

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.

William I. Hull : *William Penn and the Dutch Quaker Migration to Pennsylvania*. Swarthmore College, Pa., 445 pp., illus. Dr. Hull here gives us the second volume of his series on Dutch Quakerism. It is based upon original sources, American, Dutch and German, built up into a full narrative of three stages in the relations of Dutch with American Quakerism. First come Penn's visits to Holland and Germany in 1671, 1677 and 1686, second, the mystical communities on the continent both before and after the visits of Penn with Fox, Barclay and other leading Friends, and lastly the history of the Dutch and German groups of Friends, Mennonites and others who migrated from persecution in Europe to freedom under Penn's Holy Experiment. Both the Krefeld and Krisheim contingents receive ample treatment.

The volume contains useful biographical notices of both Friends and others who influenced early continental Quakerism. Many of these have hitherto lacked any adequate portrayal in the pages of Quaker histories. Mention must be made of the account of Roger Longworth of Lancashire and laterly of Pennsylvania, a devoted traveller and preacher in Europe and America; also of Jacob Telner of Krefeld, one of the founders of Germantown.

There are many illustrations, admirable footnotes and index. A map or maps showing all the European places of origin would have added to the reader's grasp of the movements described.

R. Umbdenstock : *William Penn, Théoricien du Pacifisme, ses devanciers, ses imitateurs*. Saint Dizier, 1931, 247 pp., was written for a doctor's thesis at the University of Dijon. After brief outlines

of the pacific systems of Erasmus, More, Bacon, Campanella, Crucé, Grotius and Leibniz, the author discusses briefly in some twenty pages Penn's own "Essay towards the Present and Future Peace of Europe." This is followed by a fourth chapter on eleven subsequent writers on the project of a peacefully governed world of states, from Saint Pierre to Baronne de Krüdener. An appendix gives a French translation of Penn's essay and there is a full bibliography.

Mary Dyer, Quaker. Two letters of William Dyer of Rhode Island 1659-1660, reproduces in facsimile, with letterpress version, letters which Mary Dyer's husband wrote to the Court at Boston, first protesting against the cruel conditions in which she was imprisoned and the second appealing for her life to be spared. These reproductions, printed in 1902 have recently been added to the library.

Carl Heath: *Social and Religious Heretics in Five Centuries*. London, 1936, 158 pp. This book sets before us the lives and testimonies of that succession of companies of obscure people who have kept alive in Europe, against oppression of the world and the official churches, the experience of the gospel as a living power, transforming individual life and putting human relationships on a new level. There are chapters on the mediaeval heretics, Wyclif, Anabaptists, the Diggers and the early Quakers, with a consideration of to-day and its needs.

Ronald Matthews: *English Messiahs, Studies of Six English Religious Pretenders 1656-1927*. London, 1936, 230 pp., portraits. The first study is of James Nayler. The other five are all extremer examples of aberration from normality. The author views his subjects with the sympathetic detachment of a psychologist seeking to explain rather than to condemn. Nayler is included as an example of a certain type of mind, and the chapter entitled "Conclusion" is of interest as a contribution to the study of Nayler's character. The author has consulted the life by Mabel Brailsford but not apparently that by Emilia Fogelklou.

The Blue Laws of New Haven Colony, Quaker Laws of Plymouth and Massachusetts: Blue Laws of New York, Maryland, Virginia and South Carolina, etc. Hartford (Conn.), 1838, 336 pp. This book reprints laws and court orders on moral and religious matters, and accounts of cases before the colonial courts, taken from colonial records and other sources. The first forty pages concerns anti-Quaker orders and cases, nearly all in the Commonwealth period. There is an

account at the end of the sect known as the Shaking Quakers compiled by their own committee of publication ; also some cases relating to witchcraft.

L. E. Elliott-Binns : *Religion in the Victorian Era*. London, 1936, 526 pp. The author surveys English religious life during the greater part of the nineteenth century, with attention to many diverse points of view. He has refrained from criticism to a very large degree and has allowed spokesmen of many opinions to express their own case. Religious life has been considered not as a series of sectarian movements but in its interaction with intellectual life, social problems and changes, the press, the arts, and education. There are also sections on the Oxford Movement, on worship and on the revival and deepening of religion. A valuable and fully documented history. There are occasional references to Quakerism in its relation to the characteristic movements of the time.

Margaret Taylor MacIntosh : *Joseph Wright Taylor, founder of Bryn Mawr College*. Haverford, Penna. 1936, 211 pp., 10 illustrations. Born in 1810 in New Jersey, J. W. Taylor trained as a physician. After a voyage to India as a ship's doctor he joined his brother in a training business at Cincinnati, Ohio. In 1849 he visited Europe with a letter of introduction from Stephen Grellet to leading English Friends. Descriptions of London Yearly Meeting, of social life among English Friends and his observations on those whom he met are quoted from his diary. A second European visit took place in 1861 and 1862. The crowning work of his life was the building and endowing of Bryn Mawr College for women not far from Haverford. He died in 1880 almost at the time of its completion and left his whole fortune to endow it. He never married. Rufus Jones contributes a foreword and remarks on the fact that three great places of learning should have been founded at about the same period by American Friends : Ezra Cornell ; Johns Hopkins and Joseph W. Taylor.

The Cupola, The Ackworth School Magazine, vol. vi, 1935, issued a *Fothergill* Supplement of 32 pp., describing the efforts of John Fothergill which led to the founding of Ackworth School. It is written by H. R. Hodgson, who for the work prepared and printed the pedigrees of John Fothergill and William Hird. The booklet contains an account of Gildersome School established by Brighthouse M.M. in 1772, which ran till 1815. A list of many of its scholars is given. John Fothergill visited it in 1777 and viewed it as a model for the larger undertaking which he wished to see established. Woodhouse

Manor, the home of Dr. William Hird, with whom Fothergill stayed on the occasion of his visit, is also described and illustrated.

Norman G. Brett-James : *The Growth of Stuart London*. London, 1935, 556 pp., maps, illus. This is an admirable history of London's development during the seventeenth century, and will help any student of the rise of Quakerism to understand the city in the days of early Friends. The reader may follow the eastward, northward and southward growth as well as the westward expansion which closed the gap between London and Westminster. There are also chapters on fortifications, restoration after the great fire, open spaces, population, and foreigners. Besides many contemporary maps and plans there are three maps by the author, based on contemporary authorities, which show London in 1603, 1660, and 1700.

Henry J. Cadbury has presented his *Negro Membership in the Society of Friends*, Philadelphia, reprinted from "The Journal of Negro History", xxxi, 1936, pp. 151-213. This is a historical survey of the comparatively small negro membership in the Society in America.

William Y. Tindall : *John Bunyan, Mechanick Preacher*. New York, 1934, 309 pp. This book is not another life of Bunyan but a study of several aspects of his work. The author's purpose has been to show him as one of many mechanick-preachers in the seventeenth century, differing from the rest rather in degree than in kind. The Appendix contains an account of a lost anti-Quaker tract by Bunyan on Quakers, witches and horses of Cambridge, whose title may have been *A Paper touching Witchcraft given forth to your Wonderment*. Evidence about it comes from the tracts that opposed it, one by James Blackley and the anonymous *Strange and Terrible Newes from Cambridge*, 1659.

Bernard Thistlethwaite : *The Bax Family*. London, 1936, 417 pp., illus., maps. This volume deals very fully with the early Quaker Baxes of Capel and Ockley in Surrey and with their descendants and allied families, among which may be mentioned those of Barrow, Beck, Bisshopp, Burlingham, Cadbury, Capper, Chandler, Clark, Dann, Dixon, Fothergill, Fox, Fry, Gibbins, Gill, Gillett, Hack, Holmes, Howard, Hunt, Kidd, Marsh, Mennell, Moline, Naish, Newman, Payne, Prichard, Pumphrey, Richardson, Southall, Stackhouse, Standing, Swan, Taylor, Thistlethwaite, Tuke, Wallis, Wigham, Wilson. There are thirteen pedigrees, a number of fine illustrations of residences and an admirable arrangement of three different maps as end-papers. The book is carefully prepared and beautifully

produced and will be valuable to researchers into family history. Kindly presented by Geraldine Cadbury.

Thomas Ellwood : *Davideis, The Life of King David*. A reprint of the 1st edition, 1712, edited by Walther Fischer. Heiderberg, 1936, 248 pp. This is one of the series of English texts published in connection with Heidelberg University. The author has painstakingly compared the first with later editions. That of 1749 appears to owe its extensive variations to the work of John Fry of Sutton Benger, Wilts. In his introduction Dr. Fischer finds in *Davideis*, besides an interesting example of typical literary tendencies of the early eighteenth century, a poem full of life and individuality, a narrative racy and realistic with a quaint charm worthy of the author of *The History of the Life of Thomas Ellwood*. Copy kindly presented by Dr. Fischer.

L. V. Hodgkin : *A Little Book of Quaker Saints*. London, 1936, 289 pp., reprints in pocket size without illustrations but with map end-papers, the first eighteen stories in the well-known and loved volume, *Quaker Saints*, which first appeared in 1917.

William C. Dunlap : *Quaker Education in Baltimore and Virginia Yearly Meetings*. Phila., 1936, 574 pp. This is a fine fully documented account of the development of Quaker education from its beginnings to the present time. The educational care of Friends for Negroes and Indians is fully and interestingly described ; and the rebuilding of education in the South after the Civil War is also dealt with. There are many illustrations of schools and a number of facsimile documents in the sections on Indians and Negroes, notably some deeds of manumission of slaves.

Albert J. Crosfield (1852-1931). London, 1935, 36 pp., portrait. In this brief memoir Gulielma Crosfield sketches her husband's long life of service to the work of foreign missions and to the interests of the Society of Friends both at home and abroad.

H. W. Schneider : *The Puritan Mind*. London, 1931, 301 pp. A study of the theological outlook, social and political, which made the New England colonies, the changes that befel it there through the eighteenth century, and its later decline. The significance of its conflicts with Quakerism are touched upon.

Mabel Leigh Hunt : *Lucinda a Little Girl of 1860*. New York, 1934, 234 pp., is a story of a Quaker child in Indiana who grew from ten to fifteen during the American Civil War.

Bootham School Register. 1935, 462 pp. This new and revised edition of the register issued in 1914 has been compiled under the direction of the Old York Scholars' Association by Edgar B. Collinson. It contains 2,853 names with biographical particulars, and is illustrated by a number of photographs.

L. C. Jauncey : *The Story of Conscription in Australia.* London, 1935. This is a fully documented account of the military service question. It deals with the introduction of compulsory military training in 1911, the growth of opposition to it until 1914, the growth of the conscription issue during the war, the referendum of 1916 which rejected compulsion, the second attempt of 1917, with its increased "No" majority. The Society of Friends and individual members taking part in these campaigns find repeated reference in the history. It is illustrated with a number of newspaper cartoons.

William Fryer Harvey : *We Were Seven.* London, 1936, 241 pp. This year's President of the Friends' Historical Society offers us here a delightful picture of Quaker family life in the period of his childhood, towards the end of last century. History in disguise, the story is alive and true to life. We feel again the certitudes of that comfortable late Victorian age which now seems so remote, as we follow the author's remarkable remembrances of juvenile adventures, hopes, fears and imaginations, all vividly expressed in a style that to know is to love.

Albert J. Edmunds : *Buddhist and Christian Gospels, now first compared from the originals, being "Gospel parallels from Pāli texts"*. Reprinted with additions. 4th ed. Philadelphia and London, 1908 and 1935, 2 vols. In this study in comparative religion Albert J. Edmunds had the help of the Professor of Religious Science in the Imperial University of Tokyo with Chinese versions of the Buddhist gospels. The purpose of the work is to provide a comparison of the oldest and purest documents of two great religions, regarded by each as the inspired oracles of its founder, in order that each may learn to respect the other.

Lowell Harris Coate : *The Conscription of Conscience.* From the author. Los Angeles, 1934, 127 pp. This book is concerned with the interpretation placed by the Supreme Court upon the obligation in the constitution of the United States of America, requiring citizens to defend the constitution. By that interpretation defence must include defence by force of arms. A number of pacifist applicants for naturalization have been rejected. The same requirements in effect operate on all public servants in the United States.

S. Hutchinson Harris : *The Doctrine of Personal Right*. Barcelona, 1935, 593 pp. This study received the prize at the thirteenth Congress founded by Paxtot J. Ferrer in 1920 for the study of historical and social questions. The theme is that of "Justification for regarding human personality as the origin in society and the foundation of a public right in agreement with natural right." After a preliminary exposition of some views of the earlier origins of right, and with many references and quotations outside, the book is in the main "an outline of the development and decline of the doctrine of Personal Right in . . . the history of England since the Norman Conquest". The significance of Quakerism in this connection receives the attention of the author, to whose kindness the library is indebted for a copy of this work.

Clyde A. Milner : *The Dean of the Small College*. Boston, 1936, 151 pp. A contribution to the growing professional literature of higher education by means of the smaller colleges by the President of Guilford College, North Carolina, one of the colleges founded and maintained by Friends. Copy kindly presented by the author.

Henry W. Nevinson : *Fire of Life*. London, 1936, 448 pp., contains scattered references to Friends and occasional judgments on their ways, some favourable, some not. The author's contact with members of the Society have mainly been in connection with Portuguese slavery in West African islands, and later over war relief work.

Nellie Shaw : *Whiteway, a colony on the Cotswolds*. London, 1935, 238 pp., illus. This is an account of a land colony founded on Tolstoyan principles in 1899 which still continues. Its early members included besides Tolstoyans, Anarchists, a Bahaist, a Zoroastrian, a number of Friends.

J. Rendell Harris : *The Migration of Culture*. Oxford, 1936, 60 pp., maps. Two essays in which Dr. Harris brings together evidence, based largely on the philology of place names, for the colonization of Central and South America by ancient Egyptians, Celts and Basques.

Luke Howard : *The Climate of London, deduced from Meteorological Observations made in the Metropolis*. 2nd ed. London, 1833, 2 vols. A copy of this early work on meteorological science by a London Friend has recently been acquired by the Library.

Thomas Paine : *The Political and Miscellaneous Works*. London, 1819, 2 vols., has been added to the Library.

Janet Whitney has just published in America the life of Elizabeth Fry upon which she has been engaged for some time past. This is the most considerable biography of Elizabeth Fry for many years. It is written in a racy style and is well illustrated. We look forward to an English edition shortly and the opportunity for a fuller notice.

To Henry J. Cadbury we are indebted for a photostat copy of Edward Wharton's *New England's Present Sufferings under Their Cruel Neighbours the Indians, Represented in two letters lately written from Boston to London*. London, 1675. Smith: *Catalogue, II*, 878. The copy was made from that in the John Carter Brown Library.

Elisabeth Rotten has written a short life of *Jane Addams*, (1860-1935), published at Zürich.

Walter J. Edwards has published a brief history, *Wandsworth Meeting House*, London, in which he traces its story from the rise of the meeting in the seventeenth century, until to-day.

Dorothea Gibb has re-issued parts of *The Complaint of Peace* under the title *Erasmus on War*. London, 1936, 28 pp.

Early Friends in Finance

THE BANK OF ENGLAND

The Charter of the Bank of England, 1694, contains provisos for affirmation by Quakers in the case of two of the many oaths prescribed by the charter. These are the oaths to be taken by those entitled to vote at the election of governor, deputy governor and directors, and at general courts of the company. All such voters had to be owners of at least £500 of the bank's capital stock. There were about six hundred such investors at the foundation of the bank. It is not at present known how many were Friends, but clearly some must have been.

Information kindly supplied by L. J. Cadbury and by the Librarian at the Guildhall Library, London.

SPECULATION

Westminster M.M., 1.xii.1720, passed the following minute:—
A Paper from the Quarterly Meet. Dated the 11th of the 11th mo. 1720 Adviseing friends to stand Clear of Stock Jobbing & Bubbling and have a Due Regard to truth in themselves whereby they may be preserved from such Evil & Vile Practices . . . was Read and Agreed to be Read Again att our Next . . .