

Current Literature and Additions to the Library

Recent books and old books recently acquired are noticed here for their bearing on Quakerism past or present. Unless there is a note to the contrary a copy will be found in the Library of the Society of Friends in London.

Many of the books in the Library 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.

Stocks of books regarding Friends are to be found for sale at :

Friends' Book Centre, Euston Road, London, N.W.1.

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

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

J. Travis Mills: *John Bright and the Quakers*. London, 1935, 2 vols. The author is qualified for this important book by having enjoyed personal acquaintance with its subject, by membership of the same Friends' Meeting and citizenship of the same town, as well as by years of study of his subject. He has engaged in an exhaustive search among numerous collections of letters and other MSS., periodicals, the biographies of Bright's contemporaries and other works, the most important of which are enumerated in footnotes and in the bibliography. There are numerous illustrations. It is, as the title indicates, more an account of Bright's place in nineteenth century Quakerism than a full biography. There is a preliminary history of earlier Quakerism in Marsden Monthly Meeting where Rochdale, Bright's birthplace and home, is situated.

Bright's parentage, early life and family connections and relations with the Society's affairs are treated in a manner that could only be successfully employed by one thoroughly familiar with Quakerism and Quaker life from personal experience. These volumes are therefore not only valuable biographically but also as a picture of Quakerism in the nineteenth century.

After a chapter on Bright and the Yearly Meeting there are six chapters on Bright as a political Quaker, which constitute a valuable study of his outlook and his struggle for religious and civil freedom, his attitude in industrial and international affairs through a long period of political office. His views on slavery, relations with Whittier, and position over the American Civil War are dealt with, as well as the lack of sympathy he sometimes received from "official" Quakerism.

This work will remain the authoritative study of John Bright as a Friend.

A. Ruth Fry: *John Bellers, 1654-1725, Quaker, Economist and Social Reformer. His Writings reprinted, with a Memoir.* London, 1935, 174 pp. illus. A number of writers in recent years have acknowledged the value of the ideas which John Bellers so ably put forward in the pamphlets he issued between 1695 and 1724. Such appreciations include those of Francis Place, who discovered Bellers in 1818, and Robert Owen, also the German socialists, Karl Marx, Karl Kautsky, Edward Bernstein. His works, however, have long been rare and difficult to come by, and with two exceptions have not been reprinted, nor has there been any attempt until the present to collect the few and scattered records which survive about his life.

Ruth Fry's welcome book, besides giving us what biography is possible, drawn from every discoverable source, will be of great value to the student of early social reformers, for it reprints the principal parts of fifteen of his twenty-two works, including the most important, viz.: *The Proposals for Raising a Colledge of Industry*, 1695; *Essays about the Poor, Trade, Manufacturers, Plantations and Immorality*, 1699; *Some Reasons for an European State*, 1710; *An Essay Towards the Improvement of Physick*, 1714.

Beller's passion for public planning met with little support from his contemporaries, in whose mercantile theory money held a greater place than it did in his theory of economic life. There land and labour predominated as the sources of wealth. In his college of industry too the needs of the colony were to take priority over profits to the subscribers of capital. Perhaps this had something to do with the conviction that his economic theories were unsound. At all events the only one of his proposals to be tried was the one for a workhouse and school. Founded in Clerkenwell in 1701 by London Friends, the relief aspect of the institution gradually disappeared, leaving the educational. This survives still in the Friends' boarding school at Saffron Walden. As a penal reformer to Bellers goes the honour of having been the first to advocate the abolition of capital punishment, while his proposals for the public care of the sick are very modern in spirit.

E. D. Bebb: *Nonconformity and Social and Economic Life, 1660-1800.* London, 1935, 198 pp. This short historical survey gathers together evidence from church archives and from leading nonconformist writers. It opens with an estimate of the numbers, wealth and influence of all classes of nonconformists, this is followed by a study of the various church disciplines as affecting social questions, of the treatment of dissenters by the State and their attitude to it. The social views of Richard Baxter, John Bunyan, Richard Steele, Daniel Defoe, John Wesley, John Bellers and George Fox are given,

with nonconformist teachings on prices, business borrowing and lending, rents, relations of employers and workers, the treatment of poverty, temperance, smuggling and slavery. Thomas Firmin, a Unitarian, appears in some respects to have anticipated John Bellers by some twenty years about the problem of poverty. His schemes were also put into practice for a considerable period. The contrast between Richard Baxter's and George Fox's views on the fixed price is interesting. Baxter thought it well to ask more from the rich in order to sell cheaper to the poor, a position we seem to be returning to in some of our latest schemes for public price control. The author finds the exceptional social-reforming zeal of nonconformity was strongly favoured by its early experience of persecution and by the proportion of the less fortunate members of society who were enabled to reach positions of some influence through the generally democratic form of nonconformist church organization. There are appendices on the numerical strength and the economic position of nonconformists in the eighteenth century, based on the Evans MSS. in Dr. Williams' Library, London.

A volume containing the following tracts by Richard Bradley has been purchased :

The Articles of the Protestant Church Defended against the Errors of the Quakers : and the Errors of the Quakers Detected and Confuted. Or, a Dialogue between a Divinity Professor and a Moralised Quaker. . . . Dublin, Printed in the Year 1702. 4to, 42 pp. In verse, the preface *To the Reader* signed Richard Bradley.

A Divine Poem upon the Painful Passion of our Precious Redeemer : Giving a Brief Account of Christ's Bloody Steps to Golgotha. . . . Dublin, Printed for the Author, 1703. 4to, 16 pp. In verse, the preface *To the Reader* signed Richard Bradley.

A Brief Relation of Richard Bradley's Transportation from New-Gate to New Jerusalem : Or, the New-Gate Poem on his New Religion. No place, no printer, no date. 8vo, 8 pp. In verse.

Richard Bradley's Doctrine, Declared to the Government. As Differing and Dissenting from Nations and Congregations in deffence of Protestant Principles. . . . *With a true account of . . . New Religion . . . by Bradley . . . viz. Arminians, Socinians, Free-Willers, Soul-sellers, Papists, Prayerless, Atheists, Mockers, Muckletonians, Antinomians, Babilonians, Blasphemers, Quakers, Women-speakers [and many more]* . . . No place, Printed for R. Bradley, 1707. 8vo, 24 pp.

The author does not appear in Smith's *Bibliotheca Antiquakeriana* or in the catalogue of printed books in the British Museum.

Howard Brinton: *A Religious Solution to the Social Problem*. Pendle Hill Essays No. 2. Wallingford, Pa., 1934, 48 pp. After a brief history of early Christian and early Quaker social outlook and practice, and a sketch of the rise of the social problem, the author, rejecting in turn autocracy and renunciation of this world, proceeds to the solution offered by the spiritually integrated group, of which Quakerism has offered a working model on a small scale.

H. S. Canby: *The Age of Confidence*. London, 1935, 246 pp. This autobiography of early life interprets to the present-day reader life in Wilmington, Delaware, in the eighteen nineties. The author had Quaker ancestors, went to a Friends' school, and lived in a small town with a strong Quaker influence. His criticism of the social and religious life he knew there and his penetration of the externals to the underlying spirit are valuable.

A Complete Collection of all the Protests made in the House of Lords from 1641 . . . 1747 . . . London, 1747, sm. 8vo, 488 pp. Records (pp. 219-25) the receipt of a petition of the Clergy of London against the Bill for granting Friends forms of affirmation in lieu of oath, 1721. The petition was rejected and the Act passed. Particulars of dissentients are given.

The Next Five Years. London, 1935, 320 pp., is a bold and far reaching English social and political programme of action put forward by a list of over 150 signatories, who include leading men and women of all fields of human activity and several political parties. Fifteen of the signatories are Friends, one of them, A. Barratt Brown, being a member of the drafting committee.

H. G. Wood: *Communism, Christian and Marxist*. London, 1935, 90 pp. After a consideration of Communism in general and Marxian Communism in particular the author argues that the Christian contribution, to the world's need, as against the fallacy of violence and compulsion, whether Fascist or Communist, is the advocacy and practice of mutual understanding and adaptation between divergent interests, resulting in social co-operation and reconstruction.

Julian Bell (ed.): *We Did Not Fight*. London, 1935, 392 pp. These chapters of experiences by war-resisters in the war of 1914-18 cover most of the forms which it took and include experiences of prison by Stephen Hobhouse and others, Friends' War Victims' Relief by David Garnett, Friends' Ambulance Unit by Olaf Stapledon, the

No-Conscription Fellowship by Edward Grubb. The book covers political as well as religious and foreign as well as English objectors to military service.

Robert Coope: *Shall I Fight?* London, 1935, 132 pp. A discussion by a young Quaker doctor of the present international situation, the nature of war, the falsity of the state or imperialism as objects of final allegiance, and of his grounds for a determined refusal to take part in war. The final chapter sets forth a new spirit in all relationships, to manifest which is the essence of true pacifism.

R. B. Gregg: *The Power of Non-Violence*. Philadelphia, 1934; London, 1935. A study of the theory and the working out in practice of the doctrine of absolute pacifism that no use of violence is legitimate. The author believes that non-violence must triumph where wholeheartedly employed and seeks an explanation for this in psychology. A book of great significance for the Christian pacifist, he draws much from Mahatma Gandhi's movement in India.

Anna Louise Strong: *I Change Worlds*. London, 1935. The autobiography of an American woman journalist who exchanged the struggle for radical social reconstruction at home for the realization of it in Russia. The instrument of her transference was Friends' relief work in Russia. Her relief experiences occupy a section in the middle of the book.

Evelyn Sharp: *Unfinished Adventure*. London, 19—. The autobiography of this great fighter for freedom and justice, now Mrs. H. W. Nevinson, contains passages on her association with Friends in their relief work and stand against war.

Winifred Wilkinson: *Students Make Their Lives*. London, 1935, 260 pp. The author, known then as Winifred Cramp, devoted herself in the years following the war to the help of students, chiefly as part of Friends' relief work in Europe. But whether in Europe, or across the Atlantic on occasional visits, or among foreign students in London, she made her work "an attempt to reinstate man in the pride of his own humanity, irrespective of race, colour, or class". This book is an account of her experiences and efforts.

E. V. Lucas: *The Old Contemporaries*. London, 1935, 170 pp. A volume of reminiscences in which the author recounts many anecdotes, many of them about Sussex Friends in olden time, in which the families of Lucas, Rickman, Clayton, Penney, figure largely.

Stephen Hobhouse: *Margaret Hobhouse and Her Family*. London, 1934, 296 pp. Presented by the author. The author's life of his mother, with passages of special interest to Friends, relating to his own approach to Quakerism and stand as a conscientious objector to military service.

Marjorie Hill Allee: *Susannah and Tristram*. Boston, 1929, 220 pp. A lively story of the adventures of a Quaker boy and girl in the thrilling days of the struggle against slavery in America. Historical characters, Levi and Catherine Coffin and others, find their place alongside the fictitious ones in the risky work of running the "Underground Railroad" from slavery to freedom.

H. D. Rawnsley: *Literary Associations of the English Lakes*. Glasgow, 1894, 2 vols., map. These volumes cover all the principal centres in the lake district, are drawn from a wide variety of sources, and make a number of references to Friends. Under Penrith there are many pages about Thomas Wilkinson of Yanwath, his character, friendships with William Wordsworth and Thomas Clarkson the anti-slavery leader.

Leslie Baily: *The Trial of William Penn* is an unpublished play which was broadcast by the British Broadcasting Corporation on May 7th and 8th, 1935. It is based upon a careful study of the records, chiefly Penn's pamphlet account of his trial published in 1670. Typewritten copy in the Library, presented by the author.

Rufus M. Jones: *Rethinking Religious Liberalism*. Boston, 1935, 26 pp., is an address given at the International Congress of Religious Liberals in Copenhagen in 1934.

Arthur S. Eddington: *New Pathways in Science*. Cambridge, 1935, 334 pp. illus. Presented by the author. A series of lectures in which Plumian Professor of Astronomy and Experimental Philosophy at the University of Cambridge offers, on a number of questions in physics and astronomy, the thoughts which have come into his mind since he wrote *Science and the Unseen World*, 1929. The latter is now published by Messrs. Dent in Everyman's Library.

M. L. Waterfall: *Some Ulster Yesterdays, being an account of the early days of Lisburn School, extracted from papers left by the late Joseph Radley and compiled by his daughter, Mary L. Waterfall*. London, 1935, 63 pp., illus. This brief sketch of the boarding school under Ulster Quarterly Meeting covers the first century of its life, down to 1874. It lacks precise reference to sources.

J. A. R. Pimlot: *Toynbee Hall, Fifty Years of Social Progress, 1884-1934*. London, 1935, 316 pp. London's senior social settlement has numbered among its wardens two Friends, T. Edmund Harvey (1906-11) and J. St. G. Heath (1914-17). It has inspired many other settlements, both residential and non-residential, with several of which Friends have been closely associated either as wardens or in the management. A list of these is given, also a list of residents in the Hall since its foundation.

Journal de George Fox. . . . Traduit de l'Anglais par Mme. Pierre Bovet et abrégée par Henry Van Etten. Préface par Wilfred Monod. Paris, 1935, 272 pp., illus. The first French edition of George Fox's Journal. Wilfred Monod, pastor of the Oratoire, the leading Protestant church in Paris, contributes an admirable interpretation of Fox's message by way of preface, covering 10 pp.

Pierre Brodin: *Les Quakers en Amérique au dix-septième siècle et au début du dix-huitième*. Paris, 1935, 394 pp. This is a serviceable account of early Quakerism in America, and its English roots, for the French reader. In five main sections it covers New England, the Southern colonies, New York, the Jerseys, and Pennsylvania. Each chapter is furnished with a bibliography of sources both MS. and printed. Presented by Margaret Sefton-Jones.

Opuscule ou Essai tendant à Rectifier des Préjugés Nuisibles et à Former des Vertueux Eclairés. Par un ami du genre humain. Londres, 1791, sm. 8vo, 288 pp. This anonymous work appears to be translated from English. There is a note at the end that an edition in the author's own English is also in the press. The editor, apparently a Frenchman, informs the reader that the work was written some years before the French revolution and that the author, since deceased, insisted on the perpetuation of his anonymity. Was the editor Jean de Marsillac? There are extended references to Quakerism and the author speaks of himself as a Friend. His outlook is deistic and would find much favour among French revolutionary readers. No mention of it is found in Smith's *Catalogue* or in Edith Philips: *The Good Quaker in French Legend*.

Edmund Wingate: *The Bodie of the Common Law of England*. . . . 3rd ed. London: H. Twyford, 1662. 8vo, pp. iv + 90 + 76 + [46]. This is a book of which George Fox had a copy. It is No. 89 in his library list in *J.F.H.S.*, xxvi. (1931), p. 16. The copy acquired for the Library corresponds as to title page with the British Museum copy there illustrated, except for the name of the bookseller. It contains besides the common law, a summary of statutes affecting

common law, followed by a tabular summary. Each of the sections is separately paged.

The Liberator, vol. ix. (1839). Boston. Edited by William Lloyd Garrison. A complete year of this anti-slavery weekly has been presented to the Library by Alexander C. Wilson. It contains numerous contributions by members of the Society of Friends.

A. Barratt Brown (ed.): *Great Democrats*. London, 1934, 704 pp. These fifty short studies include chapters by H. G. Wood on John Bright, by Stephen Hobhouse on Joseph Sturge, and an epilogue on Democratic Leadership by the editor.

R. L. Hine (ed.): *The Natural History of the Hitchin Region*. Hitchin, 1934, 256 pp., illus., maps. To this the concluding volume of his fine series on the town of Hitchin the editor himself contributes a historical introduction dealing with local naturalists in the past. Among the earliest trained and habitual observers and recorders of natural phenomena were several Friends. The nineteenth century saw a succession of these, including William Lucas, Joseph Ransom, James Hack Tuke, Frederic Seebohm, Samuel Lucas, William Ransom, Frank Latchmore and others.

John Buchan: *Oliver Cromwell*. London, 1934, 554 pp. A very fine study of the character as well as the life of the Protector. The passages dealing with his religious experience will be of special interest to students of early Quakerism and particularly the occasional relations which he had with George Fox.

Maude Robinson has reprinted her series of articles in "The Sussex County Magazine", under the title of *Child Life on the South Downs in the Sixties*. Charmingly written and illustrated with photographs and her own sketches, it includes an account of the school at Lewes kept by Mary and Catherine Trusted.

Arthur Raistrick: *The London Lead Company, 1692-1905*. Newcomen Society Transactions, XIV, 1933-1934, pp. 119-162. Reprinted in separate cover. This is the publication, with additions, of the paper referred to in *J.F.H.S.* xxxi., 87-88.

Evelyn Roberts: *A Sidcot Pageant*. London, 1935, 170 pp. The pageant of seventeen scenes from the history of the school is preceded by historical notes. These begin with particulars of earlier schools set up by Bristol Friends, beginning in the seventeenth century. There follow summary accounts of the governing committees, principals, staff, buildings, management and various aspects of school life during the period 1806 to 1865. There are a number of portraits and other illustrations.