

Friends in Current Literature.

Most of the books mentioned in this article are in **D.**, and may be borrowed by Friends.

David Scull died at his residence, Overbrook, Pa., in Eleventh Month last. Shortly before his death, he requested that three of his friends, Joseph Elkinton, George A. Barton, and Rufus M. Jones should finish and prepare for the press a paper which had long occupied his thought. His wishes were carried out, and the John C. Winston Co., of Philadelphia, has published a book, entitled *Union with God in Thought and Faith: Reflections on the Enlargement of Religious Life through Modern Knowledge* (8 by 5 $\frac{3}{4}$, pp. xxix., 98, \$1). The first portion of the book contains a memoir from the pen of R. M. Jones, accompanied with portraits of David Scull, his wife, Hannah Coale Scull, and others.

The *Century Path, A Magazine devoted to the Brotherhood of Humanity, the Promulgation of Theosophy*, etc. (Point Loma, San Diego, Cal.) for April 19th, asks the question, in connection with its "Theosophical Forum," "What view do Theosophists take in regard to Quakerism? And what explanation does Theosophy give of its teachings?" The answer occupies rather over two columns of the magazine. It commences with a brief and sympathetic review of the history of the Society, with quotations from Penn and Barclay, and Sir Edward Fry, touches upon "the materialistic and paralysing ideas of Evangelicalism" which "began to make inroads in the Quaker body about the beginning of the nineteenth century," and states that the ideals of George Fox were "very largely in accordance with Theosophy." It concludes with the following words: "If the special mission of Quakerism . . . is now largely accomplished, it has still left a legacy of enlightenment which will go down into the future." The article is signed, "C.W.," which initials doubtless stand for Cranstone Woodhead.

A report is to hand of the banquet given in Second Month, by the citizens of Richmond, Ind., to Timothy Nicholson, "in commemoration of his eightieth year, and his long and distinguished public service." The report makes a book of 100 pages, and is presented by John H. Nicholson, son of the guest of the occasion.

Headley Brothers have reprinted their edition of *The Journal of John Woolman*, uniform with their "Chalfont Library." This is a very handy volume of 310 pages, to be obtained in cloth at 1s. 6d. net, and in leather at 2s. 6d. net.

Judged from the Quaker standpoint, *Dean's Hall*, by Maude Goldring, (London: Murray, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 326, 6s.) is not a success. Neither the general spirit nor the terminology of Quakerism is correctly given. Friends in Craven, Yorkshire, do not say, "Has thee," (p. 12), nor do

we understand the expression, "The Yearly Meeting for Sufferances" (p. 9); the terms "The Minister," and "The Elder," as used in the book, are quite foreign to Quakerism. Another curious sentence runs:—"After her marriage, at the urgent desire of the Friends, she too had been specially set apart for ministry" (p. 318).

The *Friends' Quarterly Examiner* for Seventh Month contains, among other valuable articles, a sketch of "Bygone Ipswich Friends," by Edwin Rayner Ransome, of London, which introduces members of the families of Alexander, Fox, Shewell, Roberts, Ransome, Biddle, etc.

A prospectus is to hand of Dr. William I. Hull's forthcoming work, *The Two Hague Conferences and their Contributions to International Law*. It is to be published for the International School of Peace by Ginn and Company, Boston, Mass., mailing price, \$1.65.

Surely no school ever had such a historian as Sidcot has in Francis Arnold Knight! His *History* of the century of Sidcot's life and work gives evidence of untiring research, and presents a great amount of incident important and immaterial, grave and gay. The record is divided according to the periods of headmastership—William Batt held office 1821-1839, Benjamin G. Gilkes, 1839-1846, followed at brief intervals by John Edey Veale, John Frank, and Martin Lidbetter. Henry Dymond reigned 1854-1865, Josiah Evans, 1865-1873, Edmund Ashby, 1873-1902, and since 1902 Bevan Lean, D.Sc., B.A., has been at the head of the School. Portraits appear of John Benwell (c. 1749-1824), William Batt (1779-1869), Barton Dell (c. 1808-1886), Henry Dymond (1801-1866), Josiah Evans (1829-1896), Theodore Compton (who, at the age of ninety-two still resides at Sidcot), Edmund Ashby, and Bevan Lean.

In view of a possible new edition, attention may be drawn to the following: Page 92, information respecting Conference of Teachers at Ackworth in 1837 could have been obtained in the Reference Library at Devonshire House. Page 169, Martha Ecroyd Smith, now Martha E. Baynes, had her school at *Egremont*, not at *Southport*. Page 171, Alfred Hutchinson Dymond was not *editor* of the *Morning Star*. He was on the staff of the paper from 1857, became manager in 1866, remaining in that position until shortly before the amalgamation of the paper with *The Daily News*.

F. A. Knight's book on a century of education in the West Country has been soon followed by another review of education over the same period—*A Century of Education, Being the Centenary History of the British and Foreign School Society, 1808-1908*, by Henry Bryan Binns, with Appendices by T. J. Macnamara, M.P., Sidney Webb, LL.B. Prof. Foster Watson, and Graham Wallas (London: Dent, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 330, 5s.). The first seventy pages describe the career of Joseph Lancaster (1778-1838), and there is a fine photogravure of this noted Friend. The names of other Friends frequently occur in this valuable record.

A series of articles on Carmarthenshire Friends, from the pen of George Eyre Evans, of Aberystwyth, is appearing weekly in *The Welshman*, in the column devoted to antiquities and to the Transactions of

the Carmarthenshire Antiquarian Society and Field Club. The information given is drawn largely from the minutes of South Wales M.M.

The *Friends' Intelligencer*, of 8 mo. 15, inserts, under the title "As Others saw us two Centuries ago," a quotation respecting George Fox, described by Dr. William I. Hull, who sends it for publication, as "an amusing travesty," from a "History of the Anabaptists, or a Curious Account of their Doctrine, Rule, and Revolutions," etc., published in Paris by Charles Clouzier, MDCXV.¹ Here is a specimen of the contents of the book:—

"He is a wretch, without learning and without any true piety, arising from the lowest dregs of the populace, without education or instruction, and whose stupidity, and baseness of mind caused him to be relegated to the fields among the swine, to become their caretaker, and, in fact, he took care of them a long time."

A fourth edition of *The Society of Friends : its Faith and Practice*, by the late John S. Rowntree, is out (London : Headley, 7½ by 5, pp. 80, 1s.) This valuable little treatise is substantially as it left the hands of its author, the only changes being such as were necessary, owing to recent alterations in the Discipline of the Society, and other matters.

A revised edition has appeared of the late William Beck's little book, *Devonshire House : Historical Account of the Acquisition by the Society of Friends of the Devonshire House Property in Bishopsgate Without, London* (London : Headley, 6½ by 4¾, pp. 24, 3d.), with illustrations of "The Yard" from an old print, and of an ancient window unearthed in 1902, and containing also two plans of the property.²

Caroline J. Westlake, of Southampton, has prepared a helpful little volume, *How to Live Christ* (Stirling : Drummond ; and London : Partridge, 6¼ by 4¼, pp. 160, 1s.). There are chapters on Faith, Consecration, Willingness, Obedience, Patience, Joy, and kindred subjects.

Longmans and Co., of London and New York, have published, under the editorship of Michael E. Sadler, *Moral Instruction and Training in Schools, Report of an International Inquiry* (2 vols., pp. lviii. + 538 and xxvii. + 378, 10s. net). Susanna E. Wells, B.A., Joint Secretary to the Central Education Committee of London Y.M., contributes a chapter on "Methods of Moral Instruction and Training in Girls' Secondary Schools in England." Arnold S. Rowntree writes on "Adult Schools," T. Edmund Harvey, M.A., on "Moral Instruction in France: some Notes of an Inquiry," and Caroline C. Graveson, vice-principal, Goldsmith's College, New Cross, on "The Preparation of Teachers for the Work of Moral Instruction and Training in Schools."

¹ Dr. Hull thinks this should be MDCXC.

² Other interesting facts, drawn largely from Pennant's *London*, relating to the early history of Devonshire House, may be read in *Quakeriana*, i. 3.

The Home Mission and Extension Committee of London Y.M. has recently compiled *A Year Book for the Use of Members of the Society of Friends* (London: Headley, 6½ by 4, pp. 157, 1s.). There is much in this little volume which will prove useful, but there is much also which is misleading. I know, from experience, the difficulties of the preparation of a book of this kind, but more care and easily-made inquiry would have prevented the appearance of such errors as the omission of the General Meetings for Scotland and Australia from the list of Q.M.'s on p. 71 (although under Q.M. Committees Scotland appears, p. 85), and the insertion of "Australia General Meeting of Friends" among Yearly Meetings, p. 70! The Editors must have known that Elizabeth B. Rutter is resident at the Antipodes and therefore could not well act as Q.M. clerk, p. 71. The Society's own Reference Library (from which many books may be borrowed) is omitted from the Lending Libraries on p. 60. The Peace Committee of the Meeting for Sufferings has been overlooked; although it advertises Lectures and Publications, it is not included under either heading.

I have received from Robert S. Bastin, of Coulsdon, Surrey, a copy of his 16pp. pamphlet, *The Society of Friends and "Modern Thought," with a few comments on the recently issued theological work entitled "Authority and the Light Within."*³

"'Billy has joined the Quakers.' Poor Billy, he did try hard to be good." So writes Mrs. Meinertzhagen, in her recently re-issued book, *From Ploughshare to Parliament; A Short Memoir of the Potters of Tadcaster* (London: Murray, 8¼ by 5½, pp. xxx. + 272, 6s. net). "Billy" is William Potter, son of John Potter (1728-1802), village shopkeeper and farmer, of Tadcaster.

"William, the second son, the Quaker, the sage and energetic elder brother, must have been a remarkable man, sometimes quite surpassing himself in his worldly wisdom. One wonders why a man of such character and energy came to grief in the end. After his marriage in 1803, and especially after the death of his only child a few years later, he took to drink and steadily ran downhill."

It is to be regretted that the only Friend in this remarkable family ended so badly, especially after the admirable advice he constantly gave his brothers, as recorded in his numerous letters. In 1802, with two brothers, William commenced business in Manchester, prior to which he had been traveller for a Rochdale house, but three years later the partnership was dissolved. "He was long remembered in the Northern and Midland towns of England as 'Citizen Potter,' being a man of considerable influence, a fine orator, and a staunch Radical." A genealogical chart connects the family of Potter with such well-known names as Charles Booth, Henry Hobhouse, Lord Courtney, and Sidney Webb, also the Macaulay and Cripps families. It would be interesting to have some notes respecting William Potter from the Quaker side. I do not find any reference to him in the Friends' Registers.

³ This book was written by Edward Grubb, see *THE JOURNAL*, v. 161.

A Souvenir of the Jubilee of the Manchester Friends' Institute has just appeared, "printed and designed by Headley Brothers, of Ashford, Kent." The Institute was opened early in 1858. This Souvenir of thirty-two oblong pages contains portraits of Thomas Binyon, first president; John Holdsworth, first treasurer; Gravely Woolston, first librarian; and Joseph Binyon Forster, first secretary; also views of the school building erected by Friends in 1819, and of the present Institute built on the same site and opened in 1858.

London Yearly Meeting's Home Mission and Extension Committee has prepared several pamphlets for general circulation. Among these is *The Advent of Quakerism*, by John Pease Fry, M.A. (15, Devonshire Street, London, E.C., 7 by 4½, pp. 29, 1d.). The author deals with his subject in an interesting manner, but there are several errors. Twice the date of the Toleration Act appears as 1687 instead of 1689 (pp. 15, 25), and once it is referred to as belonging to the reign of James II. (p. 25), instead of William and Mary. The first Conventicle Act was passed in 1664 and not 1665 (p. 23).

Naomi's Transgression. By Darley Dale, author of "The Village Blacksmith," etc. (London and New York: Warne and Co., 8 by 5½, pp. 306). This book entirely misrepresents genuine Quakerism; the author must be quite ignorant of Friends. The whole story is grounded upon an acted lie, connived at and encouraged by Naomi Barclay, a young ministering Friend in Australia. Kitty, a friend of hers, not a Quaker, sets off to Europe to play the part of Naomi, and the book is occupied with her exploits as she masquerades as a Quaker, even to preaching and praying. With one or two exceptions the Quaker characters are despicable, and one is sorry that well-known and honoured names should be introduced. Here is some of the nonsense to be found in this book, page 94:—"I'll tell the overseer thee wilt preach in the morning, and thee canst impress on the Lewes Friends that the way of transgressors is hard." Page 98:—"Even in his prayers, Elias Barclay could not help being rude and disagreeable." Page 66:—"Mrs. Special's prayer was long and wearisome, and was succeeded by a very solemn address from the President, which was divided into seven heads, and was followed by extempore prayers for the King and Queen." Page 170:—"Thee art no more bound to practise what thee preachest than I am bound to eat what I cook for thy table." Page 38:—"I never knew a Quaker yet that did not look after the main chance; they are a very 'cute lot." On page 41, the author informs his reader that "formerly the London Conference passed as the superior court of judgment, now the provincial Conferences are independent of London and each other," and the style of speaking at these meetings is extraordinary and entirely untrue to life. Page 45:—"The Clerk of the Conference, Friend Gurney, . . . frequently asked for silence and gave a long extempore prayer, generally when Elias Barclay, with whom he frequently disagreed, was getting the better of an argument with him."

Reginald Arthur Rye, Goldsmiths' Librarian, University of London, has prepared "on the instruction of the Senate of the University,"

The Libraries of London : A Guide for Students (published by the University of London, South Kensington, S.W., 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 90, 9d. post free). The matter is divided into General Libraries, Special Libraries, and Libraries connected with Educational Institutions; under Quakeriana is a short notice of Friends' Reference Library at Devonshire House.

The First Planting of Quakerism in Oxfordshire is the title of a lecture recently delivered by William C. Braithwaite (Banbury, Oxon, Guardian Office, 6 $\frac{1}{2}$ by 5 $\frac{1}{2}$, pp. 18).

In the *Proceedings* of the Wesley Historical Society, vol. vi., p. 124, recently published, there are printed, from MSS. in **D.**, two accounts of William Morgan, "once a Clergyman, now a Quaker," of Bristol. One contains some description of Morgan's travels on the Continent of Europe and visit to the Pope, and the other is a remonstrance, on his joining Friends, by J. Macnamara, dated 1749. Morgan seems to have returned to the Episcopalian Church. See also *Proceedings*, vi. 102.

An account of Joseph Green (1690-1740), of London, the friend of Thomas Story, has just been written by his descendant, Joseph Joshua Green, and presented by him to Friends' Reference Library. A beautiful mahogany desk, given by Thomas Story to Elizabeth, the widow of Joseph Green, after having remained for five generations in the Green family, was presented in 1894 by J. J. Green to the Meeting for Sufferings of London Y.M., and is now at Devonshire House.

The *Bulletin of Friends' Historical Society of Philadelphia*, vol. ii., no. 2, contains much useful and attractive matter. The principal article is "John Bowne, of Flushing (1627-1695)," being extracts from a paper on John Bowne written in 1852 by Charles Yarnall (1800-1877), a descendant of John Bowne. Among Notes and Queries is an extended reference to the "Charter of Release," 1672, now in **D.** This should be followed by an account of the recently acquired document relating to the same Release, to which is attached the sign-manual of Charles II. Two illustrations accompany the Bowne article.

Nos. 10 and 12 of "Preparation for Service" pamphlets are *The Delivery of the Message*, by Edward Grubb, M.A., and *Consecration to Service*, by Rufus M. Jones, D.Litt.

The *Y.F.A. Magazine* is the organ of the Young Friends' Association of Ireland, the objects of which are (1) Mutual help in the Christian Life, (2) Extension of the Kingdom of Jesus Christ at home and abroad, (3) Helping forward the work of the Society of Friends. Vol. iii., no. 4, is just out, with varied and valuable contents, and can be obtained from Annie Roberts, 2, The Appian Way, Dublin).

A handsomely bound volume of nearly four hundred 4to pages of typing, entitled, *Genealogy of the Balkwill Family, of Plymouth, and the Neighbourhood of Kingsbridge, in Devon, with that of Families allied to it by Marriage*, has just been presented to **D.** by the author, Alfred Payne Balkwill, of Plymouth. The allied families include Pumphrey, Richardson, Sturge, Hancock, Bragg, Gough, Debell, Fry, Newman.

NORMAN PENNEY.