

## Friends and Current Literature

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*Books of interest to Friends may be purchased at :*

*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' Central Bureau, 1515 Cherry Street, Philadelphia, Pa.*

*Friends' Book and Supply House, 101 South 8th Street, Richmond, Ind.*

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The section on "The Seeker Movement" in Rufus M. Jones's *Mysticism and Democracy in the English Commonwealth* (Cambridge, Mass.: Harvard University Press, the William Belden Noble Lecture, 1930-1931, pp. 184, \$2.00), will appeal especially to Friends, for it was from the Seekers that George Fox drew many of his adherents. "It can, I think, be shown historically that the Seekers deserted the Church not because they had lost their religion and had become apostate in faith and life: the real trouble was that their expectation of what the spiritual stature of a Christian ought to be had travelled so far ahead of the actual spiritual stature which the Church was producing that they refused to recognize *that* Church as Christ's spiritual organ" (p. 71f).

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Twice-told tales from the pen of L. Violet Holdsworth are sure to have a further lease of life, as witness those collected into the volume *The Romance of the Inward Light* (London: J. M. Dent & Sons, pp. xiv. + 191, illustrated, 7s. 6d.). There are eight relations ranging from an article on "George Fox: Seeker for Reality" to the ghost story connected with John Crook. Hurry in production has been the cause of some mis-statements, a list of which appeared in *The Friend* of June 10th.

Regarding "John Crook and the Haunted Room," a letter reached the Library from Robert W. Barclay, of Logmore, Dorking, dated 21 ix. 1920, in which he wrote: "With regard to the story of the Ghost at Urie, I must say I had never before heard it, nor of the missing deeds,<sup>1</sup> and put it down as apocryphal. I learn from my uncle, the Rev. C. W. Barclay, that he had never heard of it before, and he is the best authority I know of on all family history."

<sup>1</sup> For this see *Jnl. F.H.S.* x. 187.

Harry R. Hodgson, of Tranmere Park, Guiseley, Yorks., has contributed to *The Bradford Antiquary*, vol. v. 1932, "Two Quaker Sketches," dealing with Scalehouse and Farfield, the former the Watkinson home where a noted gathering was held in 1658, and the latter connected with the Myers family. There are interesting views of each home.

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The *Pennsylvania Magazine* for April, 1932 (vol. 56, no. 222), contains an article on "Some Colonial Ships built in Philadelphia," in which Friends appear—John Reynell (1708-1784), shipping merchant, Aaron Goforth, ship-builder, Elias Bland, of London, and Richard Deeble, of Plymouth, merchants.

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Mr. T. Cann Hughes, M.A., F.S.A., of Lancaster, has contributed to *The Manchester Quarterly*, July-September, 1932, an article entitled "A Lancaster Literary Family," dealing with the Friendly family of Binns, and especially with Dr. Jonathan Binns (1747-1812), and his son of the same name (1785-1871). There are portraits of father and son and of Rachel Binns (1817-1895), daughter of the latter. The present representative of the family, George Jonathan Binns (1855- ), owner of many family records, lives at Dunstable.

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Lady Robertson Nicoll, The Old Manse, Lumsden, Aberdeenshire, has written, "for private circulation," a history of her family, entitled *Bells of Memory*. The section "My Father" would be of principal interest to Friends. Her father, Joseph Pollard, was born of Quaker parents and resided at High Down, near Hitchin. He was a visitor at Earlham Hall. "When at school at Mr. Abbott's, Hitchin," he became acquainted with various Friends of the names of Brightwen, Lister and Foster, and William and Alfred Ransom were among his schoolfellows. Of Birket Foster it is *not* correct to state that he was "descended from Margaret Fell of Swarthmore Hall and George Fox." The volume, which we understand can be obtained from Wyllie, Union Street, Aberdeen, for 7/6, is very attractively illustrated. Copy presented by the author.

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*Journal of the Presbyterian Historical Society of England*, Vol. v. No. 1. In the course of an article describing a portrait of Edward Irving (1792-1834), the founder of the "Catholic Apostolic Church," there is an account of Faithful Christopher Pack, the painter of the portrait, who was born of Quaker parents in Norwich in 1759 and died in the parish of St. Pancras in 1840. His association with Friends seems to have ceased when he went to London to study art. Later became an admirer and faithful follower of the great preacher, whose portrait he painted. A reproduction of it illustrates the article. He became a pupil of Sir Joshua Reynolds in 1781 and afterwards practised painting in Liverpool, Dublin and Norwich as well as London.

It is all to the good that incidents in the life-stories of Friends of various periods should be recorded and disseminated. The present-day addresses by Friends might well be illustrated by the relation of events in our long history. Hence we welcome *Quaker Homespuns, 1655-1833*, by Isabel Grubb, M.A. (London: Allenson, 7½ by 5, pp. 144, illustrations by Hilda Roberts, 3s. 6d. net), a collection of twelve anecdotes of Irish Friends with historical background.

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John Robson has presented a typed copy of an extract from the "Essex Review," April 1932, entitled *Allotments in Essex a Century Ago*. Two Friends, Wyatt George Gibson and Jabez Gibson, of Saffron Walden, were among landowners and others interested in this successful scheme.

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The Spring Number of the *Bulletin of Friends' Historical Association* (Haverford, Pa.) contains articles recording the lives of Elihu Embree, the Quaker abolitionist (c. 1782-1820), and Ebenezer Hopkins of Haddonfield (1718-1757), and much other useful matter.

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Thomas Woody: *New Minds, New Men?* New York, 1932. A Study by an American Friend, who is an authority on educational systems, of the present system at work in Russia, based upon first-hand study.

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Wilma Morgan: *Life and Work of Justine Dalencourt*. London: Allenson, pp. 146. A translation of the French edition of 1929.

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The Swarthmore Lecture for 1932 was delivered by Francis E. Pollard—*Education and the Spirit of Man*. London: Allen & Unwin, pp. 80.

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Rudolf Otto: *Mysticism East and West*. Translated from the German by Bertha L. Bracey and Richenda Payne. London, 1932.

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David Salmon: *The Practical Parts of Lancaster's "Improvements" and Bell's "Experiment."* Cambridge Press, pp. 112. Contains, besides a study of Joseph Lancaster's "Improvements in Education," 1805 edition, a historical sketch of Lancaster's work, his indebtedness to his predecessor in educational work for the poor, Andrew Bell, and references to the support he received from Friends.

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There is a valuable article on the "Moorman Family of Virginia" in the *William and Mary College Quarterly*, July 1932. "In 1670 Zachariah Moorman, a Quaker, emigrated from the Isle of Wight to Nansemond County, Virginia."

After years of intensive research and study, Luella M. Wright, of the University of Iowa, has given to the student world a valuable contribution in her volume: *The Literary Life of the Early Friends, 1650-1725* (New York: Columbia University Press,<sup>2</sup> 8½ by 5½, pp. xiv+309, including 32 pages of Notes, 20 pages of Bibliography and 14 pages of Index), with Introduction by Rufus M. Jones. This is not a book to be announced, reviewed, shelved, and forgotten, but to remain at hand for the use of the Quaker investigator. Much regarding sermons, verse, essays, advices, confessions, proverbial literature, etc. appear. Chapter VI.—“Distribution of Literature”—seems specially informing, also the section on “Quaker Journals and Life.” Subjects for special comment have been drawn from William Penn’s Preface to “The Written Gospel Labours of John Whitehead,” 1704 (described by R. M. Jones as “a find”), and “The Journal of John Gratton,” 1720, in addition to “The Journal of George Fox,” 1694. Second Corinthians should, of course, be First Corinthians (p. 133).

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A notable addition to regional history has just been issued, *The First Fifty Years of Quakerism in Norwich*, by Arthur J. Eddington, with Introduction by A. Neave Brayshaw (London: Friends Historical Society, Friends House, N.W.1; author: Woodside, Christ Church Road, Norwich, folio, pp. xi+299, sixty-five copies only, type-litho printed, price two guineas, a dozen or so only still remaining for sale). After a chapter, “In the Days of Oliver Cromwell,” we have “The Restoration Period” (1658-1670), “Conflict and Suffering” (1670-1678), “The Norwich Case” (1680-1683), “The Final Persecution” (1683-1686), “The Close of the Century” (1686-1700). We can well believe the author’s statement that he had been “many years working at this volume.” Much original and official matter has been introduced, the author’s aim being “to allow the individuals to tell the story in their own words.” There are numerous pages of Appendix and fourteen pages of Indexes—(1) Quakers, (2) Persons other than Quakers, (3) Places, and (4) Subjects.

<sup>2</sup> Also London: Humphrey Milford. Oxford University Press. 19s. net.