

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

READERS of Quaker history are acquainted with the history of the Rotch family, and the whale fishery on Nantucket Island and subsequently at Dunkirk in France,¹ but not so familiar with the various wanderings of the whalers under the Starbuck family. The Starbuck story may now be read in a pamphlet, *The Builders of Milford*, by Mrs. Flora Thomas (Haverfordwest; "Pembrokeshire Telegraph" Office, pp. 40, price 3s. 6d.). In 1660, Edward Starbuck, his wife, Catherine Reynolds, from Wales and his children, Nathaniel, Jethro and Dorcas, settled on Nantucket. Nathaniel married Mary, daughter of Tristram Coffin, who became a noted Minister (THE JOURNAL, xii. 157-162).

The Nantucket whale-fishery was much affected during the War of Independence, by inroads of both the Americans and English, the result being an emigration under Samuel Starbuck to Dartmouth, Nova Scotia, in 1785. "From the long struggle of the war these Quaker whale-fishers of Nantucket emerged still British subjects, but at the sacrifice of their Island homes." But the conduct of the British Government was not a generous one and the Friends felt aggrieved. Hence when an offer reached them to pull up their stakes once more and migrate to Wales, it was accepted, but not before enquiries had been made and a long letter received from Thomas Owen, a Friend, from Waterford, full of useful information and a plan of Milford Haven, and also a personal visit paid by Samuel Starbuck, the younger, to the Honorable Charles Francis Greville who was acting with his uncle, Sir William Hamilton (1730-1803), the landowner, in the negotiations (THE JOURNAL, xiii. 120). In 1793, the Nantucket contingent arrived at Milford from Nova Scotia, despite the difficulties put in their way by the Nova Scotia merchants. Samuel Starbuck, Senr. and Junr., and Timothy Folger were the leading men of the new colonists.

The Starbuck Papers gathered together by the historian of *The Builders of Milford*, who is a descendant of Starbuck, serve as foundation for the subsequent record of the Quaker whalers and builders.

The author concludes :

"The Starbucks, family by family, died or drifted away; and the flourishing sea-port and fishing town has no kith or kin of its founders left in it to-day. The Grevilles are gone, the Starbucks and Folgers sleep in a green and shady yard. Nelson went from Milford to a glorious death, the glamour of Lady Hamilton is dead and done with, but Milford goes on."

¹ For the Rotch migration see ix. 112, xiii. 82.

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The Palimpsest (Iowa State Historical Society, May, 1921) contains an article on the "Underground Railroad in Iowa."

The Swarthmore Lecture for the current year was delivered by T. Edmund Harvey, M.A. *The Long Pilgrimage. Human Progress in the Light of the Christian Hope* (London: Friends' Bookshop, pp. 70, 2s. 6d. net).

The completed account of *Elisabeth von der Pfalz, Fürstbtissin zu Herford*, 1667-1680, has appeared (see xviii. 35), written by Otto Wöhrmann, pastor an der Münsterkirche zu Herford. It is published at the Blau-Kreuz-Buchhandlung, Herford, Westphalia, and contains seventy-two pages with forty-eight illustrations.

A new issue in the series Friends Ancient and Modern has appeared—*John Woolman, Craftsman Prophet*, by Ernest E. Taylor (London: Friends' Tract Association, 15, Devonshire Street, E.C.2., pp 40, and coloured cover, price 3d.).

The Baptist Historical Society publishes in its *Transactions*, vol. vii. 3, 4 (1921), "An Index to Notable Baptists, whose careers began within the British Empire before 1850." This consists of 762 names, of which only fourteen are women, or 2 per cent. The earliest date appears to be "1569?" The description averages four or five lines. The occupation of the men is, with few exceptions, ministerial, the women are mostly included by virtue of being writers—principally of poetry. Fourteen men are described as opposing Quakerism. Here are a few specimen entries:

"HOLME, John, died 1703, Somerset, Barbadoes, Philadelphia, 1686, member of Assembly, as judge upheld religious liberty against the Quakers, highly cultured."

"GAUNT, Elizabeth (*D.N.B.*), died 1685, last woman burned for treason."

"POWELL, Vavasor (*D.N.B.*, and Biography) 1617-1670. Itinerated in Wales 1639, London during wars, on commission to evangelize Wales, baptized 1655, opposed Cromwellian rule on Fifth-monarchy principles, imprisoned at Restoration. Prolific author, introduced singing of hymns into public worship, compiled concordance."

"WILSON, B.G., 1823-1878. Irish Quaker, Baptist Missionary in Bradford, pastor at Barnsley, pioneer at Brisbane 1858."

"FOLGER, Peter, 1617-1690. Factotum on Nantucket, member of Newport, grandfather of Benjamin Franklin."

This most valuable list has been prepared by the Rev. Dr. Whitley, of Preston.

The last article in the *Friends' Quarterly Examiner*, for Fourth Month, 1921, is by Dr. F. T. Powicke, of Manchester—"Henry More, Cambridge Platonist, and Lady Conway, of Ragley, Platonist and Quakeress." There are several references to Countess Conway which are new to us, but the author does not appear to have consulted THE JOURNAL, where numerous particulars of her life occur—vols. iv., vi., vii., xiv., xvii.

The other articles do not seem to have much direct bearing on Quakerism.

With a wonderful wealth of illustration from sources Quaker and non-Quaker, A. Neave Brayshaw has produced a concise record of the principles and practices of Friends from the opening of their work to the present day, in *The Quakers: Their Story and Message* (London: Friends' Bookshop, 7½ by 4¾, pp. 154, 2s. 6d.). The book is admirably written—we wish we could say the same of the printing, but there are frequent signs of those “little playfulnesses which the printer somehow manages, when one is not looking, to introduce into the text,” which mar the attractiveness of the work. The good index will helpfully introduce the student of Quakerism to many of the valuable subjects treated.

Some years ago a Committee of Friends of Philadelphia Yearly Meeting (Race Street) began the collection of stories suitable to children inculcating religious principles for which Quakerism stands. Anna Pettit Broomell was chairman. The result of their labours has now been given to the world of juveniles (and their elders) in a book of 247 pages, entitled *The Children's Story Garden* (London: J. B. Lippincott Company, 6s. net).

The book has been attractively prepared, and furnished with ten illustrations. There are sixty-five stories taken from various sources and not all distinctively Quaker. At the end are some useful historical notes.

* Albert E. Bull, a London Friend, has brought out, through Sir Isaac Pitman & Sons, several useful business manuals, including *Conducting a Mail Order Business*, and *Commercial Travelling*

Albert G. Linney, late Master at Ackworth School, is editor of a new monthly (in collaboration with Samuel Atkinson, a London Friend and author of “Ackworth Games”), entitled *Sports and Sportsmen* (London: 48, Russell Square, W.C.1., no. 1, vol. 1, 2s. 6d. net). This is a very attractive magazine, well printed and well illustrated—large quarto, pp. xl+80. Philip J. Baker, captain of the British Athletic Olympic Team, has an article “Olympic Reflections.”

Wilmer Atkinson: An Autobiography (Philadelphia: Wilmer Atkinson Company, 8 by 5½, pp. xviii. + 375, and sixty-five illustrations). Wilmer Atkinson (1840-1920) was the founder of the *Farm Journal* and its editor for forty years during which time the circulation of this monthly rose from one subscriber (portrait given) to over one million and from eight pages to 170). Prior to the founding of this paper, W. A., in conjunction with his brother-in-law, Howard M. Jenkins (1842-1902), had conducted a weekly and then a daily local paper. “The Wanamaker store and the *Farm Journal* were born in the same month and the same year—March, 1877” (p. 157).

* Not in D.

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The book before us (presented to D by Charles F. Jenkins, president of the Wilmer Atkinson Company and this year's president of the F.H.S.) is a lively, stimulating and humorous record of the early struggles and after success of a man determined to win through and succeed and that with resolute adherence to moral principle. The book should be read by young men entering business as a counsellor and guide for their future career.

There are two slips in the early portion descriptive of Quakerism—"greater number than *five*" (p. 3) should be "greater number than *four*" (see THE JOURNAL, xvii. 100), and the number liberated by Charles II.'s "Pardon" was 500 not 1,500, or, to be exact, was 491.

We should have been glad of more reference to the Friends met and meetings attended by the author during his long life.

Isaac Mason, the indefatigable secretary of the Christian Literature Society, of Shanghai, has forwarded a copy of *Short Christian Biographies* (we omit the Chinese title), written by the late Mrs. Timothy Richard and revised and supplemented by I. M. Elizabeth Fry finds a place, also John Wesley, David Livingstone, and others of earlier and later date.

Die Journale der frühen Quäker. Zweiter Beitrag zur Geschichte des modernen Romans in England. Von Dr. Emma Danielowski. (Berlin: Mayer & Müller, 8½ by 5¾, pp. 138.) The following précis of this book has been prepared by (Rev.) V. D. Davis, of Bournemouth:

As a Dissertation, for her Doctor's degree at Tübingen, Emma Danielowski wrote an essay on "Richardson's First Novel—a history of its origin"—published at Tübingen, 1917.

This Essay, "The Journals of the Early Quakers" 1921—she calls "A second contribution to the history of the modern novel in England."

The connection is rather far-fetched. She simply says that there is an inward affinity between what she calls "Quaker Romance"—The Autobiographies and Journals of Early Friends—and the first edition of Richardson's "Pamela," published 1740. She does not claim that Richardson had read these Journals or been influenced by them. His novel was a further step in his own development—from a skilful essayist of the School of Steele (Tatler, Spectator, etc.). This represented an effort to write in an ennobling, simple and natural manner—and Richardson's success carried it into a wider field.

The greater part of the Essay, chapter II., pp. 10-82, is an interesting and praiseworthy account of various Quaker Journals—divided into three sections. Fox and Ellwood are most fully treated. She puts them into three divisions—those of the period of Fox to 1690, those with Penn up to 1718—and the successors 1719-29—the last two being Daniel Roberts and Joseph Pike.

In the final section III., pp. 82-114, she gives the results of her study of the Journals pointing to the simple realism of the narratives—of various kinds—the earnestness of the testimonies—the mingling of narrative and preaching and the expression of religious sentiment. In form and style, she says, the early Quaker Journals are akin to Richardson's first novel. Their affinity to this sentimental middle-class novel marks their place in the national literature of the eighteenth century (and the last quarter of the seventeenth). The movement began in the Quaker

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Journals—and Richardson's "Pamela" gave it an immense impulse—and as a force in literature an international influence. Cf. quotation from Richardson, p. 93.

Examples of the kind of teaching found in "Pamela" occur in various early Journals.

"A special kind of autobiographic narrative, the journals of the Early Quakers, realistic, sentimental, middle-class (bürgerliche) life stories."

That is how she describes them and just as the stream of these Journals began to run dry Richardson came along with "Pamela."

What was the cause of its immense success?

It gave true expression to a spiritual tendency of the time, towards a simple popular manner and an ennobling of morals.

The moral essays of the Spectator, etc., had prepared the ground—Richardson had been one of those essayists and he enlarged the scope of their effort in his novel.

The Quaker biographies had also worked in the same direction and had further prepared the ground—securing him a larger public—even though they had no direct influence on Richardson himself. She doesn't show that they had. That is the conclusion.

* The person and work of our late Friend, William Tallack, receive trenchant criticism at the pen of Henry S. Salt in his book called *Seventy Years among Savages* (London: George Allen & Unwin, 8½ by 5½, pp. 252, 12s. 6d. net). The "savages" are those who, according to the author, "lack the higher civilization" and indulge in cruelty towards their fellow men, and towards animals, in war, punishment, sport, food, etc.

William Tallack, then Secretary of the Howard Association, was an adversary to the Humanitarian League (1891-1919)—"an old gentleman of benevolent demeanour who sat on the fence"—and his book, "Penological Principles" was "a farrago of platitudes and pieties, which said many things without ultimately meaning anything at all."

Among the articles composing *The New Era in Education* (London: Philip, 7½ by 5, pp. xii. + 247), is one by Brian Sparkes, M.A., entitled "A Scheme of Self-government in the Upper Schoolroom: Bootham School."

The Black Problem, being Papers and Addresses on various Native Problems, by D. D. T. Jabavu, B.A. (Lond.), professor of Bantu languages, S. A. Native College, Fort Hare, Alice, C. P. Tengo Jabavu is a member of a London Meeting.

* In *Arnold Foster: Memoir, Selected Writings, etc.* (London Miss. Soc., 7½ by 4½, pp. 188), there are several references to Henrietta Green (1851-1891), who formed part of the Foster household (pp. 24, 25, 31).

Herbert Hoover: The Man and his Work, by Vernon Kellogg (New York and London: Appleton, 8½ by 5½, pp. 376), is a well-written book and easily read by young and old. Herbert Clark Hoover was born in

Iowa, in 1874, of Quaker parents, who both died while he was young. After sojourning among various relatives, the young enthusiast determined to enter college. The Leland Stanford Junior College was opened in 1891, and Hoover sat, not altogether prepared, for the entrance examination but did not pass. But, as is their wont, one Quaker helped another, and Joseph Swain, the professor of mathematics, and since president of Swarthmore College, Pa., took an interest in the lad and assisted him to gain the much coveted entrance.

Hoover's future wonderful career is detailed—in the States, in England, Australia, China, Russia, etc.—as mining engineer, and then his great work as world food controller.

Herbert Hoover's father was Jesse Clark Hoover (d. 1880) and his mother was Hulda Minthorn, an active Minister (d. 1884). His brother, Theodore, is the head of the graduate department of mining engineering in Stanford University. Herbert married Lou Henry, in 1899; they have two sons—Herbert and Allan. He is a member of Oregon Y.M.

The White Moth is a tale of American school and business life, by Ruth Murray Underhill (New York: Moffatt, Yard & Company, 7½ by 5, pp. 307). It describes two young lives brought together in childhood, far separated afterwards, and at last united in the closest of bonds. The characters are non-Quaker. Presented by Abm. S. Underhill, counsellor at law, Ossining on Hudson, N.Y., father of the author.

The seventh of the William Penn Lectures arranged by Young Friends of Philadelphia Y.M. (Race Street) was delivered 5 mo. 8, by Paul Jones, secretary of the Fellowship of Reconciliation. The title thereof, *Hidden from the Prudent*, well describes the subject-matter of the Lecture. When another is printed, a guide to the matter would be useful, either as Contents, or Paragraph Headings. The Lecture is published by Walter H. Jenkins, 140 N. 15th Street, Phila., Pa.

George Philip & Son, 32, Fleet Street, London, E.C., have recently published several valuable and attractive historical books.

Of the series "The Piers Plowman Social and Economic Histories," Book III. has appeared, dealing with the period 1300 to 1485, written by N. Niemeyer, of the Goldsmiths' College, University of London, 156 pp., 3s., and Book V., 1600-1760, by E. H. Spalding, the General Editor, 216 pp., 3s. 6d. Both are well illustrated.

Another publication is a *Junior Historical Atlas*, prepared under the direction of the Historical Association, containing 40 pages of coloured maps and eight pages of descriptive letterpress. Price 2s. net.

In the *Friends' Quarterly Examiner* for Seventh Month, 1921, there is an article by John E. Southall, of Newport, Mon., on "The Eighteenth Century Quaker." The author could not be expected to deal worthily with his subject in ten pages of print, and we understand that his original ms. was seriously cut down.