox* (London: Friends Book Centre, 1d). The title strikes us as bald, why not "George Fox, the Quaker" or something more explicit?

In *The Philosophical Review* of January, 1930 (New York: Longmans), there is an article by Marjorie Nicolson on "George Keith and the Cambridge Platonists." This article is anticipatory of her work on "Henry More and his Association with Anne, Viscountess Conway, and the Group that gathered at Ragley, Warwickshire," to which we are looking forward with expectant interest and profit. Henry More, F. M. van Helmont, and Anne Conway appear, and there is an illuminating statement that G. Keith became a Friend as a result of reading More's "Great Mystery of Godliness"; upon which More remarks: "A signe to me he did not drinke deepe enough of what was there offered to him."

The trustees of Samuel Brewster's bequest of 1750 have caused to be produced another edition of *No Cross, No Crown*, by William Penn (London: Friends Book Centre, 7½ by 4½, pp. xxiv. +469, 2s. 6d. net, post paid). The text of the previous fifty-two editions, issued between 1682

and 1896, has been followed, although parts are now out of date, but the Scripture references in the text have been carefully revised, and the notes in Part Two have been made more explicit, though not checked with the quotations in the text. There is a useful Introduction by Norman Penney, which contains the somewhat startling statement that "*No Cross, No Crown*" as now known was not written in the Tower of London. Two facsimile title pages appear and an improved Index to the Testimonies in Part Two.

Early Quaker Days in Iowa are recorded in *The Iowa Journal of History and Politics*, vol. 28 (Jan., 1930), no. 1. The first article recounts "Beginnings in Iowa," and then we have 76 pages of "The Story of Mahlon Day Collins," largely autobiographical, edited by his son, Hubert E. Collins, of Utica, New York. M. D. Collins (1838-1904) was a birthright Friend. From New York City the family went west through Ohio and Indiana into Iowa, Iowa Territory being reached in 1842. In 1857 Collins married Keturah A. Williams, of a family connected, in England, with Dearman and Backhouse. He and his wife attached themselves to the Wesleyan Church about 1862 and he became a preacher and important office-bearer.

In the issue of *The Pennsylvania Magazine* for October, 1930, in an article on "The Founding of Christ Church, Philadelphia," it is stated that Bishop Compton of London "deserves honor for having advised William Penn to buy the Indians' land instead of grabbing it." The same article mentions "the Keithian Quakers" and their founder, also Samuel Carpenter "from whom our present Rector is descended." There is also considerable reference to the "Letters from a Pennsylvania Farmer" by John Dickinson, pp. 356ff.

The Friend (Phila.), 10 mo. 2. 1930, has an interesting sketch of "Early Days in Iowa," written by Abbie Mott Benedict (1844-), née Mott; also an article on the Friends' Boarding School, Barnesville, Ohio (Olney) with historical retrospect.

Students in search of the "atmosphere" in which Quakerism arose should study *Social Problems and Policy during the Puritan Revolution*, by Margaret James (London: Routledge, 9½ by 6, pp. viii + 430, one guinea). There is a valuable list in one of the three indexes of the London Companies and Gilds—forty-two in number.

In Joseph Smith's "Catalogue of Friends' Books," i. 321, there is entry of two books by William Bromfield, of London, who apparently left Friends, by the use of * before his name. Little has been known in D respecting him until there appeared in *Notes and Queries*, January 18, 1930, an illuminating article—"The Galway Prisoners and Doctor William Bromfield." We learn that he was born near Chester about 1650, where "under the influence of Daniel Maddock, a blind Quaker,

he became a member of that faith contrary to the wishes of his wife and relatives." His later homes were Warrington and Hitchin. He spent some time in Ireland on terms of intimacy with King James. It is said that "the Quakers denied him to be of their sect," but he was buried in the Quaker Bunhill Fields in 1729. Towards the end of life he wrote: "The Faith of the True Christian and the Primitive Quaker's Faith . . ." (total title-page contains about eighty words). Henton Brown wrote a reply and Bromfield replied to the reply.

Dr. Howard H. Brinton, of Mills College, California, has written a study of the Philosophy of Jacob Boehme, under the title, *The Mystic Will* (New York: Macmillan, pp. 16 + 269, \$2.25). Dr. R. M. Jones introduces the volume.

We have just received from Caroline Hazard, of The Scallop Shell, Peace Dale, Rhode Island, a copy of her handsome book—*Nailer Tom's Diary, otherwise The Journal of Thomas B. Hazard, of Kingstown, Rhode Island, 1778 to 1840*. . . . Printed as written and Introduced by Caroline Hazard, author of "College Tom," etc. (Boston: The Merrymount Press, 11½ by 8½, pp. 808). Preface, dated June 10, 1930, states the Diary took four years to copy and was in the press two years. We hope to return to the book in our next volume.

The Making of William Penn, by Mabel Richmond Brailsford (London: Longmans, pp. xxiv + 368, 12s. 6d. net). This is not another life of the great Quaker, but, as the title implies, a study of the concomitants which united in making the man known as William Penn. Chief among these elements was association with the father, Sir William Penn, and hence we have a valuable recital of the Admiral's life and work in connection with his son. Miss Brailsford, having succeeded in clearing the character of Sir William from the aspersions of his descendant, Granville Penn, proceeds, in admirable language, to trace the course of the life of the son to the time of his father's death, in 1670. There are many authorities from which the author has drawn her material, among them the Calendars of State Papers, but the references to these are confusing from the absence of the dates of the volumes.

Is it correct to state that the Conventicle Act of 1664 was renewed at the end of the three years and again in 1670 (p. 307)? There are eight illustrations, a useful bibliography, and a considerable index in which the principal entries are drawn together under the captions of "Penn, Sir William" and "Penn, William."

The work of Marjorie H. Nicolson, professor of English in Smith College, Northampton, Mass., several times noted in "The Journal," has now appeared in a portly volume—*Conway Letters. The Correspondence of Anne, Viscountess Conway, Henry More, and their Friends, 1642-1684*, collected from Manuscript Sources, and edited with a biographical account, by Marjorie Hope Nicolson (London: Oxford University Press,

Humphrey Milford, 10 by 6 $\frac{3}{4}$, pp. xxvii + 517, British price 25s.). Chapter seven, headed "Quakerism," runs to seventy-three pages. A glance (all that can at present be given) reveals a most illuminating series of letters written by Lady Conway, Henry More, George Keith, William Penn and others.

Edith Philips, of Goucher College, Baltimore, Maryland, has an article in *The American Historical Review*, October, 1930,—“Pensylvanie: L'Age d'Or.” It begins:

“In ‘The Revolutionary Spirit in France and the United States at the End of the Eighteenth Century,’ M. Bernard Faÿ has called attention to the glorification of the Quakers in France during the French Revolution. . . . The enthusiasm for Quakerism was at its height in the ten years preceding the French Revolution, quoting from the ‘Feuille Villageoise,’ ‘The Quakers are distinguished to-day [1791, 1792] for their incomparable humanity.’”

George Fox, Seeker and Friend, by Rufus M. Jones, is now published in this country by George Allen & Unwin (7 $\frac{3}{4}$ × 5 $\frac{1}{4}$, pp. 221, with frontispiece and good index, 5s. net). The book has been “written for general modern readers who are only remotely acquainted with Fox, the forerunner and champion of much that is vital in the religious thought of today.” (Preface.)

Recent Acquisitions to D

A valuable gift has been received from Philadelphia Friends, per Henry J. Cadbury, of a copy of Sewel's *History of Friends*, printed and sold by Samuel Keimer in Second Street, Philadelphia, 1728, a folio volume of 694 pages and Index, bound in whole calf. The volume has special interest in that Benjamin Franklin assisted Samuel Keimer in its production. Towards the cost of printing Richard Hill gave £121 and James Logan gave £60. (See “Jnl. F.H.S.” xxii. 7.)

Innocency and Truth Justified, by John Lilburne, London, 1646, sent out “From the Fleet, the place of the sweetest spirituall rejoycings, soul refreshings, inward gloryings, hearty consolations, and heavenly comforts, that ever my inward man was possessor of, or I thinke ever shall so long as I am in this earthly tabernacle, and house of clay, this 11 Moneth called November, Anno MDCXXXVIIJ. *Etatis suae* 22. *John Lilburne.*”

“A COLLECTION of Several Sermons and Testimonies, Spoke or Deliver'd by *G. Fox*, the *Quaker's* Great Apostle; the famous Soldier, *Leonard Fell*, known by the Name of *Priest Killer*; and that Learned Cobler, *Phillip Hermon*; with divers more, which are now Published