QUAKERIANA NOTES

CONCERNING TREASURES NEW AND OLD

IN THE

QUAKER COLLECTIONS

OF

HAVERFORD COLLEGE

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The Launching

His small literary craft is launched on the great sea for a reason. The editor believes that a goodly number of people care about the Quaker collections of Haverford College. Although the Haverford library is an outstanding one for a small college, only the Quaker section of it can claim to be indispensable to the scholarship of its field. This section contains more than ten thousand printed titles, apart from its valuable manuscript collections. It is approached in size and value by only one other library of Quakeriana in America, that of Swarthmore College, with which it works in close cooperation. It contains various manuscripts and printed titles, rare beyond measure. It is adding thousands of entries yearly to its card indexes, thus opening a doorway to store-houses of historical material otherwise almost inaccessible. It is well worth telling about.

Quakeriana Notes will try to tell this story. It will contain historical flashes from treasures new and old. It will mention recent studies carried on in the Haverford Quaker collections by resident or visiting scholars. It will record some of the current activities of the curator's office. It will make a special feature of listing new Quaker publications, hoping thus
to provide a handy finding list for those interested. Its mission, in short, is to make the Haverford Quaker collections better known and more useful to those who care. So the little ship sets sail.

First Gifts to Library: The first books presented to the Haverford College library at its founding in the Tenth Month, 1833, were Quaker books. What then could be more appropriate than to launch Quakeriana Notes in the Tenth Month, 1933, at the beginning of the second century? Those early gift books still bear the first accession numbers in the library. The first one is William Sewel's History of the Quakers, London, 1725. The second is the Journal of George Fox, London, 1765. In the latter volume appear the following inscriptions: "Thomas Pearsall's, 1767."—"Presented to the Haverford School from Elizth. Pearsall, 10 mo. 24th, 1833."—"Sarah Pearsall, Cedar Grove." Number seven in the present library list is the Select Works of William Penn, London, 1771, inscribed by Elizabeth Pearsall as above. The date of the gift, Tenth Month 24th, 1833, was just four days before the opening of "Haverford School." It is interesting to note that in the inscriptions of gift, the donor numbered the Journal of George Fox number one, and the Works of William Penn number two—a very proper order of precedence.

Curator's Luck: His luck is not always bad. A certain curator greatly desired a signature of Admiral Sir William Penn. He received notice of one on a document (signed also by the great diarist, Pepys) to be offered at public sale. He went to the sale and bid up to forty dollars—which was quite beyond his means. He was outbid by a dealer who bought the item for forty-one dollars and promptly offered it to the poor curator for sixty dollars. The latter turned away sadly and without hope. A few months later he found the document offered in the dealer's catalogue at a hard-times price of twenty dollars. Interested friends may now see the precious document in the manuscript room of Roberts Hall, Haverford College.

A Penn Rarity: A story told elsewhere more at length, may be recounted here in brief. The Representative Meeting of
Philadelphia (Arch Street) has recently placed on indefinite loan in the Haverford Collections a unique document. It is the only complete copy known to exist of a pamphlet by William Penn entitled, *The Excellent Priviledge of Liberty & Property*. [Phila. 1687.] The pamphlet contains various charters of English liberty, and Penn's first charter to Pennsylvania. Its reprint of Magna Carta is said to be the first publication in America of that famous document. The curator's surmise as to the reason for the rarity of this document is that Penn withdrew it just after publication, perhaps distributing a few copies to his close friends. The copy at Haverford College has on it an autograph: "John Pemberton's, formerly his Grandfather's, P.P." P.P. stands for Phineas Pemberton, a close friend of William Penn.

The avowed purpose of Penn's pamphlet was to inform the settlers in Pennsylvania "of that inestimable inheritance that every Free-born Subject of England is heir unto by Birth-right." By the time the pamphlet was ready for distribution many of Penn's colonists were asserting their "rights of inheritance" so blatantly and persistently that the great Proprietor probably felt they needed no further schooling in the rights of Englishmen. He was driven just at this time to the dire threat of dissolving the Charter of Pennsylvania.—For a further account and a facsimile of the title page of this rare pamphlet see *Bulletin of Friends' Historical Association*, 21 (1932) : 101.

**Germantown Anti-Slavery Protest:** Some historians of German extraction have recently stated that the signers of the famous protest of 1688 were not actually Friends but merely called "German Quakers" because their Mennonitish beliefs were Quaker-like. Hence some interest attaches to the following statement in a letter of 1 mo. 18, 1933, from C. Henry Smith, leading historian of American Mennonites:

"Replying to your inquiry concerning the Mennonites and slavery you are correct in your surmise that three of the signers of the Germantown Protest of 1688 had been members of the Mennonite congregation in Kriegsheim, Germany, before they came to Pennsylvania, and the third Pastorius had never been a Mennonite but a
Lutheran Pietist. One only remained a Mennonite in Germantown, the other three had affiliated themselves with the Quakers."

It is practically certain that all the signers of the protest were in actual membership with Friends in 1688. The famous document embodied a concern of Friends, by Friends, and for Friends. For a more complete presentation of this view see Bulletin of Friends' Historical Association, 21 (1932) : 28.

_Literary Life of Friends_: Frequent expressions of appreciation are heard for the recent book by Luella M. Wright, Ph.D., entitled _The Literary Life of Early Friends_, Columbia Univ. Press, 1932. It has been truly called "one of the most scholarly and valuable additions of recent years to Quaker historical literature." Nor should one neglect to read a by-product of the same study, a pamphlet on _Literature and Education in Early Quakerism_, published by the University of Iowa, Iowa City, Iowa. It is a pleasure to recall that Dr. Wright did most of her work on these studies in the Haverford Quaker collections.

_Friends and Slavery_: Another study of recent vintage is by Thomas E. Drake, who took his Ph.D. at Yale University in the Sixth Month, 1933. A typed and bound copy has been sent to the present writer for criticism before final revision and publication. The work is entitled _Northern Friends and Slavery_ and it is designedly supplementary to the standard work by Stephen B. Weeks, _Southern Quakers and Slavery_ (1896). Thomas Drake spent several weeks at Haverford College and also used the manuscript records of yearly meetings in New England, New York, Baltimore, Ohio, and Indiana. His dissertation is sound, well-balanced, and well written. It begins with the "First Publishers of Truth" and carries through to the opening of the American Civil War. When someone (perhaps Thomas Drake) adds an account of Friends' work for the freed-men during and since the Civil War we shall have "at long last" a fairly complete story, on the American side, of "Friends and the Negroes."
Benezet: George Savage Brookes, of Rockville, Connecticut, has recently used the Haverford Quaker Collections in preparing a book to be entitled, "The Life and Letters of Anthony Benezet."

Keith: The editor has recently read the manuscript of a book by Mrs. Chester Kirby, of Providence, R. I., on the life of George Keith. Mrs. Kirby used the Keithiana at Haverford (about sixty titles) and also a valuable Manuscript on George Keith by the late Isaac Sharpless, preserved in the Roberts Hall vaults. Her volume will be a valuable addition to Quaker and anti-Quaker history. It is well-studied and well written.

Hat honor: An old letter in the Haverford collections shows the vigor of the early Quaker testimony against "hat honor." It is by Roger Longworth, dated London, 1 mo. 7, 1685, telling of his experience in Emden, Germany:

"I have now Lately had Three Meetings in the City, & not a word agst. me. I writ a paper to the Magistrates, & went to the State house, where they Sate in Counciell, & delivered it at the Counciell board, wth my hatt on, (wch never was done before) & I advised them to Read it in Moderation & consider of it, and I would waite for an answere. & when they had Read it, they called me againe, & Said they had Read my paper, & it was good Counciell & they were agreed, and I might tell my frends now where ever I came, that wee Should have free Liberty In their City to meet & worship God, & Commerce & trade as other men, Soo I hearing them Soo changed, I was mooved to take of my hatt, & Lift up my Eye & hand to the Lord, desiring the Lord to guide them in his Counciell, and wis-dome in their Undertakings, & they all tooke of their hatts, (for the Power did Reach them). So I put on my hatt & said farewell frends."

Roger Longworth was born about 1630 near Bolton, in Lancashire, England, and in mature life traveled much in the ministry. He died 6 mo. 7, 1687 (O. S.) in Bucks County, Pennsylvania.—See The Friend (Phila.), 27 (1854): 148.
Continental Congress: Frequently in recent years we have sent transcripts or photostats of letters in the Roberts Autograph Collection to Dr. Edmund C. Burnett, who is editing a series of important historical volumes containing the letters of members of the Continental Congress. (Our Quaker manuscripts are housed with the Roberts Collection in the vaults of Roberts Hall.) Dr. Burnett is working under the auspices of the Department of Historical Research of the Carnegie Institution, Washington, D. C.

Indexing: Books, manuscripts, and indexes, but the greatest of these is indexes! Historical sources, be they never so vast, are almost inaccessible unless indexed. The job that never ends for the Assistant Curator is the indexing job. The office now boasts more than sixty thousand cards in its Quaker indexes, which are entirely separate from the card catalogue of books in the general library. The work is monotonous and tiring but pays good dividends when inquiries come. It also wins an occasional word of appreciation that helps. Here is one from an American scholar in Oxford, Miss Anne Gary. She has used our Quakeriana index formerly, and is soon returning to the United States. She writes: "I shall stop to consult again that wonderful index. It is still the best I have ever seen."

Inquiries: The number of requests for historical information increases. Here at random are some of the places to which we have recently sent information or transcripts of documents: Yale, Harvard, Oxford, Kentucky, Ohio, Yorkshire (England), Georgia, Ontario (Canada), New York University, Illinois, Rhode Island, Northwestern University, Carnegie Institution (Wash.), Indiana, Bucknell University, North Carolina, Friends' House (London), Chicago, Hebrew and Jewish Tribune (N. Y.), University of Chicago, Oklahoma, Library of Congress; also to many localities in Pennsylvania and adjoining states.

Binding: Nearly one hundred old and valuable Quaker pamphlets that have long lain unbound in the library now stand in neat array on the shelves, snugly bound in durable suits
of plain Quaker gray. This good work was accomplished during the past year through the generosity of a dear Friend, of Philadelphia. Perhaps another Friend of like concern will one day provide a permanent fund for binding and re-binding Quaker books.

_Haddon-Estaugh-Hopkins Papers:_ A large and very valuable collection of papers described by the above title has recently come into the possession of Haverford College by the hand of Rebecca Nicholson Taylor and by consent of the principal heirs of the late Sarah Nicholson, of Haddonfield, New Jersey. The history of these papers, from the time of Elizabeth Haddon Estaugh, was briefly sketched in the _Bulletin of Friends' Historical Association_, Volume 19, page 97. A fuller description of these important accessions will appear later in these columns.

_Specials:_ A number of special gifts received recently must be held over for mention in the next issue of _Quakeriana Notes_. They are too many for adequate presentation in this number, and too precious for summary treatment.

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**RECENT ACCESSIONS**

(Note: We include in the Haverford Quaker Collections general and local histories of Pennsylvania, New Jersey, and Delaware, and of other states in which there were important Quaker settlements.)


An important, scholarly study, with much about the coming of Norwegian Quakers to the United States.

_Brayshaw, A. Neave. _The Personality of George Fox._ London, 1933.

A small book of large importance. A ripened study of the character and message of George Fox, with fresh light from hitherto little known or little used sources.


A powerful presentation of the present economic problem of the world. The author would avoid a revolution by violence, as in Russia, but would have a rational revolution "by consent." One can say of this Swarthmore Lecture, as J. Henry Bartlett said of last year's, that it takes its full place in "the apostolic succession" of the series.
Christian and Brotherly Advices given forth by the Yearly Meetings in London; alphabetically digested under proper Heads. (Transcribed 1769.)

A grand old manuscript volume, bound in old parchment, with the ancient testimonies beginning 1672 grouped under fifty-five topical headings. This "digested" form of the early discipline was first put out about 1749, and added to from year to year thereafter as new testimonies were given forth. (See Smith, Catalogue of Friends' Books, 1: 714, for "Contents" of the issue of 1749.) The above volume was purchased in London on the William H. Jenks Fund. The Haverford Quaker Collections contain a similar "digested" Discipline of New England Yearly Meeting (manuscript) of about 1760, and of Philadelphia Yearly Meeting about 1763. For "Contents" of latter see Smith, Catalogue, 1: 762.


A recent addition to the large collection of "Memorials" at Haverford. A combined index of these memorials is now well advanced.


This is stylistic history. Lights and shadows stand out and dramatic effect is well sustained—even at the cost of some muck-raking. The most interesting biography of William Penn.


With a brief chapter on early Friends at Shelter Island.


A beautifully illustrated book, already rare, about a section of eastern Maryland rich in Quaker history.


A remarkable piece of local Quaker history, based on a long study of original documents. Type-litho printed. Only sixty-five copies in the edition, beautifully bound and autographed by the author.


A brief, pointed account in French of George Fox and his Message. [8]
Mystical gleanings, in French, from George Fox, Thomas à Kempis, Mme. Guyon, and others.

A brief statement in French of the principles and practices of Friends.

The author sets forth sympathetically the Quaker influences in the life of William Bartram, the great Philadelphia botanist, son of John Bartram.

An abridgment of the Journal in pocket-size volumes. Phrase and spelling are modernized. A good edition to hand to inquirers.

Reprint of an address before Middle States Association of History Teachers. A brief biographical sketch and a worthy appreciation of the founder of Pennsylvania.

A valuable contribution by the Librarian of the Germantown Historical Society telling the story of historic Germantown during its two hundred and fifty years.

A penetrating and stirring address by our late Friend, delivered at the close of Philadelphia Yearly Meeting, 1932.

The first of the new series of "William Penn Lectures," sponsored jointly by Young Friends and by the Religious Education Committee, to be delivered alternately at Arch Street and Race Street meetings annually during Yearly Meeting week.

A story of William Penn for boys and girls to read and play.

A veritable saga of the Osage Indians, based upon a journal left by Laban J. Miles, a relative of Herbert Hoover, and long identified with Friends' work among the Indians of Oklahoma. The author is himself of Osage blood, with a degree from the University of Okla-
homa and another from Oxford. His story is told in a distinguished prose style, displaying a remarkable vividness of sight, sound and color. One prominent reviewer states that this book alone guarantees national prominence to its author.

Mollineux, Henry. *Popery exposed by its own Authors, and two Romish Champions Checked for their hot and rash Onsets and Attempts against the People called Quakers.* London, 1718. Pp. 224.

An old work, long desired, secured in England.


A beautifully made volume with a map and illustrations that make the Penn country real, even at a distance. There is a chapter on "The Quakers" by Samuel Graveson, and one on "Pennsylvania" by George Morgan.

*Pennsylvania Yearly Meeting of Progressive Friends (Longwood), Proceedings, 1868 and 1875.*

A quest of many years ended by completing the file of these *Proceedings* from 1853 to 1905. Publication ceased after the latter date. The complete file is now on the shelves, newly bound in four stout volumes.


One of the real contributions of recent years—new material, gathered by painstaking research, and splendidly presented.


A valuable addition to Penn biographies, especially useful for reference because it includes data on all the prominent members of the Penn family.


With brief references to the relations of Friends with the American Indians.


The beautiful pageant play given at the commemoration of the 250th anniversary of the arrival of William Penn in America.


A good brief biography, containing also an "Estimate" by R. W. Kelsey, and selections from Penn's writings by Stanley R. Yarnall.
ANNALS OF HAVERFORD, 1833-1837

(A priceless treasure came recently to the archives of Haverford College. It was a small manuscript volume of the above title, covering the first four years of the life of the college—or of "Haverford School" as the institution was then called. This contemporary account was prepared by a committee of students of that early day. Probably Joseph Walton (1817-1898) was the leader in the enterprise as he is referred to in another contemporary document as the "Annalist." He was later a teacher at Westtown School, editor of "The Friend," Clerk of Philadelphia Yearly Meeting, and author of several books, chiefly on Quaker history. The "Annals of Haverford," prepared a century ago, was returned to the College in 1926 by the hand of Miss Hannah Fox, of Clarion County, Pennsylvania, a descendant of one of its compilers).

Excerpts from the Annals

This present Institution opened on the 28th of 10th mo. 1833 with the number of 20 scholars, at which time several of the parents of the children attended, together with the managers. The greater part of the day was spent in inspecting the arrangements in and around the establishment, and general satisfaction was expressed by the party.
A number of the students, wandered to a neighboring mill pond, and were pleased to find it, to be of sufficient size to afford in winter, the pleasure of skating, an amusement to which boys are so partial. Towards the close of the day, most of the company retired, leaving those who were to remain at the Institution to their own reflections.

After a period of five or six weeks from the opening of the school, the lecture room was completed, a collection of apparatus, part of which was imported, was obtained, and the lectures commenced. They are delivered on the following subjects—namely History, Geology, Chemistry and Natural Philosophy, and are of a nature calculated to excite the attention and awaken a desire for further information in the various branches of knowledge....

As an encouragement to proper behaviour, and also to exertion in the studies, those who performed their duty well were allowed the liberty of spending an hour in recreation, which if negligent and remiss in their studies they would otherwise spend in the school room....

Before the opening of the Institution, it was proposed to have a collection of objects of Natural History, in order both to interest the Students and create a desire for inspecting the works of Nature, and making their different observations upon the animal creation. In accordance with this view a number of specimens of ornithology were procured, and sent from Philada. as a commencement of a Museum. A number of minerals were also sent by David Thomas of New York State, and a collection supposed to be worth —— were received as a donation from Beulah Sansom of Philada. together with several specimens of ancient architecture from Italy. In order to be accessible to the view of the students, a case was prepared for them in the parlour, in which a part were soon arranged. In another case in the same apartment the volumes constituting the library were placed, which at first amounted to more than 700. At present there are but few volumes of Natural History, Travels, and works of that nature, but it is intended to procure them ere long. Several donations have been made to the library of old and scarce writings of Friends....

The general disposition of the students was good, and there were but few occasions for reproof from the instructors. The prohibition both of vocal and instrumental music seemed at first unnecessary to those who had previously been accustomed to it, but as it was the particular desire of the managers that no music should be introduced into the school it was almost, if not entirely omitted. Many members of our Society are very partial to music and even allow it in their private dwellings, contrary to the general tenets of Friends in this particular, but as the slightest permission of music would perhaps lead on to greater it was thought best by the managers to prohibit it entirely....

Owing to the new situation of the building, the amusements of the Students out of doors were but few. The principle were the common
plays of ball, and as the cold weather advanced, sliding down a hill not far from the house, became the favourite pastime. The winter being in the first part mild, the students had not the pleasure of skating till 1834.

The next engagement of the students was the formation of a debating society which was continued for several weeks, but, not meeting with the approbation of the Superintendent & Teachers was abandoned, and a new society took its place. The objects of the latter, at the present time are not fully ascertained nor are its inferior officers appointed. The general object however will be the promotion of literature and science by several different methods, and in time it will no doubt be an interesting and useful establishment.

Lectures were commenced on Natural Philosophy, History, Chemistry and Geology. On Philosophy during one evening in each week by John Gummere, and one evening during the week to each of the other subjects by Daniel B. Smith. All of them are highly interesting, and instructive comprising excellent matter, cloathed in beautiful language, and altogether worthy of the distinguished individuals who deliver them.

Toward the end of the year of 1833, several of the students suggested the plan of having an entertainment on Christmas eve, a time which is generally set apart for enjoyment, among so many classes of society, and which has been perpetuated from the miraculous event which is thereby preserved in remembrance. Influenced by the recollection of former scenes of pleasure and happenings both at their own homes and also at other seminaries, a number of the students made a request to the Superintendent for permission to have an entertainment conducted by themselves in the name of all the others. After some consideration on his part, the request of the scholars was refused on the plea, that the observance of such ceremonies was not in unison with the doctrines of the Society of Friends, and therefore was not admissible in an institution founded by any of its members. At the same time however the promise was held out of having the proposed entertainment deferred until the first evening of 1834, when the students would be allowed the liberty of making their own arrangements. The thought of having the privilege on Christmas eve, was consequently abandoned, and all looked forward with the buoyancy of youthful spirits to their anticipations being realized of having full scope for enjoyment on the wished-for day. Meantime the students who had taken the weight of the concern upon themselves, and which though seemingly of small importance, yet exercised the logical powers of each individual to an extraordinary extent met a few evenings before the close of the year, and collected the necessary sum amounting to $10\frac{1}{4}$; the number of students then amounting to 29. Two individuals also each contributed $1.00, and one of them kindly offered his services in the purchase of the necessary articles. It afforded much satisfaction
to the students to observe that their proceedings were looked upon with favourable eyes, and that in the subscription great unanimity of sentiment prevailed.

The articles sent for, soon arrived, and were conveyed to an appropriate place to be safely preserved until the appointed day. On the evening of the same day the students were all collected in the parlour, for the purpose of ascertaining the arrangements of the table. Previously to this the committee had had several long and severe discussions upon the best plan, and were finally more divided in sentiment than they were before their long reasonings. Being so much opposed to each other in opinion, the subject was mentioned to the Superintendent, who, upon considering it declared his opinion that it was best to arrange the provisions by apportioning them to the students, suum cuique. This plan although not entirely agreeable to the committee, yet was received by them favourably, and it was decided that the articles should be so arranged. They were however left at liberty to pursue their own plans, and had several meetings on the subject which were quite ineffectual in producing an unanimity of sentiment.

After a severe logomachy, they retired to the parlour where the aforesaid plan was proposed to the rest of the students among whom the same diversity of sentiment was found to prevail. The different plans were put to vote, and several final decisions made. It was proposed among other things, to have two tables furnished instead of one, in order that each party might be satisfied but this not meeting with the approbation of the Superintendent, it was resolved to have the plan proposed by him put into operation, namely that each student should have his portion set apart for him. This was carried by a majority of ten. The committee were anxious that the first entertainment should be carried on, in a gentlemanly and becoming manner, and that the best plan should be fixed upon, inasmuch as it would be a precedent for all future entertainments. All of them preferred a course different from that resolved upon, so different from the usual method on such occasions, and which seemed of a nature rather inclined to the distribution of food among domestic animals than the social enjoyment of intellectual beings.

Not long after the foregoing decision, the following plan was proposed by D. B. Smith; that the dried fruit should be placed upon the table in the first place, and that the cakes and candies should be reserved as a second course to be served to the company by the committee who took upon themselves the office of waiters. This proposal was received with great approbation and immediately decided upon, notwithstanding the previous adoption of an entirely different plan. The important question being thus settled it only remained for the committee to make the various preparations for the entertainment. Liberty being allowed the boys of spending the afternoon of New Year's day in recreation, sufficient time was afforded for arranging the different articles in the most suitable manner. The committee
used their best endeavours to do so, and had afterwards the satisfaction of observing that the students were at once pleased and gratified with the arrangements.

At length we closed the vain dispute
Of fixing all the cake and fruit,
To please the sense and charm the eye
The general taste to gratify
The whole arrangement we confess
Entirely formed by D. B. S.

During the first winter, the pleasure grounds of the boys included a sufficiently extended field before the house, and a smaller piece of ground in the rear, with a small piece of woods. These last are now in a state of clearance from underwood, and are expected to be kept clean, divided into walks, and planted with shrubbery; and when finished will be a great enhancement to the value of the place. . . .

This Institution will no doubt in future years appear more pleasant and attractive than to those who there first commenced their course. Many conveniences will be attached to it which will not only improve the general appearance, but be as so many places of recreation and amusement to those who shall hereafter reside here in the capacity of students.

After vacation we were still obliged in Autumn of 1834 to submit to the inconvenience of the old meeting house for a few weeks, but were cheered with the prospect of soon assembling in the new one. Accordingly on First day, the 23rd of the 11th mo. 1834, the first meeting was held there, & we find it a very comfortable house. A foot bridge was commenced across the railroad on the 1st of the 1st mo. 1835 which when completed will obviate the necessity of going round.

The ball alley was erected soon after the commencement of the present session, and also several horizontal bars. About this time a new game was introduced among the students, called Cricket. The School was shortly after divided into several clubs or associations, each of which was provided with the necessary instruments for playing the game. . . .

[Spring of 1837]. Lindley Murray delivered an address by appointment, before the Loganian Society at its last meeting. The subject was Greece. After hearing the speaker, general satisfaction was expressed. The examination was tolerably well attended especially on the last day. About 70 persons were then present who witnessed with pleasure the readiness with which the Senior class answered questions on Dymond's essays on Morality. The school then broke up for the vacation.

(End of the "Annals.")

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Editorial Notes

The Editor wishes to thank those who were so patient as to read the first number of Quakeriana Notes, and so generous as to commend the new venture. The chief purpose of the publication is to make the Haverford Quaker Collections better known and more available to those interested. Naturally we are not equipped to do detailed research for the general public. Yet we can often give information about Quaker books or prominent Friends. Sometimes, through our indexes, we can supply specific information. At least we can suggest procedure for securing the desired information.

William T. Elkinton: In the first issue of Quakeriana Notes reference was made to generous help for our Quaker Collections received from "a dear Friend, of Philadelphia." We may now state that the person referred to was our late dear Friend, William T. Elkinton. Since his decease we have used the balance of his gift for binding some rare old Quaker pamphlets, which will be an appropriate and permanent memorial to one of his many Friendly concerns.

Norman Penney: As the months pass we feel more and more the loss of Norman Penney, who passed away last autumn.
in England. Just back of the editorial desk at Haverford there are more than forty typed indexes of unindexed Quaker books. These were compiled by Norman Penney from time to time in recent years, and sent over to us in holograph. We have made typed copies of them for our library, and sent carbon copies to Friends Library, London. Norman Penney’s work of this kind and his painstaking editorial labors were so great and so useful that scholars will be in his debt for generations to come.

George Fox’s Library: Many readers of Quakeriana Notes know about the work of Doctor Henry J. Cadbury in identifying recently some of the formerly unidentified items in the list of books in George Fox’s private library. (See Journal of Friends Hist. Soc., London, 29: 63-71, and 30: 9-19.) One of the most interesting discoveries was a copy of Francis Howgill’s Some of the Misteries of Gods Kingdome, London, 1658. This pamphlet, with the initials Gff. written on the title page, is in the Jenks Collection at Haverford College. Henry Cadbury’s work of identifying this title in America and more than twenty others in London was as arduous and critical a piece of research as one often sees.

Anti-Slavery: Dr. Thomas E. Drake, of Yale University, continues his studies on the relation of Friends to the anti-slavery movement, and is working toward the early publication of his book, Northern Quakers and Slavery. He has recently discovered a manuscript by Cadwalader Morgan, of “Meirion.” This manuscript shows that the author contributed one of the “several papers” addressed to Philadelphia Yearly Meeting, that led to the important anti-slavery minute of 1696.

Dr. Drake has recently corrected a strange error, made by another historian, to the effect that George Fox was a slaveholder. The correction was published in The Journal of the Friends Historical Society (London), 30 (1933): 27.

James Logan: Joseph E. Johnson, of Whitford, Chester County, Pennsylvania, is gathering materials on the life of James Logan, for the purpose of writing a biography as a doctoral dissertation. He has recently surveyed the Logan materials in the Haverford Collections, and has been a help
in distinguishing between originals and copies in some of our Logan manuscripts. It will be a great contribution to the history of early Pennsylvania to have a thorough-going biographical account of William Penn's great friend and helper. Mr. Johnson would be glad to hear from any interested persons who may have manuscript materials bearing upon the life and work of James Logan.

*List of Quaker Records:* Some readers may be interested to know that we have at Haverford College a well supplemented copy of Morgan Bunting's "List of Records," first published in 1906 by the Representative Committee of Race Street Yearly Meeting. It has been supplemented by the addition of various records added to the central collection now maintained at Swarthmore College; also by the marginal listing of the Orthodox records preserved at 302 Arch Street. The Curator is thus enabled to answer questions as to the location of various manuscript records of both Yearly Meetings. Similar information may be had from Professor J. Russell Hayes at Swarthmore College.

*Quakeriana at Yale:* A pleasant coöperation has been established with the library of Yale University, through Charles E. Rush, Associate Librarian, who is a Friend. Mr. Rush is making a serious effort to build up a satisfying collection of Quakeriana at Yale University. The library already has a good collection of books dealing with the Society of Friends, including a few rarities. At the present time there are at least three graduate students at Yale preparing dissertations concerning the history of Friends.

*Quakeriana Needs:* One of the aims of Haverford College at the opening of its second century is to make its Quaker Collections more useful and more used. A steady stream of constructive historical writing should issue from the Quaker alcoves of the library. Those wishing to aid this cause with gifts or bequests may be interested in the following suggestions:

Fifty thousand dollars for the building and equipment of a Quakeriana section in the proposed new library.

Fifty thousand dollars for the upkeep and administration of the above.
Ten thousand dollars for endowment to provide funds for
the purchase or binding of Quaker books and periodicals.
Two hundred dollars for purchases during the coming year.
Fifty dollars for binding during the coming year.
Twenty-five dollars for an important piece of indexing away
from Haverford.
The above suggestions do not exhaust the inventive resources
of the Curator’s office. Further opportunities will be opened
on request.

As this copy goes to the printer an emergency has arisen
through the exigencies of the present financial situation. A fund
of $100 for purchases, binding, and other miscellaneous ex-
penses during the balance of the current year, has been can-
celled. This loss creates a real crisis in the Quakeriana work.

Recent Acquisitions

John Hoskins: A deeply appreciated gift recently received
from Ellen W. Longstreth is an original commission, signed
and sealed by William Penn, appointing John Hoskins to the
position of High Sheriff of Chester County, Pennsylvania,
3d mo. 30, 1701. The Sheriff is “to Seize and Apprehend &
in Safe Custody to keep all Persons offend[g] against the Peace
of the King and the Laws of this Government.”

John Hoskins is connected with the ancestral line of Ellen W.
(Pearsall) Longstreth, and this gift is a fitting continuation of
the Pearsall interest that provided the Haverford College
Library with its first books. (See Quakeriana Notes, No. 1,
p. 2.)

John G. Hoskins: Another valued gift from Ellen W.
Longstreth is The Holy Bible, published in 1831 by The Bible
Association of Friends in America (founded 1829). This par-
ticular copy, in two volumes, was specially and beautifully
bound as a presentation copy for John G. Hoskins, and contains
the following inscription:

“Presented by the Bible Association of Friends in
America, to John G. Hoskins as an acknowledgement of
his valuable and disinterested services in copying the whole of the marginal notes and references for their Royal Octavo Bible, and subsequently reading the proof sheets of the Stereotype plates comparing the text with that of the celebrated Oxford Edition of 1813.”

**Haverford Centenary Records:** We have recently received interesting and valuable records of the Haverford Centenary. First, there are two volumes of letters, programs, newspaper clippings, etc., which make a very valuable record of the great occasion. Also, there are a number of phonograph records, on which are recorded the principal addresses given on the occasion. It may be an interesting feature of the second centenary occasion to hear the words of wisdom spoken by the leaders of this generation.

**Anti-Slavery Reprint:** Lydia S. Hinchman, of Haverford and Philadelphia, has published (1934) a reprint of a famous anti-slavery tract by Elihu Coleman, of Nantucket, entitled *A Testimony against the Antichristian practice of making Slaves of men.* Elihu Coleman was a minister among Friends, who was born at Nantucket in 1699 and died there in 1789. This tract was published in 1733, and is now very rare. The reprint is on beautiful paper that will last long. The present publisher is generously distributing copies to many libraries, where it will hereafter be available for scholarly use.

**Friends Intelligencer:** Strangely and unfortunately the set of bound volumes of the *Friends Intelligencer* in the Haverford College library has never been complete. We have tried earnestly for many years to secure the several volumes that were lacking. We had some small success in filling up a few incomplete volumes, but the largest single contribution has come recently from Friends Historical Library at Swarthmore College. From that Friendly source, we have now received six volumes, which almost fill the remaining gaps. We still lack the first three volumes, and commend our need to the kind consideration of interested Friends.

**Amsterdam:** The interesting and valuable article on “Quaker Site Seeking in Amsterdam,” by Henry J. Cadbury, as printed
in the *Friends' Quarterly Examiner*, Fourth Month, 1933, has been issued as a separate pamphlet.

**Haddon-Estaugh-Hopkins Papers:** Brief reference was made in the first issue of *Quakeriana Notes* to the above papers, presented to the college by Rebecca Nicholson Taylor by consent of the principal heirs of the late Sarah Nicholson, of Haddonfield, New Jersey.

These papers constitute one of the greatest gifts to the Quaker Collections in recent years, ranking with the Gulielma M. Howland Collection presented some years ago. An entire number of *Quakeriana Notes* would not suffice to give a complete description of the many and varied manuscripts in the Haddon-Estaugh-Hopkins papers. However, some idea of the collection may be conveyed by listing some of the general classifications:

Papers referring especially to the properties and heirs of John Haddon, of London, England, who died in 1724; Identures, Deeds, etc., recording purchases of land in West Jersey and Pennsylvania, from 1676 to 1703; early surveys and maps of lands in Salem and Gloucester Counties; family letters from England, 1731 to 1733; family arrangements regarding Haddon heirs; London Land Company and properties of Thomas Story; John and Elizabeth Haddon's business correspondence, receipts, legal papers, letters from William and Francis Rawle, James Logan, etc.; wills, marriage certificates.

There is also an interesting and valuable group of miscellaneous letters from "Ancient Worthies," including Mary Swett, Rebecca Jones, Robert Jordan, William Savery, and others.

Not the least valuable part of the collection is a Foreword by Rebecca N. Taylor, giving a short biographical sketch of Elizabeth Haddon and a survey of the collection. Some of the first historical fruits of the papers were the articles by Rebecca Nicholson Taylor published in the *Bulletin of Friends' Historical Association*, Volumes 19, 20 and 21.

Haverford College wishes now to thank publicly the heirs of the late Sarah Nicholson, with special reference to Rebecca N. Taylor, for the gift of the Haddon-Estaugh-Hopkins papers.
ANOTHER JOURNAL OF EARLY HAVERFORD
1837-1839

Introduction: In Quakeriana Notes, No. 1, were printed some excerpts from the Annals of Haverford, 1833-1837. By a strange but generous turn of fortune we have recently secured a photostatic copy of a supplementary account covering the period 1837-1839. Together these two accounts present the first six years of Haverford as seen through the eyes of students.

The latter account is in the form of a Diary kept by William Canby while he was a student at Haverford School. William Canby was born at Wilmington, Delaware, 4 mo. 11, 1822, and died there 1 mo. 15, 1897. He was a son of James and Elizabeth Roberts Canby, and he married, in 1846, Ann Tatnall. His vocation was farming.

The original Diary is in the possession of the author's grandson, Henry S. Canby, Editor of the Saturday Review of Literature, New York City. It was courteously loaned to Haverford College, for photostating, through the kind offices of that faithful servant and well-famed alumnus of Haverford, Christopher Morley.

Those who read the former Annals smiled no doubt at the seriousness of the author or authors. They may smile also at the following, but not for the same reason. William Canby's Diary is in lighter vein.

Excerpts from the Diary

(11 mo. 1st, 1837) Beautiful day for the first of the winter. The four or five days past have been raw and cold, making considerable ice every night. Cousin E. Tatnall was here yesterday, brought me two letters and a watch.

(11 mo. 9th, 1837) Attended Monthly meeting in the morn'g. D. B. Smith delivered a lecture to day on the Human structure—there is a skeleton belongs to the school; it is the remains of a poor Frenchman, and was obtained in Paris, at a cost of $40—it is fixed with springs, and is a beautiful thing, in its way.

(11 mo. 14th, 1837) It [the snow] came so unexpected, the boys had no ropes for their sleds—they stole the clothes line and John G—[Gummere] made a great fuss, and some of them had to own up. The sun set clear, and this even'g there is a beautiful Aurora Borealis—N. Mendenhall, Tatnall & myself went up in the Cupola to look at it, the reflection on the snow was a deep crimson color, and was beautiful.

(11 mo. 18th, 1837) Isaac Collins brought out to day a great many copies of the south view of Haverford—after two hundred are sold the profits are to go to the Loganian Society.
(11 mo. 21st, 1837) I received a letter from my friend W. G. Kinsey. We had a great time this evening about riding the boys on rails—those opposed to it, called a meeting, and gave themselves the name of “anti-railers”—I do not know how it will end.

(12 mo. 4th, 1837) Logianian Society met this evening and we had a very warm debate—subject, “which has the strongest reasoning faculties, man or woman”—decided barely in favor of man.

(12 mo. 15th, 1837) Clear and cold, ther. 16°. D. B. Smith and J. Gummere have been in the city to day. About the middle of the afternoon we went to Kellys dam and had a fine time 'til evening. S. Gummere delivered a very interesting lecture this even'g “On the velocity of bodies descending inclined planes.” Hot cakes for supper—went fine after skating.

(12 mo. 16th, 1837) Soon clouded over with the appearance of snow. Being Saturday we spent all the afternoon at Kellys. Several ladies of the family, with Miss M. Gummere (from Burlington, a beautiful girl) went with us. We had a splendid time, but like to have had a row with the village loafers. John (Bull) Fuller knocked half a dozen of them down. Snowing fast this evening.

(12 mo. 25th, 1837) We passed Christmas morn'g sledding. A good many of the boys relations out—among the rest Bill Corse & C. Needles. We had lots of Turkeys for dinner, with apple sauce—preserved Apple tarts for dessert. I eat so much, I could not study this afternoon.

(12 mo. 26th, 1837) We had three distinguished visitors here to day—One a Professor from Oxford College, England, Professor Rogers, and the name of the other one, I do not remember. Clement Biddle brought them out, they were delighted with our Green house and promised to send us specimens of different kinds of plants as well as seeds.

(1 mo. 1st, 1838) Cleared off this morning, and continued to be a fine New Years day. Ned Tatnall left us about 10 o'clock, which made us feel quite low spirited. W. T. and myself took a round together until noon. The Logianian Soc'y met this evening—subject of debate—“Can Greece be considered with Rome in her Moral greatness,” decided in the affirmative, Moderator D. B. S.—jury R. Wistar, F. Collins, I. Clapp, A. Long and W. Haines. Our New Years dinner was Corn beef and cabbage.

(1 mo. 22nd, 1838) We had a great excitement to day—we went to Kelleys dam to skate, but finding the ice not safe, we returned to our own dam. I was about the first on the ice, found it cracked very much under me, but went on skating—directly the whole thing gave way, and we were all precipitated into the water at once—some entirely over their heads. We had a great struggle for our lives; I was pulled out by M. W. Allen, and all finally got safely on shore. We had toast for tea, which was very nice after our ducking.
(1 mo. 28th, 1838) Partly clear—violent wind all day, much colder. Attended meeting this morning. D. B. S. lectured on Moral Philosophy this afternoon.

(1 mo. 29th, 1838) Clear, windy & cold. Loganian met this evening—we had a lively debate as follows—"Is the Newspaper press, of the present day, beneficial or hurtful"—decided in the affirmative.

(2 mo. 4th, 1838) Very cold, and the appearance of snow; the boys complained of the cold, more than they have heretofore, this winter. Attended meeting this morn'g. D. B. S. delivered two lectures on Moral Philosophy this afternoon. We had great fun after lecture—held Monthly Meeting. J. H. Morris (fat Beck) was clerk and D. O. S. and I were assistants. Beck preached after the manner of Alex't. Durkin—"Oh, Oh—restraining, constraining and regenerating influence—Oh Oh."

(2 mo. 15th, 1838) Some snow fell in the night, continued to snow this morning very fast, and occasionally the rest of the day. Attended meeting—Mary Ann Lloyd gave us an excellent sermon and appeared in supplication. Master D. B. S. delivered a lecture on Anatomy.

(2 mo. 26th, 1838) Fine day. Received interesting letters from Bob and Kinsey. Loganian met, had a fine debate. Sam'l. R. Gummere moderator—Question—Whether the "Indians" or "Blacks" have suffered most from the "Whites"—decided for the latter. Opened by L. Balderson and W. Haines.

(3 mo. 10th, 1838) Fine day, but very muddy. J. H. M., D. O. S., J. M. H. and myself, had some fine sport this evening—we started off directly after tea, and went down the Rail Road, about three miles, to an Oyster House, and put away about 100 oysters. The way it happened, we were down to see our car come in, and there was a pair of Rail-Road wheels over in the field, and Off bet us a supper, we could not get them on the track—which we succeeded in doing, but got covered with mud.

(3 mo. 14th, 1838) Cloudy this afternoon, and quite cool. J. M. H., J. H. M., D. O. S. & myself were in my chamber "cutting up"—and as it happened the "Council" were meeting in Dennis' room below—directly there was a pushing & Knocking at the door—I sung out, hold on—and I pulled the chair away, and in walked the "old man," with his face about two feet long—J. H. M. was under the bed, Joe was down at the side of another, and Off was behind the wardrobe. All were caught but Josli, who (as I said) was under the bed—I dont know what will be the result.

(3 mo. 15th, 1838) Cloudy and dull the early part of the day. Attended meeting. Alex. Durkin & William Baily were present—the latter (a stranger) gave us a beautiful sermon, spoke 22 minutes. D. B. S. delivered his lecture on Anatomy this even'g.

(3 mo. 16th, 1838) We had quite an excitement to day—"Old John" had repeatedly told us, that if we did not come to the dinner table more quietly, he would make us return to the lecture room—so to day
he tried his new plan: we had not been in there long when all hands
began to shuffle their feet—the "old man" sprang off his seat, and
said—"every boy that had any hand in that noise, stand up" nobody
rose—he got very angry, brought his fist to the table, and repeated it
again, still no one rose—"Edward Cowperthwait come here," now boys
I will give you one more chance—stand up or I will send for the
other teachers, and we will have a general examination—nobody rose,
as before—Edward, go and tell the other Teachers, to come over as
soon as they can—pretty soon in comes "Cataline" and "little Sammy,"
and they went accordingly to examining us, and out of the whole
number, they got but three boys to confess—Frank Collins, Joe Howell
and [name not given, perhaps the author]. I never saw the "old
man" as mad before.

(3 mo. 26th, 1838) Fine clear day. The Loganian met this evening.
It was the regular time for Debate—but the question of the new Green
House occupied nearly the whole evening; the great difficulty being
where the money was to come from. Some thought Philadelphia was
able to furnish it, but D. B. S. thought the committee would have to
go to some of the other rich cities, "like New Bedford and Wilmington"
—this rather made me smile.

(3 mo. 30th, 1838) We heard to day that Joseph John Gurney
would be at our meeting next 1st day.

(3 mo. 31st, 1838) Joseph John arrived to day, in company with
B. Wistar, and gave us a sermon before we went to bed.

(4 mo. 1st, 1838) Heavy rain during meeting time. Joseph John
attracted a great many people to our meeting to day—the partitions
were up, and the old place looked well. He appeared in supplication,
and then gave us a sermon of an half hours length—both excellent.
Among those present were Sol Conrad (an old West Town school
mate), C. Sharpless, Frank Collins and Lloyd Smith. He preached
to us again after D. B. S.' lecture this afternoon. In the evening we
had a meeting in the lecture room, many of the neighbors and all the
working men & women about the premises, were present—after prayer,
he gave us a sermon of one hours length—making in all three sermons
and two prayers, during the day, and evening. The boys were very
much pleased with him, they followed him all over the grounds, and
he told us many anecdotes.

(11 mo. 10th, 1838) Fine day, ther. at 7 o'clock 23°, ice in some
places two inches thick. W. T. and self took a walk down the Rail
Road, met our car, and rode back. Dick Davis just arrived, brought
word of an accident three miles below—Locomotive ran into the night-
line, killed one of the horses and broke the car to pieces. J. Griscom
it is thought has his knee broken, I. Davis his shoulder hurt, and all
the rest of the passengers more or less injured—they are certainly
very careless on this road.

(11 mo. 15th, 1838) "Old John" had Bob Murray, J. H. Morris,
E. B. Edwards, J. M. Hollingehead, W. Tatnall and self up in the
Library, having found a little irregularity connected with Brandy punch—one of our company told him that we did not like it, after making it, and threw the most of it away. After lecturing us some time, he said "Oh, Oh, boys" I hope you may never do the like again, and considering the palliating circumstances, I will pass this by, and say no more about it—he is a pretty clever old man, sometimes.

(11 mo. 16th, 1838) Last evening a few of us got together (J. M. Hollingshead, W. Trotter, E. Cowperthwait, Anthony Kimber & self) and made an agreement to get up early this morning and make some Milk toast. About ½ past 2 o'clock found us in W. Dennis class room, boiling milk & butter & toasting bread—everything was done to suit our palates and about half of the mess eaten, when a thundering force came against the door, the fastening flew off; I sprang to replace it, but alas too late—the powerful Ben Marsh made his appearance before us, and summoned us off to bed—we gathered up our things delibrately and in the course of half an hour we got off to bed. I shall never forget Bens looks—he had just wakened up, his hair stood off in all directions, his face was like a coal of fire; we went on eating—he stood in front of us; at last he said in a very quiet way—"I wish you would make haste and get thro your feast and go to bed." Well this morning the Council of War met between 11 & 12 o'clock, and we had to appear singly before that honorable body. First Joe H., then your humble servant (as meek as Moses) their growls were loud and long, and we dont know yet what our numbers will be on the order list (I will make a note of it, when they are read out) the sentence pronounced is as follows—"confinement from this evening at 5 o'clock, until tomorrow evening"—tomorrow being Saturday, it will go rather hard with us.

When school took in at 2 o'clock, D. B. Smith exposed us publicly (passionate in the extreme). I will repeat some things he said—The Council met this morning, in consequence of a breach of order committed last night, of which you are all aware. If ever such a thing is practised again, the students who are engaged in it, will never have a chance of repeating it, within these walls; a parcel of big babies, making bread & milk at midnight. Then in a loud tone of voice—Joseph M. Hollingshead, Edward Cowperthwait, William Trotter, William Canby and Anthony M. Kimber will remain at their seats (as stated above) and much more, but in too passionate tones to be journallzed in these pages. This has been one of Haverfords big days, and long to be remembered—"thus ends the first chapter."

(12 mo. 17th, 1838) Elizabeth Robinson, a celebrated preacher from England, held meeting for us this morning, and spoke very acceptably for half an hour. We had another meeting in the evening, when she spoke again and also appeared in supplication. Samuel Bettle accompanied her, and spoke in both meetings.

(12 mo. 25th, 1838) "Christmas"; and the only thing to remind us of the day was a good dinner; Turkey, with cranberry tarts for
desert, and I must not omit sausage for breakfast. Harry and Bill Collins were out.

(12 mo. 29th, 1838) Directly after dinner J. M. Hollingshead & J. H. Morris & myself went out of bounds (keeping the Green House in a line between us and the school, until we were out of sight) intending to hire a sleigh for the afternoon—we went to several places but did not succeed—however at the last place we got a sleigh for the evening. We then returned home and washed (it being Saturday night) got supper and as soon as we were through, cloaked ourselves and went over to Possum Town where we found our man and sleigh almost ready. We soon started off down the Turnpike—our first stop was at a singing school where we found plenty of pretty blue-eyed girls. We had a good time, and spent an hour or more there—it was a queer scene. The leader of the evening had a fiddle, another one a base-fiddle, and two young men had flutes, and while they played on these instruments, the ladies sang. As the last wee hours of the night came on, we turned the head of our noble horse homeward, where arrived safe and sound in John Gummere's classroom, found a stove red hot which felt no-ways uncomfortable—thus far all is serene.

(1 mo. 12th, 1839) Morris, Hollingshead and self visited Fair Mount to day—left 25 minutes before 2 o'clock and got back at 9 o'clock—of course this is against the rules, but we like a little of it occasionally. On our journey we saw the first meeting house that William Penn preached in, also Cousin Hannah Georges house.

We spent about an hour at Fair Mount, bought an old woman out of her cakes, and returned, without having once rested on the road. Our visit being a stolen one, of course we had a delightful time—why not.

(2 mo. 10th, 1839) J. M. Hollingshead and self took a smoke this even'g. Isaac Davis seems to have lost all control over the boys, as Superintendent; he is a very different man from John Gummere; at our collections the boys throw shot and corn about the room, and even at friend Davis, who does not seem to notice it much—he is a very kind hearted old man—they put the lamps out, build fires in the school-room, and cheer throughout the building.

(3 mo. 21st, 1839) Ezra Baily, who is an architect from Ohio, visited this school to day—they are about to build one to accommodate 300 boys and girls.

(4 mo. 4th, 1839) Daniel Wheeler was at meeting to day, he is a nice jolly-looking little man; his sermon was quite short.

(4 mo. 5th, 1839) Delightful day. About thirty visitors out. I was examined in History & Philosophy, felt a little excited at first, but got through first rate.

(4 mo. 8th, 1839) We have had very fine weather for the examination. W. Tatnall and I walked some three miles to day, and met Cousin Edward and Edward, Jr. We leave for home to-morrow morning—we feel first rate, this is my last journal—farewell old Haverford, and the Academic shades.
(Note: Limitations of space require the omission of several review notes from this issue.)


This is a well studied, beautifully printed, and generously illustrated life of the Quaker physician and philanthropist, Dr. John C. Lettsom. More than that, it is a moving picture of eighteenth century London and of the rich and poor, great and small, whom the illustrious Doctor knew and served. This volume is an addition to Quaker biography that few Friends will be willing to miss. The present writer cannot omit copying from the title page the familiar but always diverting lines:

When any sick to me apply,
I physics, bleeds and sweats ’em,
If after that they choose to die,
Why Verily!

I. Lettsom.


A very valuable handbook of Biddle genealogy. Beautifully printed and illustrated.

*Centenary of Australian Quakerism, 1832-1932.*

A well done booklet of Quaker history and biography covering one of the most interesting centenaries of present-day Quakerism.


The writings of Ruth Fry are always welcome. This volume pictures simply and clearly the "Quaker faith at work, Quakerism written in lives." It will interest every Friend and serve well as an introduction to Quakerism for inquirers.


This short history, by Dorothy Lloyd Gilbert, is an excellent example of condensed, factual, and yet readable narrative, having a good spice of humor withal. It is the story of New Garden Boarding School,
opened in 1837, and of its offspring, Guilford College, born in 1888. It is a worthy preface to the Guilford centenary to be observed in 1937.

The close connection between Haverford and Guilford from the decade of their founding is emphasized by a galaxy of good names that are today the common possession of both colleges.


This book, a fine contribution to Quaker history, is the welcome fruit of Dr. Hull's long study of Quakerism in Holland. It is well documented, contains a valuable list of Sewel's published writings, and is appropriately bound in Quaker gray. It is announced as Number One of ten "Swarthmore Monographs on Quaker History." The ten proposed titles have chiefly to do with Quakerism in Holland.

Jones, Rufus M. *Haverford College, a History and an Interpretation.* New York, 1933. Pp. 244.

Only for completeness of the record is it necessary to list this book. Readers of *Quakeriana Notes* already know about it. But what could be more appropriate than that one who entered Haverford as a student more than fifty years ago, and who has served on the teaching staff for more than forty years, should be rounding out his teaching career in the centennial year of Haverford, and crowning his great service by writing the centenary history of his Alma Mater.


This book is without question the climax thus far of the autobiography of Rufus Jones. Here we see the ripening of the processes of initial growth that developed the mature product that we have known and loved in the past quarter century. The reviewer will not attempt a review. Before this note gets into print, most readers of it will have read the book. It is the essential chapter in the story of a great life.


A new life of the Quaker poet, the result of much zealous study—yet, we feel, warped in judgment and emphasis.


A well studied and well written history of a college that celebrated its one hundred and fiftieth anniversary in the same year that Haverford College celebrated its centenary. Strangely enough this college, largely Presbyterian in its origins, was named for the Quaker, or near-Quaker, John Dickinson, one of its earliest benefactors.
Mount Street, 1830-1930. An Account of the Society of Friends in Manchester, together with Short Essays on Quaker Life and Thought, written for the Centenary of the Friends’ Meeting House, Mount Street, Manchester. Manchester, 1930.

An interesting collection of papers read at one of the many Quaker centenary occasions of recent times. The booklet includes contributions by A. Neave Brayshaw and by the late John W. Graham.


Some romantic episodes from the history of Reading, Pennsylvania, well selected and charmingly told.


Not Quakeriana, but Pennsylvaniana. A valuable collection of folk songs of the mountaineers of Pennsylvania.


A history of the first English fort west of the Allegheny Mountains, containing also a large amount of general information on the early history of western Pennsylvania.


One more biography of the great Founder floats within our ken, born just a bit late for the recent commemorative occasions. The book is well written. Those who start reading it will not weary of their task. The author writes with real detachment—at times too much. He allows Penn to have been a good man. He is not sure he was great. Some of the greatest historians of modern times could assure him on both points.


Here is a Quaker challenge by one who is well known to many readers of Quakeriana Notes. His book is a strong indictment of the Communist program. His answer to the Communist challenge is the Christian challenge. He holds that the Christian, like his Master, must “come not to destroy but to fulfill.” The Christian will expect “to transform society by the growth of new and better forms of life and by the natural decay of institutions that have served their purpose.”
For this third number of Quakeriana Notes, the Editor, Dr. Rayner W. Kelsey, had done most of the work before the illness which terminated in his death on Tenth Month 29, 1934. His associates have prepared the material for the press to the best of their ability without his expert oversight. It is hoped that future numbers may continue to appear in order that interesting material in our collections may be shared with a larger circle of readers.

William W. Comfort

Quaker Genealogical Data: A truly monumental piece of work is being done in Quaker genealogy under the direction and through the support of Mr. and Mrs. William Wade Hinshaw. This work consists of the copying and arranging of data on Marriages, Births, Deaths and Removals as recorded in Friends' manuscript records all over the United States. The sponsors have had fifteen copyists at work during the past year, and have now covered practically all Monthly Meetings in North Carolina, South Carolina, Georgia, Ohio, and Indiana. About half the work has been completed in Iowa and Kansas,
and a beginning has been made in other states. The resultant mass of material is being put together in two files, one alphabetical and the other chronological, by a trained worker, who is also a Friend, in Washington, D. C.

Two young women Friends, Cleo and Dorothy Thornburg, recent graduates of Earlham College, began in the Ninth Month, 1934, on the records at 302 Arch Street. From there they will go to the Race Street Records at Swarthmore College. After that they will do the scattered records of various meetings that have not sent their papers to the central repositories.

This work may truly be called "monumental" because of the labor and expense involved, and the great usefulness that will attach to the final product for all those who are interested in their Quaker ancestry. There will also be a vast saving during future years in the handling of old Quaker records for genealogical purposes.

Friendly regard and gratitude are due to Mr. and Mrs. William Wade Hinshaw for inaugurating and carrying forward this great work.

Henry J. Cadbury: The removal of Dr. Henry J. Cadbury from Bryn Mawr College to Harvard University means a loss to the Quakeriana interests of Haverford College. In recent times he has been the most active and the most valuable producer in the field of Quaker history. He has been especially helpful in locating some important Quaker titles to fill gaps in the Haverford Collections. Fortunately the mail service is good between Harvard and Haverford. We hope he will continue to be an "Associate Curator," in absentia.

A Preconceived Haverford College: This interesting note has come recently from Henry J. Cadbury: "I have to report reading lately in an English Friend's Journal written in 1806 and published at York in 1811 a reference to Haverford College. Since Haverford College was not founded until 1833 and no college preceded it, or other institution at Haverford, Pennsylvania, or Haverford West, Wales, it looks like a prophetic note a quarter century in advance.

"I think the author means Harvard College, but being more familiar with Haverford as a name (probably pronounced as
two syllables) misspells it. The reference is: Robert Sutcliff, *Travels in North America in 1804, 1805, and 1806*. York, 1811, p. 135: ‘11th Month, 22d. Here [Brotherton, N. Y.] I met with a little poem on an Indian boy, who was sent to Haverford College for his education.’ In the poem:

‘To Ha’rford’s Hall, o’er wastes of snow
‘They sent their tawny-coloured boy.’”

*Theses on Quaker History:* How many Ph.D. theses can be quarried out of Quaker History? A great historian once said to the Editor that a Ph.D. thesis must have real dimension. That would mean length, breadth, and depth. For length let us say that the topic would cover a considerable period of time. For breadth it must affect a considerable social group. For depth the effect must be deep and lasting.

Thomas Drake’s thesis on “Northern Friends and Slavery” has the required dimensions. So does any thorough-going biography of a great Quaker leader. We know of one thesis in the Quaker field that we think lacks dimension, but we believe there is still room for some industrious quarrymen.

Arthur J. Mekeel, who is this year giving two courses in American History at Haverford College, is in the field for a thesis. His subject will be “Friends in American Politics,” or something to that effect. If the multifarious threads of the political activities of Friends can be brought together and woven into a pattern, the result should be a real contribution to American History. We believe that Arthur Mekeel has the ability and the will to do this piece of work.

*The Quaker Index:* Shortly before his death the late Dr. Norman Penney sent us a valuable and lengthy index of Quaker materials in the *Pennsylvania Magazine of History and Biography*, which on many occasions since has been a present help in time of need. The Assistant Curator has now finished the rather long task of copying all the entries on cards, which have taken their appointed places in our general index of Quakeriana. A similar index by Norman Penney of Comly’s *Friends’ Miscellany*, is receiving the same treatment.
All persons interested in Quaker history and biography are welcome to the use of our general "Quaker Index" in Roberts Hall.

*Friends' Review*: A few weeks ago we were happy to send to the Divinity Library of the University of Chicago a goodly shipment of our duplicate copies of the old *Friends' Review*. That library still lacks scattering numbers, vols. 31-48, to complete its files. Will kindly disposed Friends please investigate their attic possibilities in this cause? In the same quest remember old copies of the *Christian Worker*, vols. 3-7, 13, 14, 18, for Haverford College.

*Thomas Maule*: A very interesting and quaint tract in the Haverford Collections is *An Abstract of a Letter to Cotton Mather of Boston in New-England*, by Thomas Maule. It was printed in 1701 and is a very rare pamphlet. We have had two calls for it recently by students of the period, and have allowed the New York Public Library to make a photostatic copy of the entire tract.

It is in the best tradition of "Christian controversy" of the time. It contains a rare variety of telling epithets, such as were exchanged with the utmost unction in those days. At the end the author breaks into verse and admonishes his adversary as follows:

"But if resolved not with the Truth to dwell;
   Thou must take part with them that go to Hell."

In like spirit some former owner of the tract has written on the title page, "For the Servis of truth against the Lyes of the old adversary."

We have also in the library a "Genealogy of the Maule family, with a brief Account of Thomas Maule, of Salem, Massachusetts, the Ancestor of the Family in the United States."

*Swarthmore College Collections*: The Quaker Collections at Swarthmore College are fortunate in that they contain a large part of the manuscript records of Race Street Yearly Meeting and of the subordinate meetings. This makes a very happy combination for research scholars and a suitable method of
administering the manuscript materials. A college library of Quakeriana is usually equipped to care for manuscript records and to make them available for use under whatever limitations may seem necessary.

*Quaker Records in Canada:* Through Professor Arthur G. Dorland, author of the *History of the Society of Friends in Canada*, we have come into touch with the Library of the University of Western Ontario, London, Canada. This library contains by all odds the largest collection of Quaker books in Canada. It also contains about 130 volumes of meeting records, the property of Canada and Genesee Yearly Meetings. Unfortunately, the Quaker records in Canada have been scattered by the evil hand of separations. Many of the important books have disappeared, and there are many gaps among those preserved. The Conservative Yearly Meeting has its records stored in the meeting house at Norwich, Ontario, about 40 miles from London. It is fortunate at least that the two chief collections of Quaker meeting records in Canada are not too far separated.

*Children in the Society of Friends:* About one year ago Professor Walter J. Homan, of Whittier College, California, spent some time working in the Quaker Collections at Haverford College. He was working on a Ph.D. thesis to be presented at Yale University. His thesis is now completed under the title of "The Place of Children in the Theory and Practice of the Society of Friends." Two manuscript copies of the thesis are now deposited in the Yale University Library. There are some restrictions as to the use of these copies until they are published in due course.

*Krefeld versus Kriegsheim:* In the first issue of *Quakeriana Notes* appeared a statement from C. Henry Smith, the leading historian of American Mennonites, asserting that three of the signers of the Germantown protest against slavery, of 1688, "had been members of the Mennonite congregation in Kriegsheim, Germany, before they came to Pennsylvania." The Editor has received a letter from Wilhelm Hubben, who is spending this year at George School, taking issue with the above statement. Wilhelm Hubben is himself a native of Krefeld,
and has made a careful study of the German migrations to Pennsylvania. His conclusion is that the signers of the Germantown protest were from Krefeld rather than from Kriegsheim. Hence they were not Palatines, as Krefeld was outside of the Palatinate. The historical data upon which he bases his conclusions are stated in his valuable book Die Quäker in der deutschen Vergangenheit. (See especially p. 72 and pp. 106 ff.)

**Recent Acquisitions**

*Matlack Collection*: Our friend, T. Chalkley Matlack, of Moorestown, New Jersey, has recently donated to our collections one of the most valuable additions that we have had in recent times. It is a series of photographs of Friends' meeting houses, chiefly those of Pennsylvania, New Jersey, New York, and Maryland, but with many scattering ones from more distant places. These photographs are mounted in a series of small books, and adjacent to each picture is a brief account of the salient facts in the history of the meeting, which the author has gathered from many sources. These historical notes are carefully written out in his own hand, and form a most valuable collection of information with regard to the various subjects. Three hundred and seven localities are dealt with, although in a few instances it was impossible to secure a photograph. The whole of this material is very carefully indexed and hence readily available for reference.

This "Matlack Collection" is now added to the collections of Watson W. Dewees, Gilbert Cope and William A. Cooper. We venture to say that there are not many Friends' meeting houses in the Middle States about which we cannot now offer to the inquirer some valuable information, including in most cases photographs.

*Breeches Bible*: A copy of the "Breeches" Bible has recently been deposited in the Loan Collection of Haverford College by our dear friend and patron, J. Henry Bartlett, of Tucker-ton, New Jersey. This Bible was published at London in 1607
by Robert Bakker. Many readers know that this is called the “Breeches” Bible because of the following rendition of the seventh verse of the third chapter of Genesis: “Then the eyes of them both were opened, and they knew that they were naked, and they sowed figge tree leaves together, and made themselves breeches.”

Joseph Ridgway, of Little Egg Harbor, bought this “Breeches” Bible in 1768. He was a brother of “Gentleman” John Ridgway of that place. John Ridgway was the father of Jacob Ridgway, for whom the Ridgway Library in Philadelphia was built as a memorial.

The Bible passed first to Joseph’s sister, Hannah Ridgway Pharo. She was great-grandmother or great-great-grandmother of the following Haverfordians:

Theophilus Pharo Price (1874)
Walter Willits Pharo (1875)
Wilmer Pancoast Leeds (1882)
J. Henry Bartlett (1884)
Allen B. Clement (1887)

From Hannah Ridgway Pharo the Bible passed to Anna Pharo Leeds, her daughter; to Elizabeth Sykes Clement, her daughter; to Allen T. Leeds, her brother; and to J. Henry Bartlett, his nephew.

Friends Intelligencer: Thanks again to the duplicate files of Friends Library, Swarthmore College, we have received volumes 1-3 of the Friends Intelligencer. This completes our file of that important Friends’ periodical and ends a task that has been pursued intermittently for a score of years.

John Greenleaf Whittier: In the autumn of 1933 we received two valuable documents from Mrs. William W. McClench, Ann Arbor, Michigan. One is a diploma given to John Greenleaf Whittier by Haverford College in 1860, when the degree of Master of Arts was conferred upon him; also the certificate given to Whittier in testimony of his honorary membership in the Everett Society of Haverford College. Aside from these fine memorials, we have in our collections twelve autograph letters of the Quaker poet.
Old Map: We have recently secured from the British Museum a photostatic copy, in four sections, of a large original map of New England, Long Island, and portions of eastern New York and northeastern New Jersey. Frank T. Siebert of the Class of 1934, Haverford College, became interested in this map through a careful study he is making of the Indians of Long Island. By a process of ingenious and careful research, he has fixed the date of the map tentatively as about 1690. The map should be useful to any one who is trying to locate places of historic interest at that period.

Documents

ISAAC STEPHENSON LETTERS

Several years ago the late Dr. Norman Penney presented to Haverford College ten letters written by Isaac Stephenson, an English Friend, while he was on a religious journey in America. We were fortunate also in securing photostats of nine other Isaac Stephenson letters, which are part of the manuscript collections of Moses Brown School. These letters were all addressed to his wife, Hannah, and give an interesting account of his visits to Friends and to Friends' meetings in Philadelphia and vicinity and in the New England states, 1823 to 1825.

Isaac Stephenson (1765-1830) was for many years a miller of Stockton-on-Tees, and later a cornfactor of Manchester, England. In 1798 he married Hannah Masterman. He travelled extensively in Europe and America.

The following is one of the original letters in the Manuscript Collections of Haverford College, and was written just a short time before Isaac Stephenson returned to England:

LETTER
At Israel Morris's Merion
near Philadelphia 5mo. 3d, 1825.

My dearly beloved Hannah,

I think my last was sent to New York in time to go by the Packet of 23d. or 24th. I think I omitted stating that the meeting of Ministers & Elders on 4t. day morning the 20t. Inst., when our Certificates were brot. in & signed was a remarkably favoured time, and there was a very full expression of unity. On first-day the 24th of 4mo. I attended the meeting at North-Street, at which was also Wm. Forster, he was silent, but my voice was heard, and I trust best help was near, there
were 2 or 3 of the new-system women present, who spoke, one of them in opposition, but it was of little or no consequence to me. I think the meeting was on the whole a favoured one. — On Second-day Isaac W. Morris & Thos. Evans went with me across the Delaware in the team-boat to Benjn. Coopers 3 miles. In the Afternoon we rode 15 miles to Rancocus & had a meeting beginning at 4 o'clock, we lodged at Saml. Wills'. On 3d. day morning we went 5 miles to Mount Holly and had a meeting, also another at Vincent-town 6 miles distant at 4 o'clock afternoon; after which we went 5 miles to the house of our frd. Josiah Reeves. On 4t. day morning we rode 10 miles to Mount, where we had a meeting, & afterwards dined at Joseph Brantingham's, (he is Hugh's brot., & lives with his daughter & her husband, who all appear agreeable frds., I have a Letter from Joseph to his brother). In the afternoon we had a meeting at Old Springfield 7 miles off. & rode 5 miles to our friend Wm. Newbold's. On 5th day morning we had a meeting at Springfield 3 miles off, we dined 3 miles from thence at Clayton Newbold's, and in the afternoon had a meeting at Crosswicks, 8 miles, remarkably exercising; we lodged at Joseph Satterthwaite's 6 miles. On 6t. day morning we went 4 miles to a meeting at Mansfield, and afterwards rode 3 miles to Peter Ellis', where we dined, and in the afternoon rode 4 miles to a meeting at Mansfield-Neck; here we were met by John Cox, Rich. Smith, Mary Allinson & another friend from Burlington; we went with M.A. to Tea 4 miles, & had a little of dear Ste. Grellet's company. Burlington is a privileged place in these times of defection, there being many valuable friends there; but our visit tho sweet was of necessity short, we had to go 16 miles to Benjn. Cooper's after 7 o'clock, which we performed in good time. B.C. is an Elder, & his wife appears a concerned friend. In this short tour of (I think) 107 miles, in which we had 8 meetings my mind was much strengthened & supported, altho my labour in meetings in silence before the Spring of the Ministry was opened was generally long & sometimes trying. Yet I believe dear light & life spring in each place, perhaps the least so at Crosswicks; and the whole tended to my relief. On 7t. day morning I attended the Select. Quy. Meeting, W. F., M. Collins, & Geo. Hatton being also present, it was I think a favd. season, the wrong spirit was kept much down, & I hope there were but few in that meeting who were infected with it. — On 7t. day evg., dear I. W. Morris, his daughter Martha & Sarah Grimké, came here with me. On first-day I attended the Morng. Meeting at Merion, & had an appointed one at Haverford in the afternoon, both I believe favoured seasons. In the evening we went to Philadelphia. — Yesterday we attended the Quy. Meeting, a time of great conflict, yet I hope the host of opposers gained no ground. I came here last night, & am abt. to set off with Israel Morris as my companion to have meetings at Newtown, Radnor & other 6 places, which I expect will occupy me until 6t. day ev or 7t. day morning,
& will as far as I yet see nearly complete my visit in this country. — My way seems more & more open to embark in the Alexander the 20t. — My bodily health is good, & in unspeakable mercy my peace & comfort of mind are much increased. I am sorry to write thee in such haste but it appears almost unavoidable. With endeared affection to all particularly to thee & my childn., I am truly thy

I. Stephenson

RICHARD JORDAN

In the last number of Quakeriana Notes there was a reference to letters by Robert Jordan which were a part of the Haddon-Estaugh-Hopkins Collection. First of all the Editor must correct the reference which should have been to Richard Jordan (1756-1826). As a minister of North Carolina, he was travelling in England in the year 1800. We have a letter dated Tenth Month 17th of that year to his wife, Pharaby. One paragraph of the letter gives an interesting account of conditions in England at that time, during the war with France:

I have wrote Sundry letters to thee and others since on this side of the water which I hope has come to hand if so thou will be informed of the general Scarcity of Bread in this land, and notwithstanding their new Crops are now mostly in, and the large Supplies of flour from America and elsewhere, the prices of grain, flour & Bread are still kept up nearly as when I wrote thee before, so that the sufferings and wants of the poorer Class are beyond expression and the war still raging between this Country & France while the generality of the people are Crying for peace & for Bread. O! America mayst thou number thy Blessings and prize them with humble thankfulness & gratitude to thy God.

Another extract from the same letter is an interesting reference to the descendants of Robert Barclay, the Apologist. This part of the letter also sets forth in vivid fashion the deep religious exercises through which travelling Friends' ministers of that day passed:

Ury the Seat of the worthy ancient Robert Barclay lies in the north of Scotland near the German Sea, is now the estate of a Great Grandson of the same name, and altho' for several generations they have made no profession of the way & principals of their forefathers, and are great in the World, yet as I felt a Strong draft in my mind to visit the family, I attended thereto, the family now at the Seat consisted of Robert & three Sisters, one of which is lately married and her Husband present, & a young Clergiman who had been Tutor to the young people their Father being lately deceased. These all received us kindly and readily granted us a Religious opportunity which proved to be an Heart tendering time, Robert himself was much contrited and Broken into tears, and desired us to spend a day with them, and when we could not, Robert walked most of a mile by my side and seem'd loath to part with us, thanking us for the Visit and wishing

[ 10 ]
us well on our Journey. I mention this as shewing how the Lord is visiting the captive children even the Children of his Children that were faithfull in their day, and who, (like the Righteous Abell) altho' long since dead yet continue to speak as a witness for God, and shine as the Stars forever & ever.

FRIENDS IN FRANCE

The following letter was written by Josiah Forster, an English Friend, and gives information in regard to Friends in France. It is addressed to Samuel Emlen, and is part of the Gulielma M. Howland Collection.

Josiah Forster (1782-1870), was an anti-slavery leader and a brother of William Forster, the Minister. He was a very active Friend—active in mind and also so active in body that when in France he was dubbed "Toujours courant." Josiah Forster was Clerk of London Yearly Meeting from 1820 to 1831, and has been described as "Knight of the Yearly Epistle."

LETTER

Southgate 9 of 9 mo. 1817.

Samuel Emlen
67 Harley Street
Cavendish Square
Esteemed Friend

Agreeably to my engagement, I would proceed to furnish thee with a few particulars of our late visit at Congenies.

The number of those who are considered as belonging to their meeting including children is about 100. — the List made out when Geo. Dillwyn was there amounted to about 70 or 80 — they are much related — the aged blind widow Benezet who was living at the time of the first visit, has five sons & three daughters living, all married, & most of them have families — she has also three nephews — each of whom has a son married, & has offspring — this aged friend retains much love for her friends & a warm interest in their best welfare — she speaks as a Minister — as does Lewis Majolier, who has been very useful to that little company, & thro' many trials, preserves, I believe, an undiminished attachment to the Truth. They hold two Meetings regularly on first day, and one on fifth day evening — the former are well attended, tho' not always so punctually as they ought to be — Weakness is obvious, but there is much love & sensibility to good: and attachment to friends — they have scarcely any of their old prophetesses left among them; and this spurious ministry is very nearly lost — it is to be hoped never again to revive — They have often attempted some discipline; but unless some care be exercised by friends in England from time to time in this respect, we fear that the attempts which have been again made will not be permanent.
They have now no Tithes — marriages are a civil contract in the eye of the law — military service is voluntary — & an affirmation has been admitted in the place of an Oath. The school is placed under the care of Geo Majolier superintended by his father, and as it is now on the British & foreign plan we have great hopes of its success — there may be 32 children — there is one family at Fontanier — one near St. Hyppolite, two or three aged friends live at Quipar, and about 12 who consider themselves members at Cadognan, on the road to Gilles. At this place there may be 30 or 40 retaining the name of friends, but with the exception of a sister of L: Majolier's wife, there appears to be very little consistency of conduct. We had reason to fear that their meeting is very irregularly held.

In point of circumstances we met with no particular case of distress; as bread is now again moderate and wine fetches a fair price, we may hope they will be comfortably off — tho' a few aged & some cases of poverty will still be found among them.

I have really forgotten this letter at the time when I should have finished it.

With love to thy wife and self in which my wife unites

I remain

Thy affectionate friend

JOSIAH FORSTER

MOSES BROWN

Extract from a letter written by Sybil Allinson to Margaret H. Hilles, of Wilmington, Delaware. Dated Burlington, 7 mo. 13, 1832. Part of the G. M. Howland Collection.

After the Y. M. in N. Port closed which was on 6th day, Br. & Sr. & myself went to Providence — we thought it allowable to take a day or two to see the place, visited a few of the very interesting fr'ds there, especially that venerable "wonder of the age" M[oses] Brown — he came about a mile & a half to Wm. Jenkin's the morning we got there, & he equaled, in our opinion, all that we had heard of the continued brightness of his faculties — he is very sprightly & intelligent — & I think he did not in any instance repeat a speech twice, which thou knows is very uncommon for persons so much advanced — his age is 94. . . . He attended meeting twice 1st day — riding about two miles to the one in Town in the morning, & one m. in the afternoon, at the School, & he intended going two more to take tea with us at Wm. Almy's, but returning to get his over coat, "for," he very pleasantly observed, "it will not do to break the Quaker fashion of carrying a coat for evening", but by going home he met with company and was prevented.

In his Founding of Maryland Dr. Andrews has given to the public a very readable yet historically accurate account of this period of Maryland history. Of especial interest to Friends is his chapter on "Freedom of Conscience," in which we again meet our old Friend, Wenlock Christison.


Benjamin Rush as portrayed by Mr. Goodman is an interesting character to all students of early Pennsylvania history. Despite his Quaker ancestry, he did not esteem Friends highly in his youth, though in later years he heartily endorsed their pacifist stand and rejoiced in their first prohibition movement.


This is Supplement #18 to the Journal of Friends Historical Society of London. It contains materials gathered by the late John William Graham. He did not live to present the paper, as he had planned to do, as his presidential address before Friends Historical Society.

John Graham opens with the life of Joseph Hoag and lists thirty-eight cases of "telepathic intimations and confirmations" listed in Hoag's Journal. He follows with similar data from the lives of Lindley M. Hoag, Thomas Holmes, Thomas Say, Rebecca Jones, George Dillwyn, Thomas Scattergood (1748-1814), Stephen Greellet, Samuel Emlen, and others. Many of the cases cited are of outright foretelling of future events.

Questions are raised as to why these manifestations were mostly among Friends of America, and why they ceased after 1850. A possible answer to the first question is that frontier religion usually tends toward the emotional. As to the date 1850 one can say that the phenomena did not entirely cease at that time. There was a good deal of it in connection with the great revival that began to stir American Friends about 1860. The present writer has seen some of it, among the older revival preachers, in the early years of this century.

John Graham's reference to American Friends brings to mind the statement of James Jenkins (c. 1753-1831), concerning a session of London Yearly Meeting. After listening to "the dismal forebodings of American prophets and prophetesses," he wrote: "Ever since I was a boy in Ireland my faith in gallery-prophecy has been feeble."
Yet the matter in this interesting collection cannot be dismissed thus lightly. John Graham says: "The fact of Premonition is to my mind proved. . . . We are in Time, but there does seem to be a sphere where time is not; and the religious life seems to be favourable to our dipping occasionally into it—shall we say, into Eternity?"


These brief studies, mostly based upon passages from the Bible, are both inspirational and practical, another valued contribution from an honored Quaker leader.


This is an interesting study of one item in a large chapter of Quaker history. Spiceland Academy (1826-1921) was a good example of the long list of Quaker academies that flourished chiefly in the latter half of the nineteenth century, and later lost in the race with public high schools. Spiceland did a fine piece of work in its day, and the list of its graduates shows how it did its bit in providing leadership for Indiana Quakerism.

The present writer attended a luncheon meeting in 1928, for old students of Friends' schools and colleges. About sixty institutions were represented, among which were a large number of those old Friends' academies that had served their day and generation and then gone quietly out of existence. Only a few of the older and well endowed Friends' schools, chiefly in the East, have been able to continue in competition with public schools.


A very valuable and suggestive series of studies worked out by students at Woodbrooke Settlement, under the direction of John S. Hoyland. The studies were based primarily on the Journal of George Fox.

The chapter on the literary style of George Fox is of special interest to the present writer. There is a modern ring in George Fox's statement that his adversaries were "up in the air." And what a staccato
of crackling monosyllables in the following: "They all kicked, and yelled, and roared, and raged, and ran against the life and Spirit."

This booklet will be found most useful to study circles wishing to study the life and teachings of George Fox.


Historical addresses and programs of special events which were given throughout the year 1932, by the Delaware County Historical Society, in connection with the commemoration of the 250th anniversary of the first arrival of William Penn in America.


This is a new and beautiful printing, on paper that will long preserve the record, of the thoroughgoing refutations by Paget of various chapters in Macaulay's inaccurate but brilliant historical writings. After refuting seriatim some of Macaulay's slanders of William Penn, the author ends with the following:

"Fifthly, Lord Macaulay has one argument left and one only. It is, that such is his opinion, and such shall be his opinion. This is the only argument of Lord Macaulay which it is impossible to answer. It is the same reasoning which was considered by Lord Peter to be conclusive in the great debate between himself and his brothers, Martin and Jack, when they respectfully submitted that his brown loaf was not mutton. 'Look ye, gentlemen, cries Peter in a rage, to convince you what a couple of blind, positive, ignorant, wilful puppies you are, I will use but this plain argument: By G——, it is good true natural mutton as any in Leadenhall market, and confound you both eternally if you offer to believe otherwise.'"


A charming story of Quaker childhood said to be the authentic diary of the author. Some of it is almost too good to be true and one wonders whether there has not been a little touch of dexterous editing. But what could be more delightful than the following from an essay on George Washington imbedded in the diary: "He died of laryngittis and I have had it twice and never died yet. He went to the grave Childless that means he had no children, the only thing he was Father to was his country."

Tripp, Thomas A. The Apponegansett Meeting Houses. (Old Dartmouth Historical Sketches, No. 57). 1931. (Pamphlet. 12 Pp.).

Historical address given at a meeting of the Old Dartmouth Historical Society on Seventh Month 29, 1931, at Dartmouth, Massachusetts.
Concerning Treasures New and Old in the Quaker Collections of Haverford College

Edited by
WILLIAM W. COMFORT
ANNA B. HEWITT   ARTHUR J. MEKEEL
Published at Haverford, Pennsylvania

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Editorial Notes

It was with a renewed sense of the great loss we have suffered in the passing of Rayner W. Kelsey that the material has been gathered for this number of Quakeriana Notes. Several members of the Haverford College faculty and staff, as well as two of the alumni, have coöperated in preparing the various items in an earnest desire to carry on this little publication which was so auspiciously begun by Professor Kelsey in Tenth Month, 1933.

The following seems an appropriate extract to quote from the minute adopted by the Board of Managers of Haverford College at their meeting on First Month 18, 1935:

"In addition to his professorial work, Professor Kelsey performed greatly valued services in the field of Quaker history and allied interests. He was the author of a history of Friends' work among the Indians. As Editor of the Bulletin of Friends' Historical Association, and more recently, of Quakeriana Notes, he contributed his abilities as a writer of clear and effective English. He served at the College as Curator both of the Charles Roberts Collection of Autographs and the Jenks Collection of Quaker Books. Besides these Quaker historical matters, he interested himself actively in
work for the welfare of the Indians and in the cause of Prohibition.

"His integrity and transparent sincerity always won the affection of the students who came into close contact with him. Constantly concerned for the welfare of the students, he was a frequent and most acceptable minister in the Haverford Meeting. Loyalty to conviction and to the causes he served was combined with largeness of mind, tolerance, kindliness, and the spirit of friendship. He was one of those whose character has been woven into the very fiber of Haverford life, and whose personality won the warm affection of a large circle of friends and associates in the community."

Another Haverford Centenary: An interesting historical event was the commemoration of the one hundredth anniversary of the establishment of Haverford Meeting House, Buck Lane, Haverford, Pennsylvania. A large number of members and attenders of Haverford meeting, as well as many friends and neighbors, gathered in the meeting house on the evening of Eleventh Month 22nd, 1934, to listen to the interesting historical addresses which had been prepared for this occasion. These papers were subsequently printed as a Centennial Supplement to the Twelfth Month number of The Meeting. They were as follows: "The Welsh Friends," by Amelia Mott Gummere; "Some of the Old Friends and Their Personalities," by William M. Maier; "Meeting Conditions from 1827 to 1835"; "The Relation of the Meeting to Haverford College," by William W. Comfort; "Some Friends of the Later Years," by Lydia C. Sharpless and Mary R. G. Williams. There was also published a chronological table of the important dates in the history of the meeting house. Any one desiring a copy of this Centennial Supplement may secure the same by applying to Susan J. Dewees, Recorder and Secretary of Haverford Meeting, Haverford, Pa.

In this article are listed all the books once owned by Anthony Benezet, and those now at the Haverford College Library are marked with an asterisk. We have kept a careful record of these books, which came to us from Friends' Library (Philadelphia), and they are listed separately in our card catalogue under "Anthony Benezet's Library."

*Whittier's Religious Poetry:* Important criticism of a literary work frequently appears after the fanfare of the first hasty reviews has died down. This would seem to be true of the analysis written by Professor E. D. Snyder, of the Haverford College faculty, in which he comments on Mordell's treatment of the religious poetry of Whittier in his *Quaker Militant* (1933). It is to be found in the *Friends Quarterly Examiner* (London) for Fourth Month, 1934, under the title of "Whittier's Religious Poetry."

By detailed references to the twenty-sixth chapter of Mordell's biography which treats of this subject, Professor Snyder, with an objectivity that contrasts strikingly with Mordell's partisan pronouncements, shows that the religious foundations of Whittier's poetry deserve a more discriminating treatment than Mordell in the office of psychoanalytical practitioner to deceased men of letters has been capable of giving them.

This is followed by an impressive presentation of some of the positive principles in Whittier's religious poetry, its capacity to illumine experiences, its searching directness, and its elemental simplicity, which leaves the reader with the hope that Professor Snyder may one day see fit to do for the interpretation of the religious poetry of Whittier what he rightly found Mordell incapable of doing.

D. V. S.

**Recent Acquisitions**

The *Journal of William Hunt's Travels in the Service of Truth*

The Haverford Quaker Collections have been enriched by the deposit on loan of the manuscript Journal of William Hunt. The journal is the property of George W. Hunt
(Class of 1923), who describes William Hunt as his great-great-great-great-grandfather. George Hunt is a grandson of the late Dr. William Hunt, who for years was regarded as Philadelphia's leading surgeon. The latter's widow, Rebecca Price Hunt (1834-1927), joined Arch Street Monthly Meeting, and until she had passed her ninetieth year was a prominent figure there. The Philadelphia home of Dr. William and Rebecca Hunt was for years an important social centre of the city's life. It was said that more visiting "lions" had been entertained there than anywhere else in the city. The doctor's connection with the University partially accounted for this.

William Hunt (1733-1772) was an outstanding Friend of his day. Amelia Gummere quotes Thomas Priestman as saying of him at his death in England, "The loss seems unspeakable that the Church has sustained by being deprived of such a Member, seemingly one of the Greatest in our Society according to my apprehension."

He was born in Pennsylvania, but upon the death of his parents while he was yet a child he went to live with relations in Virginia. At 15 he began his ministry, at 20 he was travelling on religious service. He had then married and was settled in New Garden, North Carolina. His first journey was confined chiefly to North Carolina, Virginia and Maryland. The two other journeys included most of the meetings in the Colonies from North Carolina to Maine. The last of these trips covered 2500 miles. The conditions of travel were such that he and his companions often slept in the open. Three times he was on Nantucket Island, where he was greatly exercised for Friends.

In 1771, after attending Philadelphia Yearly Meeting and visiting meetings and Friends within a radius of 100 miles, he embarked for England on the "Mary and Elizabeth," the same ship on which John Woolman and Samuel Emlen embarked a year later. William Hunt and John Woolman were first cousins and they both died in England of smallpox within a few weeks of each other. This is John Woolman's testimony in regard to William Hunt: "At this place [Richmond] I heard that my kinsman William Hunt from North Carolina,
who was on a religious visit to Friends in England departed this life on the ninth day of the Ninth Month, instant [1772] of the small pox at New Castle. He appeared in the ministry when a youth, and his labours therein were of good savour. He travell'd much in that work in America. I once heard him say, in public testimony, that his concern was, in that visit, to be devoted to the service of Christ so fully that he might not spend one minute in pleasing himself; which words, joined with his example, were a means of stirring up the pure mind in me.” Plain it is that the cousins were kindred spirits, and this is further attested by William Hunt’s labors against slavery.

The Journal is a small volume, seven by five inches, in long-hand, and bound by hand in parchment. In the main it is composed of letters copied, it is believed, by William Hunt’s sister. The penmanship suggests copperplate, and in the main the ink has not faded although the paper is yellow with age. Back in the 1850’s, Friends had access to the Journal and Enoch Lewis edited it for Friends’ Review. This material was afterward collected into a neat volume (a copy is in the Haverford Library), with the title Memoirs of William and Nathan Hunt. Nathan Hunt was one of William’s eight children.

The whole Journal is very beguiling. It has, of course, a flavor of antiquity; it breathes the spirit of consecration that moved John Woolman, and it is phrased in prophetic language indicative of extraordinary familiarity with the Bible. The “Holy root,” the “Excellent Mystery,” the “Everlasting Seed” are amongst recurring expressions that indicate the Scripture origin.

The long absences from home of the public Friends of those early times excite one’s interest. How would their wives and families fare? In William Hunt’s case there were eight children to provide for and to “nurture in the Truth.” The following quotations from letters to his wife let in some light on this situation:

“My desire is thou may ever dwell in that which will not think the time long. . . . Be content with a little and live free from complaint as much as possible. . . . Plead no excuse for
my absence, but rather manifest the noble disposition of thy mind united with me to espouse Truth's cause and heed not the censure of the ignorant nor the stupid who are too closely attached to this world to give up a few moments of their time to serve Truth or tend upon the affairs of the Church.” — “Enquire not after our return home, but dwell in the holy seed where faith and patience are received to hope unto the end that we may be heirs of the promises and possess one another in the Lord with whom the secrets of time remain hid.”

William Hunt, John Woolman, Samuel Emlen, John Churchman, Israel and John Pemberton and a score of others mentioned in this Journal perpetuated or revived that extraordinary consecration and detachment that was so common in seventeenth century Friends. When and why was it lost? Were its fruits negligible or is a revival of such characteristics what the religious world awaits? This Journal not only provokes these questions, in measure it answers them.

The Journal has another value. The contacts in these extended journeys with Friends' homes and Friends' Meetings are revealing. The hospitality has an apostolic character, and the friendship engendered suggests such tender idyls as that in which the souls of Jonathan and David were knit. In this connection more than one hundred names of Friends have been noted. In the main they are names still familiar in the Society in this country and in England. This may be accepted as some evidence of the vitality of Quakerism.

J. Henry Bartlett

Benjamin H. Warder Papers: Henry J. Cadbury has recently placed in the Haverford College Library nineteen bound volumes of Quaker pamphlets once owned by Benjamin H. Warder (1796-1857) of Philadelphia. While most of the pamphlet titles are duplicates, some of them are new and valuable additions to the Quaker Collections. There are also several copies of Yearly Meeting minutes that fill gaps in our collections. In this connection it may be mentioned that our files of Yearly Meeting printed minutes are undoubtedly
the largest in the United States. They are invaluable sources of information for the activities of the various Yearly Meetings in modern times.

Book by John Estaugh: In the recently acquired Haddon-Estaugh-Hopkins Collection is an interesting copy of "A Call to the Unfaithful Professors of Truth," by John Estaugh. The volume was published in Philadelphia by Benjamin Franklin in 1744. There is also the bill for the printing of this book, dated April 25, 1744, and receipted by Franklin. More interesting than the printed copy is a manuscript copy of the same book, written in the careful and beautiful hand of Elizabeth Haddon Estaugh.

Some readers will recall the rare beauty of Elizabeth Estaugh's testimony "To the Memory of her beloved Husband, John Estaugh, deceased." This is given as a preface to the printed edition of this book, and one cannot refrain from quoting a few sentences:

"Since it pleased Divine Providence so highly to favour me, with being the near Companion of this dear Worthy, the Author of the following Sheets, I cannot be altogether silent, but must give some small Account of the early Beginning of the Working of Truth in him. . . . Being then, and for some time after, freed from any Concern to travel in the Service of Truth, we were married to each other, *viz.* on the first Day of the Tenth Month, 1702, and settled at Haddonfield in the County of Gloucester, and Western Division of the Province of New-Jersey. In the fore Part of his Time he travelled pretty much; but in the latter Part he was troubled with an Infirmity in his Head, which rendered him unfit for the Service; and his Good Master, that requires no Impossibilities of his Servants, favoured him with being very easy at home; where, thro' Mercy, we lived very comfortably: For I'll venture to say, few, if any, in a married State, ever lived in sweeter Harmony than we did. Oh! he was a sweet Companion indeed! A loving tender Husband; an humble exemplary Man; a Pattern of Moderation in all Things; not lifted up with any Enjoyments, nor
cast down at Disappointments. Oh! what shall I say of him, but that he was a Man endowed with many good Gifts, which rendered him very agreeable to his Friends, and much more to me, his Wife—My Loss is as far beyond my Expressing, as is his WORTH."

Manuscript Journals: The following journals, most of them presented or loaned to the Haverford College Collections in recent times, are available for the use of any one interested in the several subjects. In addition to those listed below, we also have several journals written by Haverford College students, from which extracts have been printed in Quakeriana Notes.

Bacon, David. Manuscript journal, giving account of his journey to Canandaigua, New York, to be present at a treaty with the Indians of the Six Nations. Journey began Ninth Month 15, 1794. He was accompanied by John Parrish, William Savery and James Emlen. They were appointed for this service by the Meeting for Sufferings of Philadelphia.

Dillwyn, William (1743-1824). Photostatic copy of original diary of William Dillwyn. Original diary owned by Robert Livingston Cahill, of New York. Describes journey by sea from Philadelphia to Charleston, South Carolina, starting in Tenth Month, 1772. No name is signed to it, but handwriting and various other clues identify it as that of William Dillwyn.

Emlen, Samuel, Jr. Manuscript diary, 1817-1818, while he was living in England with his invalid wife, Susanna Dillwyn Emlen. (Part of the G. M. Howland Collection.)

Greene, Rowland (1770-1857). Manuscript journals, 13 volumes. Contain accounts of his travels in the ministry, visits to local and yearly meetings, local news, family matters. (List of contents filed with the journals.)

Hunt, William (1733-1772). Manuscript journal, as described in this number of Quakeriana Notes.

Jackson, William (1746-1834). Manuscript journal, giving an account of a religious visit to Great Britain and Ireland, 1802-1805.
Morris, Margaret Hill (1737-1816). Manuscript journal, written during the American Revolution, 1776-1778. (Part of the G. M. Howland Collection.)

Newman, Henry Stanley. Account of his visit in 1889 to the Indians west of the Mississippi River.

Pugh, Achilles. Manuscript journal, giving an account of his visit to the western Indians, in 1869.

Sharpless, Joshua. Manuscript diary, giving an account of his visit to the Indians in northwestern Pennsylvania and New York. The journal starts, "Feeling an engagement of mind to join John Pierce in a visit to the Indian Natives of this Land . . ." Started journey on 4 mo. 30, 1798, accompanied by John Pierce and Henry Simmons.

Wilkinson, Elizabeth (1712-1771). Manuscript journal of her visit to America, 1761-1763. She made an arduous journey north and south among the various Quaker centers in the colonies.

Documents

JOURNAL OF JAMES TYSON (1841-1919)

Henry W. Stokes, Class of 1887, has presented to our collections three volumes of the manuscript journal kept by Dr. James Tyson, Class of 1860, during his college course. We are printing in this number a few extracts from these journals which bear on contemporary events in the outside world. In a later number we may share with our readers some of his comments on college life seventy-five years ago. It will be remembered that in later life Dr. Tyson was Dean of the Medical School at the University of Pennsylvania.

Excerpts from the Journal

(April 16, 1859) I noticed in the N. American of today the appointment of Geo. Stuart late of Haverford College to the English Department of Girard College. This is the first time I ever saw the name Hav. Col. in print in any paper except "The Friend" or "Friends Rev."

(May 19, 1859) We learn from today's paper of the death of Baron Humboldt, the man who was "never married but to science". He was born in 1769, the same year with Napoleon & Wellington. He must
therefore have been 90 yrs. of age when he died. Query. Who now is the greatest man living? Not easily answered.

(June 18, 1859) News was received today of a most important battle fought at Magenta near Milan, in which over 300,000 men were engaged. The results show a decisive victory for the French & Sardinians. The killed and wounded of the Austrians 25000, & the Allies 12000; in addition to this 8000 Austrians were taken prisoners. Milan had been evacuated by the Austrians. The emperor Louis Napoleon commanded in person.

(December 2, 1859) This has been to America at least an important day. At 11 1/4 A.M. was executed, at Charleston, Va., John Brown of Ossawatamie, and of Kansas notoriety; on a charge of murder & treason he was tried, found guilty by a Virginia court, and sentenced to be hanged today. The subject has created a great excitement throughout the whole country, and so apprehensive were the Southerners that an attempt would be made to rescue them, that military are stationed throughout the town, and Brown was to be attended to the gallows by soldiers. It is very sad indeed, but I cannot but think that this attempted movement at liberating the slaves by force will do more to injure the cause of Abolitionism than to advance it.

(December 21, 1859) We have been informed through the daily papers of today that 300 medical students are about leaving the various medical colleges of the city and going to Virginia schools. They say that they are disgusted with the strong abolition sentiment which is so prevalent. The truth I suppose is that it became too hot for them. I consider it a very foolish measure, as they cannot find better colleges in the union, and as for the excitement in regard to Abolitionism, I suppose it will blow over before long, at least sufficiently to allow them to live in quiet.

(May 19, 1860) Great feature of the day has been the Ratification meeting for "Lincoln & Hamlin", the republican nominees for Pres. & V. Pres. of the U. S. The transparency with its varied devices & inscription, & the blazing bonfire, together with the speeches, many of them excellent, combined to make a lively picture. Prof. Stevens & Prof. Chase both addressed the meeting. Some music was also discoursed by the "Krambambule" Glee Club, but it was afterwards indiscreetly prohibited by the Supt. much to the dissatisfaction of all the students of the College.

(June 9, 1860) Last evening it was announced by the Supt. that it would be allowed the students to go into town today at 12 M. to see the Japanese Embassy, on condition that we return on the train leaving the city at 5.40 P.M. I had not at first intended to go. But on reflection I did not think I could study much by remaining at home, as I was so nearly worn out. At 1/4 of 1 P.M. four of us started; walking to Haddington & thence taking the City R.R. I have never before seen the city so thronged. All the horses on the various R.R. Lines were decorated with the Japanese & American flags, & everywhere it
was Japan & America. J. W. Pinkham & self took positions on Broad St. & by jumping upon his back when the embassy passed, I was enabled to see them. I had hoped to be able to view them from the Balcony at Cousin Eliza's in Chestnut St., but at 5½ they had not yet passed, & I of course could not stay longer.¹

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**CERTIFICATE FOR MARY SWETT**

*One of the many interesting documents in the Haddon-Estaugh-Hopkins Collection is a certificate from Haddonfield Monthly Meeting for Mary Swett to make a religious visit to Europe. Mary Swett (c. 1739-1821) was the wife of Benjamin Swett, a minister of Haddonfield Meeting, New Jersey. She crossed the Atlantic with Charity Cook in 1797, and the two Friends travelled together in England and on the Continent, returning to America in 1801. The certificate is on parchment, and is signed by ninety-three Friends of the meeting:*

**CERTIFICATE**

From our Monthly Meeting held at Haddonfield in New Jersey, by Adjournment, the 19th Day of the 9th Month, 1796. — To our Friends and Brethren in Great Britain, Ireland, or Elsewhere in Europe.

Dear Friends & Brethren,

Our Beloved Friend, Mary Swett, laid before our Monthly Meeting a Concern which hath rested on her Mind at times, for several years, to pay a religious visit to Friends in Europe; which claiming our Solid attention, and the Meeting uniting with our said Friend in her Concern, Sets her at liberty to proceed in the weighty Service before her, as the Great Shepherd of Israel shall lead and open the way; she being a Minister in near unity with us, Sound in Doctrine, Weighty in Spirit, and of Exemplary Life and Conversation. — We therefore recommend our said Friend to the tender Sympathy and regard of Friends, where her lot may be cast in the course of her religious Service, desiring her preservation on the Foundation which standeth sure, and that when her said Gospel Labours may be accomplished, she may return to her Husband and Friends (if consistent with the Divine Will) with the evidence of true Peace, — We remain your affectionate Friends,

Signed in and on Behalf of our said Meeting By,

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¹ This refers to the first Japanese Embassy to the United States, which reached Philadelphia in June, 1860, where the Ambassadors were especially interested in the working of the Mint. "As they traveled they received as presents or purchased all manner of American tools, instruments, and articles new or strange to them, and their artists were continually engaged in sketching scenes of interest and their secretaries in taking notes. On June 30 they sailed from New York. . . ." Treat, P. J.: *Diplomatic Relations between the United States and Japan*, vol. 1, p. 99.

[11]
Book Notes


This is a charming story of a little Quaker Girl, Lucinda, who lived in Indiana during the Civil War days. It gives a very vivid and authentic picture of rural Quaker life at that time, and also furnishes many interesting backward glimpses into the not-so-far distant pioneer days. Lucinda is such a real and engaging little girl that it is with regret that the reader says "good-bye" to her just as she is entering on her big adventure of attending the Academy at Shallowford. The story is well written and there are many attractive illustrations by Cameron Wright.

A. B. H.


This study is the first serious presentation of the life and character of Mrs. Opie, the popular "female writer" of the early nineteenth century. Based as it is on unused manuscript collections, it deals faithfully with the person and mind its subject; but it is not so ade-
quate in the matter of explaining why her works were so inevitably owned, read, and appreciated by her contemporaries.

The account, however, is of considerable interest to Friends. Mrs. Opie's early life in Norwich put her into such intimate relationship with the Gurneys of Earlham that her subsequent career in London as a young female revolutionary of the Godwin circle and as the wife of a fashionable portrait painter, takes on the character of a mere interlude. For after John Opie's death in 1807 she returned to her Norwich friends and by slow steps moved towards her formal reception into the Society of Friends in 1825. This progress was marked by the growing influence of Joseph Gurney on her amiable and easy temper. He checked by mild reproof her light-hearted and innocent worldliness, and finally effected the quiet substitution of "plain" Quakerliness. The record of this influence adds much to Percy Lubbock's earlier account of Earlham.

Mrs. Opie was not moved apparently by deep religious feeling. A tenderness of spirit, a sense of the friendliness of a well-knit group, a consistent sincerity of feeling seem to have been the factors that contributed to fix her among the Friends of Norwich. It is in its detailed drawing of the character of such a woman that this monograph is at its best. The less precisely drawn background of the firm, active, and quietly convinced society in which she grew constitutes perhaps its greatest interest.

W. R.


The Friends Book Committee and Dr. Murray are to be thanked for the material which they have made available in an exceedingly handy form. The prefatory essay is long enough to deal with the subject of Whittier's religious faith with some thoroughness, and the author is admirably fitted to act as interpreter, partly because he so clearly shares the faith he attempts to interpret. That faith is undoubtedly a liberal one, as against a narrow Calvinism, but it is essentially a Quaker Faith and does not indicate a borrowing from Unitarian or Universalist sources. The implicit thesis of Professor Murray is that Whittier's faith came as a result of the effort to follow out the major implications of essential and historical Quakerism. The essay will aid students of Quakerism in showing how one gifted man of sensitive spirit shaped his own religious course at a time when great changes in both theology and worship were taking place in the Society of Friends. Much of Whittier's poetry can be better understood in terms of this theological struggle.

The selection of poems is a new one and presents the particular marks which those interested in spiritual religion are eager to know. The volume should serve somewhat as a manual of devotion.

D. E. T.

Dr. Henry Pleasant, Jr. (Haverford '06) has written an historical novel in "Thomas Mason, Adventurer," published by John C. Winston Company, Philadelphia. The volume is illustrated by Peter Hurd, also a Haverfordian. The story is based on a journal kept by Thomas Mason, a great-great-grandfather of the author, and quite apart from its intrinsic interest, it deserves a place in our book-notes because of its portrayal of Friends in Philadelphia during the second half of the eighteenth century.

**W. W. C.**


In the middle of the last century a considerable number of small independent Quaker groups were formed called Progressive, Anti-slavery, or Congregational Friends. Except for the Progressive Friends at Kennett, Pennsylvania, they were all short-lived, their history is obscure and their literature scarce. In the *Bulletin of Friends Historical Society*, Vol. 10, Allen C. Thomas made a careful study of these, but knew only three publications of their annual proceedings. Here is a fourth. Had he known this he could have added two or three more to his list of separate general, yearly or half yearly meetings of this group.

**H. J. C.**


This book should be of much interest to all Friends as illustrating another incident of the great public service of past members of the Society to the communities in which they lived. The author has written with sound scholarship and ably shows the great influence of Niles on the economic and political thought of the nation. *Niles' Weekly Register*, which he started in 1811, was one of the most outstanding periodicals of the time, and was recognized abroad as well as in America. Niles himself is characterized as having been "greatly influenced by the Quaker training he had while a youth." This fact is clearly evidenced in the statement that "the firm of Bonsal and Niles left him in debt to the extent of twenty-five thousand dollars, all of which he unfashionably paid."

**A. J. M.**

*A Testimony to the People Called Quakers by David Willson of the County of York . . . Upper Canada. Printed for the "Children of Peace."

**Pp. 12.**

This tract, published about 1816 (see dated poem at the end), is by the founder of that strangest of all Quaker sects, the "Davidites" or "Children of Peace." The full story is told by Professor A. G. Dorland in his *History of the Society of Friends (Quakers) in Canada*, pp. 104-111. But this pamphlet, in which D. Willson criticizes the main body of Friends for "the pride of the carriage riding of the
present day" and other faults, was not known to Professor Dorland, nor is it listed in other bibliographies.  

H. J. C.


A brief, useful contribution to the group study of "the central Quaker doctrine." Materials for discussion, with additional suggestive questions on each of the seven chapters, are presented by indicating various points of view and arguments concerning the subjects treated. It includes the problems of violence, of citizenship duties, of peace maintenance. To be commended as a stimulating approach to some of the issues confronting the pacifist in the modern world. J. W. F.


Defining his subject as the traditional silent Friends meeting, the author proceeds to its elaboration and interpretation. The pamphlet originated as a basis for discussion groups at the recent Friends General Conference, and is designed for further similar use, being divided into five topics, of which each is followed by a selection of suggestive questions for discussion.

Those who know Elton Trueblood through his ministry and writings expect a very high average standard from him; in the present instance this is fully maintained by a combination of thorough intellectual integrity and complete sympathy and understanding of his subject-matter.

H. C.


This is a University of Dijon French thesis. There is nothing new in it regarding William Penn or his plans for the world's peace, but the book contains an interesting and valuable summary in brief of the ideas of a number of predecessors and successors of William Penn who have labored in the same field. The author brings out particularly the debt of William Penn to some of these predecessors and his inspiration for some of his successors. The comparison of the establishment and procedure of the League of Nations with earlier plans for such an international league is emphasized.

The earlier writers who were concerned to end international confusion and establish means of securing justice in the sixteenth and seventeenth centuries were: Erasmus, Thomas More, Campanella, Bacon, Emeric Crucé, Grotius, and Leibnitz. Contemporary with or subsequent to Penn the following authors are briefly summarized: Abbé de Saint-Pierre, Fénélon, Stanislas Leczinski, Montesquieu, Marquis d'Argenson, Voltaire, Rousseau, Sébastien Mercier, Bentham, Kant and Madame de Krüdener.

A French text of Penn's plan for a diet or parliament is included.

W. W. C.
With this number of Quakeriana Notes, we begin the third year of publication for this little periodical. We hope that it may be continued for some time to come and will prove of value to those who are interested in the Quakeriana work at Haverford College and in the additions being made to our valuable collections. No one has as yet been appointed as Curator in the place of Rayner W. Kelsey, but we hope that before many more months elapse the position may be filled. In the meantime, we are making every effort to carry on the Quakeriana work as it was planned and directed by Professor Kelsey.

The Editors wish to take this opportunity of expressing their thanks to those who have so kindly contributed items for this number of Quakeriana Notes.

Whittier Bibliography: T. Franklin Currier, Assistant Librarian at the Harvard College Library, is engaged in the task of preparing an authoritative bibliography of the writings of John Greenleaf Whittier. Mr. Currier visited Haverford College in the spring of 1934 in order to examine our Whittier manuscripts and books, and has recently written us that he hopes to include in his work a complete list of all Whittier's
poems and lighter and earlier verse, a discussion of the history and material form of Whittier's published books and pamphlets, a record of the numerous leaflet and slip printings of the poems and prose, and a list of the prose essays. There will also be a summary list of books and periodical articles relating to the poet, a new chronology of the poems, and studies of Whittier's pseudonyms and his activities as a newspaper editor. The task of preparing the bibliography is made the more difficult because Whittier in his newspaper days published much of his work anonymously. Definite plans for publication have not yet been made, but Mr. Currier hopes to complete his work sometime during the present year.

_Haverford Friends' School:_ Another Haverford commemorative event was that of the fiftieth anniversary of the founding of Haverford Friends' School, which was observed by interested friends, former pupils and teachers on Fifth Month 31, 1935. A full account of the anniversary exercises has been written by Helen Sharpless and is printed in _The Friend_ (Phila.), Seventh Month 4, 1935, pp. 11-12.

_The Friend (Philadelphia):_ It is a cause for gratification that the Contributors of _The Friend_ have selected as Editor, Dr. D. Elton Trueblood, Assistant Professor of Philosophy in Haverford College. The connection of the College with this representative organ of Philadelphia Yearly Meeting has been close in the past. The names of Henry Hartshorne '39, Joseph Walton '36, J. Henry Bartlett '94, Davis H. Forsythe '81, Richard R. Wood '20 on the editorial staff of the past century all testify to this connection. Dr. Trueblood will edit _The Friend_ from his office at Haverford College.

_Quakers in Politics:_ Professor Guy F. Hershberger of Goshen College, Goshen, Indiana, was recently granted the degree of Ph.D. by the State University of Iowa. The subject of his thesis was "Quaker Pacifism and the Provincial Government of Pennsylvania, 1682-1756." Definite plans for the publication of this thesis have not yet been made. While in Philadelphia engaged in research work, Professor Hershberger visited the Haverford College campus, and plans to return later to do some further research in our library on the political ideas of the Quakers.
Quakeriana at Harvard: A letter has been received from the President and Fellows of Harvard College gratefully acknowledging the receipt of two hundred and sixteen Quaker books and pamphlets recently donated to the library of Harvard College by the Haverford College Library.

The Christian Worker: As mentioned in our Autumn Number of 1934, we wish very much to complete our file of The Christian Worker. We hope that kindly disposed Friends will keep our needs in mind, and let us know if they come across any copies of the following volumes: 3, 4, 5, 6, 7, 13, 14 and 18.

Quaker Postmarks: A friend of the Haverford Quaker Collections who is also a stamp collector recently presented two envelopes bearing the old postmarks HAVERTOWN WEST and HAVERTOWN COLLEGE respectively. He has not, however, succeeded in securing any “Quaker postmarks.” These curiosities are cancellations used in post offices where Friends were in charge who, to avoid the use of the heathen Jan[uary], Feb[ruary], etc., actually provided themselves with rubber dating stamps that read in good Quaker fashion, 1 mo., 2 mo., etc. Any reader of these Notes who possesses old letters from Sandy Spring (Maryland), Colerain (Ohio), North Berwick (Maine), or other post offices that used the “plain language,” will perhaps be able and willing to supply the collection with these strange evidences of fidelity to one of the Quaker testimonies.

Recent Acquisitions

Taylor Collection: A biography of the founder and chief benefactor of Bryn Mawr College, Dr. Joseph W. Taylor, of Burlington, New Jersey, has been written by his great-niece, Margaret Taylor MacIntosh, of Haverford, Pennsylvania. Definite plans for the publication of this book have not yet been made, but when it does appear, we hope to have a review of it in Quakeriana Notes. It will be remembered that Dr. Taylor was also greatly interested in Haverford College, and served as a member of its Board of Managers from 1854 until his death in 1880.
In collecting material for this book, Margaret MacIntosh examined a large number of letters written by well-known English and American Friends, addressed to Dr. Taylor and other members of the Taylor family. She has now presented part of this collection of more than one hundred letters to Haverford College, where it will henceforth be known as the "Taylor Collection." In addition to the letters of Thomas and Elizabeth Wistar, mentioned in our department of Documents, there are twenty-five letters of J. Bevan Braithwaite describing his visits to American yearly meetings in 1876 and 1878, and also letters written by John Allen of Liskeard, Josiah Forster, Eliza P. Gurney, John Hodgkin, Richard F. Mott, William E. Forster, and others. These letters form a very valuable and interesting addition to our collection of Quaker manuscripts.

*Notebook of Lloyd Balderston:* Henry L. Balderston, '02, has presented for the Quaker Collections "Specimens of Composition, Prose and Poetical, of the Students of Haverford School," copied by Lloyd Balderston in 1839. The contents of the little volume are as follows: "A Picture of Human Life" (prose), by Daniel B. Smith, who was an officer of the College at the time; "Critical Remarks" (prose and poetry), by J. H. Drinker; "Young's Night Thoughts" (poetry), by Henry Hartshorne; "Essay on Poetry," by Francis R. Cope; "Reflections" (prose), by Thomas P. Cope; poetry by J. H. Drinker; "An Essay on the Immanence of God" (prose), by Lloyd Balderston; "The Consumption" (poetry), by R. H. Lawrence; "The Contemplation of Infinity" (prose), by Charles Taber; "Lines on the Death of Reverend Thomas Spencer, who was Drowned at Liverpool, Aged 21" (poetry), anonymous; "Religion and Poetry of the Ancients" (prose), by Henry Hartshorne; and a few other anonymous contributions.

The little volume gives an excellent idea of the intellectual and cultural exercises of the students during the first decade of the College history.

*William Penn Deed:* A welcome and valuable addition to our collection of Penn documents is an indefinite loan by Howard E. Kershner of Glen Ridge, New Jersey, of an early Pennsylvania land grant. The grant is for 500 acres of land to Morris Lewhelin [Llewellyn] for five shillings and an annual
quit rent of "one peppercorn only." It is signed by William Penn and sealed with his personal seal on a small parchment tag at the bottom.

Dated January 19, 1681, this grant is one of the first made by Penn. It is on the printed form struck off by his order, in England, immediately after receiving his grant from the King, and before he sailed for America.

Mr. Kershner has informed us that the land in question is situated in the vicinity of Ardmore. The Llewellyn house, the chimney of which bears the date 1699, was built on part of this tract, and still stands at the northwest corner of Ardmore Avenue and Haverford Road. It is one of the historic landmarks in the neighborhood.

Papers of Jonathan Richards: A few months ago Francis R. Taylor sent us a collection of papers dealing with the administration of Indian affairs under President Grant. In his accompanying letter Francis Taylor gives a very interesting account of their connection with Friends. The collection consists of "an account book and exhaustive (and exhausting) account sheets of Jonathan Richards, Indian Agent for the United States at Wichita, Kansas, from 1870 to 1873.

"This collection does not give a happy picture of Quaker accuracy, in the confidence which President Grant placed in the Friends, but it does reveal frontier supply and transportation problems among the Indians sixty-five years ago.

"Beyond that, the batch of papers is of value, I believe, for the names involved and the salaries and wages paid. The names include Standing, Isabelle Jackson, Hoag, Stubbs, Battey, Hinshaw, Richards and others of Quaker background, so I believe the interest in them may increase, if the batch is deposited in the Haverford collections to ripen for another sixty-five years.

"Incidentally, Jonathan Richards was one of the first Trustees of Haverford Meeting property. The Richards family remained Orthodox in the Separation at Old Radnor. Many of the family are buried in that graveyard. The present day 'Androssan Farms,' on the Darby and Paoli Road, was, I believe, their home, by grant from Penn to John Richards, a Friends' minister who came there from Wales in the earliest days of the Commonwealth."
Obituary Notices: A rather unusual but interesting item has come to our collections in the form of a large scrapbook of funeral and obituary notices. We have been informed by Mrs. William T. Elkinton that it belonged to Joseph S. Elkinton, who collected the notices and compiled the book when it was not customary to insert them in daily papers. It contains the names of many Friends prominent in Philadelphia and also in other nearby Quaker communities. The notices range in date from 1825 to about 1900. The book with other papers was given to the Haverford College Collections from the estate of the late William T. Elkinton.

Penn Family Deed: Through the interest of Professor Henry S. Pratt, a valuable deed has recently been presented to the Haverford College Collections by Mr. Maurice P. Dunlap, American Consul at Dundee, Scotland. This indenture is dated December 8, 1724, and covers the conveyance of a plot of ground in Bristol, England, to William Sherring, Button-maker, by Hannah Callowhill Penn and her son, John Penn. It is a large and handsome document, containing two sheets of parchment, and besides being signed and sealed by Hannah and John Penn, it is endorsed on the back by William Penn, Jr., Thomas Penn, and Margareta Penn.

Documents

JOURNAL OF JAMES TYSON (1841-1919)

We here print further extracts from the college diary of Dr. James Tyson, Class of 1860. These passages, written by a boy between seventeen and eighteen years of age, give some idea of the subjects which engaged the attention of a Haverford undergraduate just before the Civil War. Most of them bear upon purely local events and daily happenings.

Excerpts from the Journal

(January 29, 1859) Attended a meeting of the Athenaeum this evening. They take great pride in getting up dramatic performances. But I think if they cannot get up anything better than they had tonight, they had better close their doors. S. H. appears to think he is very tragic and accordingly puts on the "agony" in what he and some of us suppose is fine style. I do not think he can lay claim even to the
accomplishment of "spouting" until he commits his parts better than he did this evening. Their vain efforts at shifting scenery were perfectly abominable to one who is in the least acquainted with theatrical performances.

(March 3, 1859) Found much difficulty in keeping my thoughts upon subjects of the right nature while in meeting, and I fear I left not much better than I went. I would be willing to do anything almost if I could direct my attention to Divine subjects. But as it is thoughts of home and studies seem to occupy my time.

(March 9, 1859) This morning at 5 on looking out of my window found the sky clear, and stars shining brilliantly. At 6 h.17m. the Orb of Day ushered in our presence a most delightful morning.

While reciting Tacitus to Prof. Chase, anauthentic anecdote of Lord Brougham & D. Webster was related. Their mutual opinion of one another.

I find Tacitus "Germania" exceedingly interesting, and from the reading of it I think I obtain a better knowledge of the manners & customs of the Ancient Germans, than I would by reading a dozen English volumes 10 times as large. Not a little knowledge of the Modern Germans is derived also from it, as well as from the remarks of Prof. Chase for whose intelligence I entertain much respect.

T[mothy] N[cholson] in his 2nd lec. on optics spoke of refraction, and explained the fundamental principle of telescopes. Also attempted to give us a magic lantern exhibition, but the "lamp went out."

(March 11, 1859) This evening I spent some time playing cricket. The Cricket Season is returning with the pleasant weather, & soon we may hear the sharp crack of the bat, as in the hands of some good batsman it sends the ball over the lawn.

(March 17, 1859) At meeting this morning we had a most excellent sermon from Eliza Gurney, the widow of the renowned preacher, Joseph John Gurney. I have heard preachers who are more impressive, and better adapted to moving an audience, but her language is so choice, and voice so sweet, that one could not but listen attentively. Her appearance is very prepossessing and finer teeth I have never seen in a ladies mouth. She took dinner with us, and while at table appeared very talkative—We finished Kent's Commentaries today. We really finished the Commentaries on 3rd day, but Dr. Swift on hearing that we had not learned the Constitution of U. S., kept us 2 days on it.

(March 21, 1859) The confounded Calculus takes so much time that for the present, all my spare moments must be spent on it, and as might be expected I do not have much time to make entries in my diary. . . . We are at present considering the examples in Maxima & Minima. The day has been mild and pleasant. I took a walk this evening with H. Bettle, and against my will, went with him to Warner's and partook of some sarsaparilla. Of course no harm could be derived from drinking the sarsaparilla, but the circumstances of the
place, being out of bounds, and Joseph's having specially informed the
students that when they went to the store that it was to be distinctly
remembered that Snob's alone was meant.

(May 4, 1859) How I wish that something would turn up that I
might record it. It is so much the same thing over and over again that
I find nothing to narrate. If I was anyway inclined to reflection I
might write a great lot of reflections. Such as penning my opinion of
the Super.'s pretty daughters &c. &c., but such is not my disposition.

By the way the Barber has been out here today and most of the
students have undergone a regular hair cutting and shampooing.
Shampooing is an admirable process to undergo and I like it amazingly.
The evening collections have ceased for the remainder of this season,
& I find it very hard to go to work after tea instead of taking a walk
as many students do. This evening H. B. and myself indulged in half
an hour after tea. The evenings are so pleasant and nature so beau-
tiful that I enjoy it very much.

(May 7, 1859) This evening we had one of the most interesting
meetings of the Everett Soc. that I have ever attended. In the absence
of the Sect. I consented to take the place for the evening. The busi-
ness of the evening was the reading of "The Bud," quite a good copy
taking into consideration the fact that it was prepared since dinner.
I am sorry to remark however that there appears too much inclination
in the members to write "love stories." I suppose from the fact that
they are most easily written. Among the company were the Supt. and
family & Dr. Wood of N. Y. I think the young ladies may justly
claim that they were in a great measure the cause of the meeting, as
the Editors were very unwilling to present The Bud until they found
who were to be present.

(May 14, 1859) I awoke this morning at ½ of 5 to find a clear
morning. I at once arose, and having dressed took a long walk over the
city [Philadelphia] before breakfast. Coming back I found that some
of the family had not arisen. Having breakfasted I spent much of the
morning in walking; having attained the vicinity of the Academy of
Music I also bought a thin coat for $4. Having dined at Christians in
the afternoon I attended the Italian opera Matinee of Lucrezia Borgia
at the Academy, where in addition to the magnificent building, I wit-
nessed one of the most gorgeous spectacles I have ever seen. The chief
characters sustained were Lucrezia Borgia by Gazzaniga, the Prima
donna; Orsini by Miss Adelaide Phillips; "Genaro" by the young
tenor, Stephani, and the Duke Alphonso by Florenza. Gazzaniga &
Miss Phillips were charming. Philadelphians do well in awarding the
palm to Gazzaniga. Miss Phillips particularly in the drinking song
"Il Segreto per esser felice" (Oh the secret through life to be happy)
cannot be surpassed. Stephani was excellent as also were Florenza
& the orchestra. I was not a little surprised to find half a dozen
Haverford students present. I suppose each one thought no one else
would be present from Haverford.
(May 27, 1859) I wish it were in my power to describe the beauties of our lawn in such a manner as they so justly merit. Yesterday afternoon while playing cricket, I stole a few moments from duty and reclining in the shade of a large tree, I surveyed the lawn as it lay before me clothed in most beautiful green, and purple. The dense foliage of the avenues of trees obscuring a view beyond them. A rain which commenced at 6 P. M. will have a tendency to make nature still more beautiful.

This evening after Tea, I had a long talk with Yarick in regard to his studies and conduct. Poor boy, he is so light headed & giddy that it seems that he cannot be serious or out of mischief half a day at a time. He forgets entirely in a short time any mark which he may receive for conduct from any of the teachers. He promises me that next week he will try to be more careful. And I expect to look after him better in future. Indeed I cannot but reproach myself with having been too neglectful of him in regard to studies &c. He seems so willing to try and is of such an affectionate disposition that I cannot but regard him in the light of a dear brother and friend. It is my earnest wish that he may change from his boyishness & apply himself satisfactorily to his studies.

(June 3, 1859) I learned yesterday that at a meeting of the Managers of Hav. College, Prof. Chase had been chosen president of the institution. This is an admirable appointment and one which I think must meet the approbation of all. The institution has been without a President since the demise of Joseph G. Harlan, A.M., who occupied the position of President, and Prof. of Astronomy & Mathematics. Prof. Chase has already done a great deal for the institution. Indeed the Classical department under his care has arisen from a comparatively primary affair to a standard not excelled by many institutions of the country. And under the judicious care of so able a president, the College cannot but advance still more rapidly until finally it will be compared not disadvantageously with Harvard, Yale, and other noted American institutions. Prof. Chase however has not yet accepted the appointment, but it is supposed that he will do so, before the close of the session, in order that he may sign the Diplomas of the present Seniors. The Juniors finished Demosthenes "de Corona" today, & tomorrow commence a review of Tacitus.

(June 30, 1859) I have made quite an expensive purchase in the shape of an edition of Horace by the Rev. Jno. Millman, and published by Murray of London. I have been wanting a copy for a long time, but as I could not get one in this country for less than $10., I was just on the point of sending to Europe. On going to Edwd. C. Sampson of the Seniors, to enquire by whom the book was published, he asked me what I would give for his which he had bought over a year ago, but had never used. I replied "$5," whereupon he said "take it."

(July 8, 1859) We might now almost style ourselves Seniors, for every study of the Junior Year has been completed. We finished the
review of Demosthenes, Calculus and Dymond. And now the query arises have I done justice to the studies of the Junior Year? Answer—In mathematics I may be considered as having done as well as could be expected. Classics, ditto. But in English, although I do not hesitate to say that I have studied as hard as any member of the class, and have also recited very creditably, but some how or other I do not feel as though I knew much about the subject. I do not know whether I am justified in thus stating the case. It seems to me at least that there are others in the class who know more about the books than I.

The grades of the Senior Class were read this afternoon, according to Examination. Edwd. Rhoads leads the class, with an average of 10.24, the highest ever received at Haverford College. What would I not give for his mind?

DIARY OF THOMAS CHALKLEY PALMER (1860-1934)

Through the kindness of Walter Palmer (Class of 1910), we are privileged to print the following account, contained in the diary of his father, the late T. Chalkley Palmer (Class of 1882) regarding the funeral of Walt Whitman which he attended on 3 mo. 30, 1892:

Extracts from the Diary

Today I attended the funeral of Walt Whitman in Camden, and heard the eulogies of Dr. Brinton, Robert Ingersoll and others upon the departed. The funeral services were held at the tomb in Harleigh cemetery. The weather was mild and pleasant. About a thousand people were present, crowding about the pavilion in which the speakers and mourners sat about the casket. With considerable difficulty, I managed to get near enough to hear most of what was said.

Dr. Daniel G. Brinton made a strong address, tho it was cast in rather flowery language. It had evidently been carefully prepared, yet it was not lacking in spontaneity and eloquence. "His voice sounded above the heads of great men and over the roofs of the world," said the doctor.

Ingersoll's address was, of course, the event of the day. It is far from being the best of Ingersoll's addresses, yet the qualities of the speaker have never been more pronounced in any of his speeches. The absolute sincerity of the man shines out clearly from first to last. The speech was to all appearances extempore. A striking passage of it deals with Whitman's "Creed." "He comprehended and tolerated all creeds, and accepted none. His creed was a sky that embraced all clouds and was above them all." And this, which has somehow a strangely familiar sound to me, I thought particularly fine. "He was so great that he could ascend to the level of the greatest without effort, so great that he could stoop to the lowest without conscious condescension. He was absolutely without pride, yet passed easily for a brother of mountains and seas and constella-
tions.” Then the speaker, as an instance of Whitman's broad toleration, quoted the line, “great enough to be worthy of the greatest”, in which Whitman tells the outcast — “Not until the sun excludes thee shall I exclude thee.”

Ingersoll is an interesting figure. His mental and moral courage and his sincerity are not be doubted. Yet there are times when one wishes he had a trifle more of the toleration which he lauds in Whitman.

All the speakers claimed a place for Walt Whitman that is higher than the present generation is ready to grant him. Neither the claims of the speakers nor the objections of the world at large will have any effect to build up or pull down that strange and august apparition. The construction of Whitman's verse will at the most preserve the name of the writer so long as English is read or spoken — even if only as an anomaly. The matter of what he wrote, as showing the workings of a perfectly unbiased and free mind, concerning itself about the things at hand, will be of more value than any poetic "sport". But the real and essential value of Whitman comes from the fact that he was a conscious agent of the "inner light" that is in all men in some measure, that he spoke after the manner and matter of the demigods from Plato to Emerson, that he was not an "echo", but "a voice." These men are not to be "explained." They are mysterious appearances and therefore notable.

One single line of Whitman's, simple-sounding as it is, revealed to me the insight of the man:— "The soul has that measureless pride that resists all lessons but its own."

**Thomas Wistar Letter:** An interesting collection of letters has recently been presented to Haverford College by Margaret Taylor MacIntosh, among which are more than forty letters written by Thomas Wistar, Jr. (1798-1876) and his wife, Elizabeth Buckley Morris Wistar (1801-1863). In one of these letters Thomas Wistar gives an account of his visit to Washington in the spring of 1849 and his interview with President Zachary Taylor. Thomas Wistar had just been chosen by the government as the most capable person to send as special commissioner to visit Green Bay, Wisconsin, for the purpose of distributing the sum of forty thousand dollars among the northwestern Indians, to satisfy just claims against the government. The following is an extract from this letter which is addressed to Abram M. Taylor, of Cincinnati, and is dated Stanley, Fourth Month 25, 1849:

"I ought to be humbled when I call to remembrance my reception at Washington. The President on my being introduced to him took my hand in both of his, and there kept it till I withdrew, and over and again expressed his satisfaction with my acceptance. There were many present when William Meredith and I entered the reception room, but on being perceived by Gen. Taylor he advanced to
meet us so that we came together near the center of the appartment, when the Secretary withdrew to join some others in the room, so that we were alone and I had an opportunity to express my acknowledgment for the mark of his confidence and to inform him that this was the first instance of a member of our religious Society accepting of such a service and my reasons &c. &c. &c. He replied he could see no reason why we as a Society should not assist the Government, &c. &c., that the Indians had been greatly injured and he hoped I would see justice done them. I did not feel freedom to remove my hat during the interview and believe no offence was taken for it was almost, if not quite impossible to be more affectionately received."

Book Notes


This is a scholarly, well-documented and sound piece of research. The author has made good use of the previous histories of colonial Quakerism, but he has at the same time searched old Quaker Minute Books, Colonial Records and the Journals of the Friends of his period, and he has made an original contribution to the subject under consideration. He did his direct research work while he was holding a Fellowship at Harvard University. The book was written originally as a Thesis for the doctor's degree in the University of Paris.

The same author has written a valuable brochure on some aspects of the religious life in seventeenth century New England, entitled: Quelques Aspects de la Vie religieuse en Nouvelle-Angleterre au dix-septième siècle.

RUFUS M. JONES.


It is probably no exaggeration, certainly it is not flattery to say that John S. Hoyland is the best equipped Friend in the circle of the Society to write of St. Francis. There may be others with more intensive scholarship in the Saint's field, although no lack of accurate scholarship is manifest in the 148 pages of this volume. The special equipment of the author comes from the fact that in India, on the Continent of Europe, and in England he has demonstrated that he has the St. Francis spirit by his espousal of "Lady Poverty" in sundry relief and rehabilitation enterprises in which he has had an important part.
The little volume is the product of the Woodbrooke method, now happily transplanted to Pendle Hill. Under this method class "studies" are conducted on the discussion plan. The outcome in a volume has the force in Quaker parlance of a real "sense of the meeting," in which the views of a score or more keen students are integrated in a judgment often superior to that even of the leaders of the group. Happily these studies are introduced by the famous poet, Laurence Housman. As the author of the "Little Plays" he can speak an authoritative word. This he has done with grace and true poetic insight.

In style and in vividness of picturing John Hoyland is a successful writer. One could hardly put the book aside after dipping into it. Two things stand out as being particularly well done. First the picture of the Saint is drawn in appealing colors. Where there are fantastic episodes they are done in subdued purples. The whole picture glows with the zeal of a disciple. The comparisons with the Saint's Lord and Master will seem to some readers not wholly justified. St. Francis surely had the Master's Spirit but Jesus was supreme in a universal sense not quite attained by any in the large catalogue of sainthood.

The second outstanding feature of the book gives it the title "Today." Undoubtedly "Lady Poverty" has much to say to those who would serve the underprivileged in our time. Between the "Service of the Poor" as depicted in the forgotten volume by Caroline E. Stephen and the method practiced by St. Francis and advocated by John Hoyland, there is a seeming gulf set. It is the gulf of institutionalism. Happily the St. Francis spirit is possible in degree in both fields. If the civilization to be is to banish "Lady Poverty," there will still be a place for the Christ Spirit.

No note in St. Francis is given more emphasis by both Housman and Hoyland than the note of joy. The answer to the question: "Is not a saint one who makes goodness attractive?" is echoed from these pages with an unqualified "yes." Whether in service or in suffering, whether in obscurity or in the public eye, this note of joy, of attractiveness is the note that is charged with infinite potencies. It was in Jesus supremely and it is in his disciples for the remaking of the world.

J. Henry Bartlett


In this work on English books of courtesy, policy and conduct during the past five hundred years, the author mentions the three works of William Penn which come within the scope of his study, namely Some Fruits of Solitude, More Fruits of Solitude and Fruits of a Father's Love. These works of Penn find their natural place as part of a long British tradition on the standards of gentlefolk.

W. W. C.

In the first volume Mr. Mills treats with pleasant discursiveness, in a narrative packed with contemporary memoranda and anecdotes, the ancestors of John Bright and particularly his father and mother, the schools which John Bright attended, the Friends' meeting at Rochdale, the Marsden monthly meeting, and the friends and relatives of John Bright and his parents. The reader whose attention is not too much diverted will glean therefrom much new information concerning the statesman's early life in home and school and his activities in the Society of Friends. In the second volume the author sets forth Bright's political career against the background of his Quaker training and principles. The background sometimes becomes remote, but the reader will be rewarded by additional knowledge of Bright's views on numerous issues, which include, among others, temperance, church rates, education, ecclesiastical titles bill, Bradlaugh, game laws, capital punishment, American civil war and peace. One interested in the history of Victorian England, of the Quakers or of Bright can hardly fail to derive enjoyment as well as profit from the perusal of this scholarly contribution to the literature of the subjects by an author who was not only acquainted with Bright but has also dug deeply into the surviving records of both the Brights and the Quakers.

W. E. Lunt.


This small volume is intended by Mary Patterson Elkinton Nitobé, the widow of Dr. Nitobé, as the first of a series which shall portray the different periods of her husband's life, and lead to the understanding of his unique personality.

It is made up largely of six articles written by Dr. Nitobé for a proposed magazine which never materialized. In the foreword he questions whether the life of a man, born on an Asiatic island the day of the battle of Bull Run, may not seem "hoary" to Americans. It does however treat of "the most eventful period of Japanese history, the dramatic leap from feudalism to constitutional monarchy — from the stage of barter-economy, to the newest and wickedest form of industrialism, which affects the life of every ordinary man."

The book is full of interest from the first chapter, where we meet the little Samurai boy, trained in the knightly code of Bushido, to the last, where he decides to renounce the studies he enjoys, and all dreams of political ambition, and in view of the need of his country, prepare himself for land reclamation, and the saving of thousands of lives. The consequences of this decision belong to a later story.

Lydia C. Sharpless.

[ 14 ]

This short, provocative study of the place of missions in the world and the development of Friends' mission work has emerged from group-thinking and discussion of which Elton Trueblood is a peculiarly able leader. It traces, first, the rise and decay of spontaneous missionary effort among early Friends; then the dark ages of inactivity in the mission field, followed by the birth of an organized missionary movement within the Society seventy-five years ago. With this concise historical setting, the study continues by analyzing the basic missionary motive and its present problems, particularly as they relate to Quaker missions. The pamphlet does not pretend to answer all of the perplexing difficulties of missions, but it states the problems clearly and serves as a constructive aid to analytic thinking upon them. There is a clarity of style coupled with reference notes and questions for discussion which together make this booklet suitable for widespread use in study groups.

RICHARD M. SUTTON.


The twenty-ninth Swarthmore Lecture differs from most of the others in the series in that it is presented in a distinctly evangelical spirit. The author, long on the staff at Woodbrooke, makes it clear that he sympathizes personally with evangelical theology and that many contemporary Friends have departed from it. William Wilson holds that the early Friends were predominantly orthodox in religious thought, and that their experience "was very far from a vague mysticism which can degenerate into Pantheism, but was firmly based upon the revelation of the Living God in Jesus Christ."

In his effort to align the early Friends with Christians in general, the author chooses five men from different periods and seeks to show that their experience was the same as that of Fox and his contemporaries. These five are St. Paul, Francis of Assisi, John Wesley, Sadhu Sundar Singh and Toyohiko Kagawa. It is not clear that the author makes his case, and his argument is chiefly plausible because so much that is unique in Quakerism is not stressed. The book is helpful in the restoration of balance, but it cannot be accepted as a full statement of the relation of Quaker to non-Quaker religious experience.

D. ELTON TRUEBLOOD.
Editorial Notes

We take pleasure in announcing that Dr. Thomas E. Drake has been appointed by the Board of Managers to succeed the late Rayner W. Kelsey as Curator of both the Quaker Collections and the Charles Roberts Autograph Collection, and also as assistant professor of American History. Dr. Drake graduated from Stanford University in 1928 with a B.A. degree, receiving an M.A. from the University of Michigan in 1930. In 1933 he received his Ph.D. at Yale, where he held the Bulkeley and Sterling Fellowships. He is a member of Phi Beta Kappa and Phi Delta Kappa (National Education Fraternity). He has been an instructor in History at Yale and held the same position at the University of Minnesota.

While engaged in research work for his Ph.D. thesis, which was entitled "Northern Friends and Slavery," Dr. Drake spent several weeks at Haverford College, and is already well acquainted with our library and its resources. We are confident that under Dr. Drake's guidance the Quakeriana work will be wisely and effectively directed.

Association Copies: The recent sale of the library of the late Roderick Terry of Newport, Rhode Island, reminds us of the
actual cash value to collectors of many old Quaker books. Even in times of depression certain rare imprints bring good prices. Fortunately no Quaker items sold were not already included in the Haverford College Collections.

But according to a modern bibliophile, "The 'Association copy' is, without doubt, the most treasured possession in the world of book-collecting. To be the proud possessor of a book which was actually handled, perhaps inscribed and venerated, by some great literary or historical figure of the past, is a thrill hardly to be equalled by the possession of the rarest first edition." There are probably a good many "association copies" in the Haverford Quakeriana. From the Friends Library, Philadelphia, were received more than a dozen books bearing the book plate of Thomas Chalkley who founded that library; a much larger number, the gift of Anthony Benezet; and occasional items from Nicholas Waln, Peter Collinson or the Pembertons.

Mention was made in a former issue of Quakeriana Notes (Spring 1934) of a pamphlet at Haverford once owned by George Fox. Others belonging to the same volume of pamphlets have been identified in the College Library, and there are perhaps still more to be found. Other Quaker collections have similar treasures. There is a selection from Whittier's library at Swarthmore. Two Harvard copies of Thomas Chalkley's Journal belonged to James Russell Lowell and Charles Eliot Norton respectively.

The secondhand book catalogues occasionally mention other "pedigree books." Here are two examples: A collection of tracts on Slavery presented by Anthony Benezet to Granville Sharp; and a copy of Samuel Rutherford's defense of Scotch participation with arms in English affairs in his Lex, Rex issued in 1644, that was owned by William Penn and contains his book plate. If we cannot afford to acquire these we can at least hunt up and appreciate the "association copies" that are already in our possession.

Henry J. Cadbury.

Daniel Boone: John J. Stoudt (Class of 1933) has an article entitled "Daniel and Squire Boone—A Study in Historical Symbolism" in a recent number of Pennsylvania History.
January 1936, vol. 3, no. 1, p. 27. Daniel Boone's Quaker ancestry is especially brought out, and the fact that he himself was a "birthright" Friend. A characteristic trait of the Boone family was to "marry at will," and one of Daniel's brothers married out of Meeting. As a result Squire Boone, the father, was disowned, and shortly after moved West with his family.

The Australasian Friend: Friends in Australia have been very kind in assisting us to complete our library file of The Australasian Friend. With their help we have now succeeded in securing all that was lacking in our set, with one exception, the number for October 1924. We hope that a copy of this number may be located. For several years we have been trying to complete this file, and we are very grateful to those who have helped us in the search.

Recent Acquisitions

John Wilbur Letters. Important sidelights on the Wilburite Separation are to be found in the group of letters recently presented to us by Agnes L. Tierney, of Germantown. This collection consists of forty-five letters in all, thirty-one of which were written by John Wilbur, and others by Lydia Wilbur, Catherine Smith, Lydia A. Barclay, Phebe Foster, etc. Those of John Wilbur range in date from 1831 to 1855, and were addressed to his friend, Peleg Mitchell of Nantucket, to "My dear Wife and Children," or to his daughter Mary, wife of William R. Hazard of Peace Dale, Rhode Island. Some of these communications refer to family matters, but in others John Wilbur discusses in detail his attitude toward the writings and teachings of Joseph John Gurney. Nine of the letters were written in 1854-55, while John Wilbur was travelling in England, and give an account of the places he visited and his reception by English Friends.

John Hepburn Tract: We are sure our readers will be interested in hearing about a recent gift to our Quaker Collections, the first thing of its kind which we have received. It is a photographic film of a rare antislavery tract, which was
presented to us by the newly appointed Curator, Dr. Thomas E. Drake. Perhaps the best way to describe it is to print in full the following explanatory letter written by Dr. Drake:

To the Editors of Quakeriana Notes:

"New Tools for Men of Letters," an article by Robert C. Binkley in the Yale Review (Spring, 1935), suggests means by which Haverford's excellent Quakeriana Collection can easily be enlarged and made more useful. Of these new tools the technique of micro-photography opens a new world of resources to libraries such as Haverford's.

For example, in a recent search for material relating to Friends and slavery, I found that one of the earliest Quaker tracts on slavery, John Hepburn's The American Defense of the Christian Golden Rule, or an Essay to Prove the Unlawfulness of Making Slaves of Men (1714), now exists in only two known copies, one in the British Museum and one in the Boston Public Library. Another copy was in circulation in Philadelphia about 1850, where it was seen and remarked upon by two Quaker editors, Samuel Allinson and Enoch Lewis, but it has since disappeared from view.

Using the facilities of the Widener Library at Harvard University, I had the Boston copy micro-photographed, which gives a page-by-page reproduction, twenty-three times reduced in size, on a small roll of film similar to that used in moving pictures. The cost amounted to a few cents a page, instead of the twenty-five or fifty cents by any other method. And for reading the film there is available either a simple hand device or a projector which throws a normal image on a screen.

As I have now finished using the film copy of Hepburn's tract I am placing it in the Haverford Collections, where it can be kept permanently safe and as readily available to anyone as is a printed book. Thus the possibilities of this new process for Haverford may be imagined. Items of great significance to Quaker history which have heretofore been unobtainable because of their rarity or their expense can now be procured with comparative ease. Rare and out-of-print books may be added to the library; manuscript records of Friends' meetings not yet stored in the central depositories can be safeguarded from loss by photo-copying them and filing the copies at Haverford; and
personal and family records of historical interest can likewise be copied and deposited. So by the use of the new techniques of reproduction, and with the aid of interested friends, Haverford can increasingly do for American Quakerism what the Library of Friends' House in London does for Friends in England, and serve as a great storehouse for the invaluable records of the Society of Friends, and as a center for the study of Quaker history.

Thomas E. Drake.

Gift of Books. As our funds have been very limited this year, we have not been able to buy many Quaker books, but we have been fortunate in having quite a number presented to our library. Among these may be mentioned a beautifully bound book from Francis R. Taylor, containing the Constitution and annual reports of the Bible Association of Friends in America. This book belonged to his great-uncle, George W. Taylor (1803-1891), one of the early stockholders of the Haverford School Association and for many years proprietor of the Free Produce Store in Philadelphia. More than twenty books came to us from the library of Exeter Friends Meeting, Reading, Pennsylvania, and about a dozen bound volumes of Quaker tracts were presented by Caroline Allinson, of Yardville, New Jersey. These volumes contain many old and rare titles, and were originally part of the library of her father, Samuel Allinson (1808-1883).

Documents

LETTER OF CHARLES PERRY (1809-1890)

An interesting letter, written by Charles Perry to his "very Friend," Thomas B. Gould, has been purchased, throwing valuable light on the state of mind which existed in "Wilburite" circles in the year of the New England "separation," 1845.

Charles Perry, the writer of the letter, was born in Westerly, Rhode Island, in 1809. His wife, whom he married in 1848, was Temperance Foster, who was a granddaughter of John Wilbur. In 1885, when he was over seventy-five, he wrote A Brief Exposition of Important Doctrines of Friends. It emphasizes those points of doctrine which espe-
cially appealed to those who sympathized with John Wilbur. The most notable aspect of the little book is the fact that the writer whose main principle is "Immediate Divine Revelation" bases his entire exposition upon passages of Scripture, no less completely than Joseph John Gurney would have done for his position.

The "very Friend," Thomas B. Gould, to whom the letter was written, was the "fidus Achates" of John Wilbur and next to him the leader of the opposition to Gurney and the Gurney Friends, called in this letter the "G'ites."

RUFUS M. JONES.

Text of the Letter

Westerly 9th Month 24, 1845.

My very Friend

Thomas B. Gould,

As my sister Elizabeth is about to send a letter to thy dear Cousin Susan, the thought has occurred to me that I might write a few lines to thee on the envelope, and although it is getting late in the evening I have commenced scribbling. I suppose, although I have heard nothing of it that thou arrived at home, sweet home, about a week ago. We have had from our dear friend John Wilbur some account of your further hardships and trials in the arduous service of attending or attempting to attend the Qtly. Meetings beyond Falmouth [which would be Fairfield and Vassalborough Quarterly Meetings in the State of Maine]. Of what transpired at the latter, and afterwards nearly up to the time of Fairfield Quarter, we learned from thy interesting letters, which with some from Phila. thy Martha very kindly sent to me last week by our Friend Thomas P. Nichols, who with his wife & little one made us a very short but acceptable visit. I suppose of course thou hast had full accounts of the doings of Ohio Y. M.—I have been favored with accounts from our friends, James S. Lippincott and Horatio Wood, to both of whom I feel under much obligation for their attention. I have also had an interesting letter from David Hall of Harrisville written after the close of the Yearly Meeting. He wanted some additional copies of our Declaration &c., which I have sent him. He gives quite an interesting account of the Yearly Meeting—It seems that our Friends were very firm in maintaining the position they set out with, notwithstanding the violent opposition of hosts of Gurneyite strangers. I only regret that they had not aimed higher & received our Epistle and cast off the Gurneyites at once. If they had done this the G'ites would have separated, and a great point would have been gained, and a good example set; now I suppose Indiana & Baltimore, & perhaps North Carolina will acknowledge them, and what the result will be we cannot tell. I think after the G'ites drove the meeting to read their declaration of faith our Friends would have done well to have insisted on reading the comparison of doctrines from our pamphlet and then if the G'ites persisted in complaining of being charged with being un-
sound, put it to them to say whether they would or would not publicly condemn those writings of J. J. Gurney, so inconsistent with Friends principles—this would have brought them into a dilemma, from which they could not have extricated themselves and they would have been like poor Abraham Shearman [of New England Yearly Meeting] exposed before all the people. Was it not very strange that their Womens Meeting should not have answered any of the epistles—David Hall says they could not appoint a committee for the purpose, and that the Womens Meeting was in a deplorable condition. We were much surprised to find that Jane Plummer the Clerk is a Gurneyite. We saw her in Philadelphia, when she manifested great interest in John Wilbur, and in our cause—saying when dear Hannah Snowden told her there were some New England folk at their house—that she hoped they were of the right sort, to which H. replied they were—and J. P. expressed as much or perhaps more to us of sympathy than most of those whom we met. Even I, forgetful as I am, remember it distinctly. D. H. says 20 out of 27 of the womens representatives were for changing the Clerks but out of [words illegible] let them remain—but I suppose thou hast heard all these particulars.

One circumstance connected with Ohio Y. M. I have seen printed in the "Liberator" which I very much regret. It is that Abby Kelly, the celebrated Anti Slavery lecturer, was carried out of the Meeting on first day afternoon for attempting to speak there—I am sure it must be a wrong spirit which would do such a thing. The account does not state who did it and I can but hope it might have been the G'ites. She rose to speak as it would seem near the close of the meeting—Jeremiah Hubbard & a woman (name not given) had already occupied about 3/4ths of an hour each. Soon after she commenced B. Hoyle requested her to be quiet and not disturb the meeting—which she did not heed, saying she had a message to deliver, whether they would hear or forbear—soon after J. Hubbard said a sense of propriety and good order required her to take her seat—She instanced the example of George Fox &c. when B. W. Ladd with much excitement said if she did not desist they would have to carry her out! which the account states they proceeded to do amidst very great confusion—How very disgraceful and even brutal—I can but repeat my hope that the G'ites did it, and as it was by B. W. Ladd's order perhaps it is most probable they did. But let it be by whom it might it is precisely in the spirit of our G'ites.

How will our Philadelphia friends bear all the abuse heaped upon them in Ohio by B. W. Ladd and others—Will it not lead them to see how vast an amount of responsibility rests upon them in regard to this controversy—and rouse them to some more active efforts? Will the Friend publish a thorough and decided statement of Ohio Y. M. firmly maintaining the right and the truth.—It surely should do so. Anything short of this I really believe would do more harm than good.—But I did not expect to write a letter when I began—yet I have spun
it out, over the sheet—Please excuse it—I have written very hastily
and as usual in a bungling way.—My love to all as if named, of thy
own & fathers family.

Thy ever affectionate friend,

CHARLES PERRY.

I am always glad to hear from thee, please write when convenient.

[Postscripts]

South Kingstown Mo. Meeting was held 2d day last at Hopkinton —
Our ancient friend Thos. B. Hazard attended — He is almost 90 &
was able to sit through the meeting without difficulty. His mind is
remarkably clear and he is quite interesting in conversation still
making many shrewd remarks &c.

Should Susan have left before thou gets this please forward Eliza-
beth's letter to her, as thou will know how to direct. We had hoped
for a visit from her & thy sister Mary in which we have been dis-
appointed, but will not Mary & some of the rest of you still come?

I wish thee would send me a copy of the minute of the Yearly
Meeting appointing the Com. to call on Wm. Jenkins for the School
Fund — also of the report of the Committee in the case of Thos. P.
Nichols — I should be glad to have the former by return mail 6th
day — Please let it be on a sheet by itself — I want the report in
T.P.N.'s case to record on the Quarterly Meeting's books — I have
the minute in his case, and only want the report.

JOURNAL OF JAMES TYSON (1841-1919)

Once more we print some excerpts from the manuscript journal of
Dr. James Tyson, which describe the student activities at Haverford
College in the period just before the Civil War. In the last extract of
this group, under date of Seventh Month 11, 1860, James Tyson
describes his graduation exercises, when he was the valedictorian of
his class and recited a Latin ode, of his own composition, entitled
"Ad Italam Resurgentem."

(April 19, 1859) Yesterday commenced the Yearly Meeting of
Orthodox Friends, in consequence of which on 7th day quite a number
of their members went to town to spend the week. This is very nice,
but when we come to consider that all the studies are to be made up,
much of their pleasure must be taken away. So at least it would be
with me. It is the first Yearly Meeting week I can recollect during
which there has not been rain nearly all the week. We had a slight,
very slight sprinkle of rain this afternoon. But it soon became fine
again and continued until bedtime with a fair prospect of a similar
morrow.

(June 25, 1859) I think that today has been to me one of the most
pleasant I have enjoyed since at Haverford. H[enry] and E[ward]
Bettle, Alf[red] Mellor and myself have been for some time projecting
an excursion on the Schuylkill, and to town. Accordingly we obtained permission this morning for the purpose, but were soon a little disappointed to learn that the Bettles could not accompany us, so that we (Alf. & I) had it all to ourselves. We left Haverford about 20 min. after 12, and had a very pleasant walk to Manayunk where we arrived in ample time for the 2 o'clock boat to Fairmount. We were somewhat surprised on our arrival at M. to find 5 other students who had started a short time before us, and who expected to witness the Regatta to take place at 3 on the Schuylkill. So that we had a party of Haverford students going down in the boat to Fairmount. The ride was a delightful one, and I am a little inclined to think that the sport which citizens make of the placards posted at the corners & on the steam boats "Delightfully Romantic Excursions from Fairmount to Laurel Hill Falls, Wissahickon &c" are without reason. At any rate to a student who has been closely confined for nearly 20 weeks, they are not without some attraction. Having reached Fairmount, we stepped into a passenger R. way car, took an exchange ticket for Eleventh St. line, executed an errand at 9 & Chestnut, and then wended our steps towards the store of Thos. Mellor &c. where we were welcomed & greeted by John & Will. Having spent a short but pleasant time there, we executed some more business, refreshed ourselves with Ice Cream, and finding we had 2 hours more to spare concluded to run around to Uncle J.'s where we spent an agreeable hour, after which we went to Alf's Uncles and spent the remainder of our time. Our delay at the last mentioned places was not in vain however, for sundry pieces of pie and cake served to refresh us, as we had come away without dinner and did not expect any supper.

About 6 P.M. we stepped into a passenger R. way car at 11th & Market and on arriving at the bridge who should we see waiting for the car but the same party who came down with us on the boat. On reaching W. Phila. two more students were met so that there were nine of us to walk back to Haverford where we arrived about 15 min. of 9.

(July 11, 1859) With the last few days of the session comes no little excitement. Today has been the 1st day of Public Examination. Was examined in Demosthenes this morning from 9 to 10, in Kent's Commentaries from 2 to 3½ P.M. I was not a little apprehensive on Kent, but do not believe that I ever passed a better public examination in any book since at Haverford. From 3½ to 4½ Tacitus claimed our attention which of course came off admirably. But the evening was the chief object of interest. The exercises consisted of performances by members of the classes of the college; of which your humble servant had the honor of representing the Juniors in a Latin ode, "Ad Alaricem Romae Victorem." He had also the additional honor of closing the performances. The audience although not as large as was present a year ago, was nevertheless an intelligent one, and if applause and congratulations may be considered as fair evidence, the ode was
favoredly received. Possibly more from considerations of its novelty (it being the 1st attempt that has ever been made at Haverford) than any merit.

(April 1, 1860) Today has been the most interesting day in a religious point of view, I have enjoyed at Haverford for a long while. In the morning we had a deeply interesting sermon by a friend named Sybil Jones, who with her husband is visiting meetings, being from Maine. She opened with the words "What shall I do to be saved." She & her husband were also present at the afternoon Collection, and after reading she spoke to us of the importance of the Bible, illustrating her remarks by an anecdote of Christians in the S. of France.

(April 28, 1860) The students of our college today put into execution a new plan for their enjoyment, a game called "Hare & Hounds" being taken from school days at Rugby. Two of their number are selected for hares, the remainder are the hounds. The hares are allowed 10 min. start of the hounds and are to throw a handful of paper upon the ground at intervals in order that the hounds may have a trail to follow. The hares in the present case ran over a very circuitous route in all about 6 miles, & came in at the appointed spot about 3 min. before the pursuing hounds. The game though seemingly puerile was indeed quite inspiring & with the loud noise of the trumpets & shrieks of the students as they assembled at 2 P.M. was quite exciting.

(May 1, 1860) By invitation attended a meeting of the "Kram-bambule," a singing club, which has been for some time in existence at the College. They sang some very pretty airs, and there are a number of excellent voices among them. They detained us probably about 45 min., & on the whole I think it was not illy spent, especially as I had had no outdoor recreation in consequence of the rain.

(May 18, 1860) A novel enjoyment was afforded us this evening. A number of students arrayed themselves as negro minstrels & entertained us for about an hour & ½ with their music by bones, banjo, tamborines, etc.

(July 11, 1860) The 8.30 train & numerous carriages brought more visitors than usual, among whom were Alfred, Sallie A. Parker & many other friends & acquaintances. How our hearts beat, when at 5 min. of 9 the bell summoned "Commencement." The graduating class took their places, & in a few minutes the words "Expectata oratio in lingua vernacula a Richardson" rung over the hall in the clear voice of Prof. Chase. Frank had not progressed far when the faces of my much loved friends, Lizzie Evans (late Mellor) & her Mother, accompanied by Emma Bassett from N. York City, entered the room. Oration after oration was announced & delivered, when at length my own turn came to go through with the concluding exercise, "carmen in lingua Latina." I did not feel quite as much at ease as at the Junior Exhibition, but nevertheless everything went on smoothly,
& I believe to the satisfaction of all parties concerned. The exercises by the graduating class being concluded, one of the diplomas was read in English & Latin, & after this their presentation. The deg. of A.M. was also conferred upon Henry Hartshorne, John R. Hubbard & Jesse L. Cheyney in course, & the honorary degree of A.M. upon John G. Whittier.

THE CASE OF MARY ALLEN

By Rufus M. Jones

In the Sessional Records of the Presbyterian Church of Boothbay, Maine, 1767-1778,¹ there is an account (under date of September 27, 1767) of action in the case of Mary Allen "and certain others of her family," who "had hitherto belonged to the denomination of people called Quaker" and who "had lately been awakened and so fully convinced of the errors of that sect that they desired publicly to renounce them and be received into this Church." She was called upon to renounce the following errors which are stated to be "standing articles with the Friends."

1st that the inward motions or suggestions of the Spirit in the minds of men, or his revelation by dreams, visions, voices is the only formal object of faith;

2d that this testimony (w⁵c they call the witness) is absolutely necessary to the very being of faith and there can be no faith without it;

3d that it is not to be subjected to examination by Scripture;

4th that Scripture is but a disorderly rule of no authority any further than it is agreeable to these witness;

5th that altho' the original seed of sin be in all, yet it is imputed to none till they actually transgress;

6th that Christ is given as light to all in whom any sin is; and all have him, and are redeemed by him;

7th by this light formed within all men universally—all men, heathen or christian shall be finally saved; upon these ye only conditions of salvation; and they who love this light do not resist it, and do justly with their neighbors, and that they have no need of any external revelation;

8th that it is by birth of Christ or this light within them, and not by any thing he has done for them that men are justified;

9th that all the justified are perfect in holiness as soon as this light is born in them; and immediately free from all sin and temptation;

10th but yet they may fall away, and eternally perish;

11th that there is no use nor warrant for a standing ministry in the Church;

¹. Published as Vol. XVI, No. 6, of the Journal of the Presbyterian Historical Society, Phila., June, 1935.
12th every one of the justified, women not less than men, are the ministers appointed and have a right to preach;  
13th that no minister may pray or speak, but when, where and how the motion of the light within suggests;  
14th that there is no Christian worship to be performed by any external acts unless perhaps the Spirit may direct to something at a particular occasion; all worship is to be kept inward, and anything more except in the above case, is evil worship and damnable idolatry;  
15th there is no outward sacrament in the gospel times, the outward ones that were of old were nought but figures of the true;  
16th that therefore baptism with water, and the Lord's Supper, with bread and wine are meer human inventions;  
17th that there is no day more holy by divine appointment than another and that to make conscience of resting and public worship on the Sabbath is to make a God of it;  
18th that certain modes of dress, of speech, and of salutation are essential to religion &c., &c.

After a searching examination, and a profession of true faith and "a solemn consent to the terms of the covenant of grace," Mary Allen was "propounded" three times from the pulpit on Sabbath day and finally admitted into membership in the Presbyterian Church.

Book Notes


This small volume, reprinting in part the tracts and essays of the Quaker, John Bellers, is considerably less interesting than its subject warrants. It deals unemphatically and confusedly with what should have been its main theme, the groping entrance into modern thought of what is called the social point of view.

It has, of course, long been recognized that the Quakers were partly responsible for the introduction of such a point of view into English thought. As Bellers states the position, "Land, Cattel, Houses, Goods and Mony are but the Carcas of Riches, they are dead without People; Men being the Life and Soul of them." Given such an attitude, it would have been most interesting to have been freely permitted to watch the mind that held it work through such questions as poverty, foreign trade, domestic manufactures, money, colonies, etc. But the reader is not helped. Instead, the author brings in biographical trivialities, and omits to write a needed critical and historical introduction. Without such an introduction, the reader is left high and dry. Was Bellers ploughing an unbroken field? This book does not tell you.

[12]
Did he draw his point of view from a general Quaker atmosphere or from individual thinkers? This book does not tell you.

Its faults as a book would not be important if one did not constantly have the feeling while reading it that interesting matters were being concealed by its inefficiency. So it is to be regretted that these interesting matters were not brought out into the light where they could be examined.

William A. Reitzel.


The second volume of the Swarthmore studies fulfills the promise of the first to provide an interesting and a definitive history of Quakerism in Holland. This study is even more important to American Friends than was the biography of Willem Sewel, for it tells not only of William Penn's religious labors in Holland and Germany, but traces in detail the history of the founding and early development of Germantown, Pennsylvania. And in so doing it discloses that Germantown was neither German nor Mennonite in origin, as is commonly believed, but that it was founded rather by Dutch Quakers who had settled only temporarily in the Rhineland. "Dutch-Town" would better characterize the origin of the town than does the name Germantown.

Among the variety of facts which are brought to light in this volume are data concerning the lives of two Friends whose careers have hitherto been almost unknown. Like Penn they not only preached the gospel of Quakerism, but spread as well the news of the promised land across the sea. Their names, Jacob Tellner of Holland, and Roger Longworth of England, are now added to the honorable list of early Quaker ministers and founders of Pennsylvania. The work of their associates in Holland will be treated in later volumes in the series, the publication of which does honor to Dutch Quakerism and also to Swarthmore College and the scholarship of Professor Hull.


The reader of these two stout volumes of journals needs a robust digestion for irrelevant detail. William Lucas VI belonged to the "comfortable middle class" of the Victorian period. He had—like so many English Friends—an amazing number of interests and traveled up and down England unremittingly for pleasure and profit. He visited museums, collections and exhibits of all kinds, zoological gardens, flower shows, Yearly Meeting, House of Commons and the meetings of his numerous directorates with regularity and acute observation. He saw the expansion of railroads with their numerous accidents and many financial problems. He was opposed to the Tories,
High Church, total abstinence, imperial conquest and war. He continued—with some misgivings but with apparent financial advantage—the old family business of brewing at Hitchin. The interest of the journal despite its frequent triviality, for which not the author but the editors are responsible, lies in the attitude of a well-to-do Friend in the England of the Corn Laws, anti-slavery movement, imperial conquest, suffrage extension, Crimean War and financial crashes. The subject of this biography is not contained in the volume of Hitchin Worthies which appeared a few years ago.

W. W. C.


This little volume of 171 pages is a credit to the research ability of the author, and at the same time a definite contribution to a present day need of Quakerism. Any one in close touch with Quaker movements of our time and with the efforts to define the religious position of the Society of Friends must have noted how frequently one hears or comes upon a statement in writing like this: “Quakers have no creed.” Let it be admitted that there is a sense in which this statement and the numerous variations of it are true. It should be evident to any one reading the pages of this volume that it is not the whole truth. In its bald form the current statement produces the reaction, “Are Quakers then a group that can believe anything or nothing at their pleasure?”

The truth as disclosed in three centuries of Quaker history is that Quakers have produced an astonishing amount of creedal material. An analysis of this material is the aim of Arthur Mekeel’s thesis. All the historical periods of Quakerism have made contributions in this field. Perhaps it is of particular importance that the more modern efforts should be understood by the present generation of Friends. These found expression in *A Reasonable Faith*, in the “Richmond Declaration” and as a climax in Part I of the London Discipline. One ventures to be a little dogmatic and to say, no one should undertake to define and expound Quakerism in our day without a knowledge of the tensions out of which these three historical declarations came. So we pronounce Arthur Mekeel’s volume as indispensable to the Robert Barclays of our day.

J. Henry Bartlett.


This book tells a comprehensive story of the founding, progress, and present work of Toynbee Hall, “a great adventure in friendship” with which many Friends have been closely connected. The many illustrations add to the interest of the volume, and in addition there are several useful appendices, an index, and a Select Bibliography. The establishment of Toynbee Hall in 1884, often called “The Mother of
Settlements," proved to be the inspiration for the opening of similar settlement houses in other parts of the world, including our own Hull House in Chicago, founded by Jane Addams in 1889.

A. B. H.


A brief biographical sketch of George Fox, which is intended primarily for children. It is attractively illustrated, and the author has also included a list of books of reference "for boys and girls who wish to make further enquiry into the life of George Fox."

A. B. H.


Evelyn Roberts' A Sidcot Pageant gives an intimate and revealing view of Quaker education at Sidcot School in the first half of the nineteenth century. One cannot but feel the devotion and deep sincerity of purpose of the members of the school staff, who were willing to undergo inconveniences and privations for the sake of the school.

The two following items give some idea of the character of Quaker education in that period. On one occasion when William Batt, Master of the school, found a boy whistling he said, "Dost thou not know that whistling is the next door to swearing?"

At another time the separation between the sexes did not seem to be as strict as desirable. "A rule was made to combat the trouble by decreeing that in such a predicament [the meeting of a boy and a girl] the boy was to stand with his face to the wall while the girl walked quickly past him. But in spite of this, an innate rudeness in the children led to the exchange of notes and even gifts, such as a small packet of suet pudding."

One is also amused and perhaps surprised to read that, "Port, sherry, rum, and gin were bought for the use of the Committee and visitors."

The changes from the type of Quaker education illustrated in A Sidcot Pageant have been great, but the same spirit of seeking the Truth is evident both then and now.

A. J. M.


A narrative account of important happenings in Claverham Meeting is contained in this attractive little booklet. Beginning with the building of the first meeting house in 1674, it tells the story of the meeting, including the visits of eminent Friends, the erection of the present meeting house in 1729, the transfer of the members to Yatton in 1874, and the special commemorative events which have been held at Claverham in recent years.

A. B. H.
With the purpose of making the Haverford Quaker Collections better known and more useful to those who are interested in Quakerism and its history, "this small literary craft" was launched by the late Rayner W. Kelsey in the Autumn of 1933. And following Dr. Kelsey's untimely death his work was ably carried on by President William W. Comfort, Anna B. Hewitt, and Arthur J. Mekeel. It is in the spirit and purpose of Dr. Kelsey and his successors that the present editor takes up his task.

The cloth of history is a cloth of many colors, and the complexity of its pattern is the result of the interweaving of a multitude of threads. These threads are the threads of localities, of groups and of individuals. All make their contribution to the record of human society.

It is this which gives significance to the collection and preservation of the records of a group such as the Society of Friends. For its story becomes the story of city, state, and nation. Its life is a part of the life of the larger whole. Particularly is this true in the United States, where Friends have lived from colonial times and where they have played a significant role in the growth and development of the American people and American institutions. It is therefore both a duty and a pleasure to Friends to preserve their records and to make
them available for use. The function of the Haverford Quaker Collections is to help fulfill that duty.

Quakeriana Notes will then, as before, carry the record of the growth of these Collections. It will give glimpses of the treasures in print and in manuscript which are contained therein. It will tell of the use to which these materials are put by scholars in many fields. It will tell of the cooperative activities with the Friends Historical Library of Swarthmore College, and with the other depositories of Quakeriana in the Philadelphia area and elsewhere. It will note the appearance of new books of Quaker interest, and will record the acquisition of older works which have long been wanted. In short, it will strive to extend the usefulness of Haverford's Quaker Collections in order that Quakerism may further enrich the color and the pattern of the cloth of history.

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Friends' Historical Association: For the first time since 1924 Haverford College was recently privileged to act as host to the Friends' Historical Association. On Fifth Month 16, 1936, the annual summer meeting of the Association was held at the College, with the Quaker Collections as the center of interest for the day. Three papers were read by members of the faculty, an analysis of the literary material in the Roberts Autograph Collection by Professor William A. Reitzel, a discussion of Haverford's Whittier manuscripts by Professor Edward D. Snyder, and a survey of the Quaker Collections by Arthur J. Mekeel. Following this formal introduction the guests of the College were invited to inspect the exhibit of manuscripts in Roberts Hall prepared by Anna B. Hewitt, Assistant Curator of the Quaker Collections, and the display of rare Quakeriana imprints in the Jenks Collection prepared by Amy L. Post, Assistant Librarian of the Haverford College Library.

To the full account of the meeting which appeared in the Bulletin of Friends' Historical Association (Vol. 25, No. 1, 1936) may be added this word, that it was gratifying to Haverford College to have the members of the Association come in person to view the collections which Quakeriana Notes attempts to report upon. One such visit is worth a thousand words in drawing together those who are interested in Quaker
history and those who are charged with collecting and preserving its materials for future use. We hope that the Association will soon hold a meeting at Swarthmore College among the treasures in the Friends Historical Library there.

Friends Historical Library: It is with great satisfaction that we learn of the appointment of Dr. William I. Hull to fill the vacancy left by the resignation of J. Russell Hayes as Librarian of the Friends Historical Library of Swarthmore College. Dr. Hull’s long experience as teacher and scholar in the field of Quaker history have fitted him eminently for his new task. Under his direction, and with the assistance of Miss Virginia Walker, who has been on the College library staff for several years, Swarthmore will continue its valuable service to American Quakerism as a depository for historical records and as a center for historical research.

Seventeenth Century Tracts: At Harvard University is a very extensive collection of seventeenth century tracts, mostly (over 27,000) from the gift of Frederick L. Gay in 1916. A casual examination of them reveals many Quaker items. Among these are the following eight-page quartos:

A Letter from a Member of the Army to the Committee of Safety, etc. London. Printed for Giles Calvert, 1659, signed by John Hodgson “8th day of the 9th month.”

The Love of God; is to Gather the Seasons of the Earth and their Multitudes into Peace, signed “Elizabeth Redford,” but without printer’s name, place or date.

Each of these authors appears in Joseph Smith’s Descriptive Catalogue of Friends Books with a single piece to their credit but the above titles are not listed there, nor in the British Museum catalogue nor in the catalogue of the McAlpin collection. Nor are the pieces found in the Quaker Collections at Friends House (London), at Haverford College, or at Swarthmore. For that reason photostatic copies have been provided for Friends House and for Haverford.

The tract of Hodgson’s resembles the many other Quaker appeals to the interregnum government, and is of interest as being written by one of the Quaker soldiers. His name is missing in Margaret Hirst’s list of these. But a Friend in Yorkshire of the same name appears in Besse’s Sufferings
under the years 1660 and 1662. Elizabeth Redford wrote at
the end of the century. Three other pieces by her are in the
British Museum.

Henry J. Cadbury.

Guilford College Centenary: The preliminary sketch of the
history of Guilford College which Dorothy Lloyd Gilbert
published in 1934 under the title, The Story of Guilford
College, is to be supplemented by a full-length history which
will appear in connection with the observance of the Guilford
centenary in 1937. Miss Gilbert, Associate Professor of
English at Guilford College, recently examined the Haverford
Collections for material relating to Guilford, and found,
among other things, that the manuscript journals of Rowland
Greene (1770-1857) contained useful information which the
author had gathered in traveling in the ministry in North
Carolina at the time of the founding of New Garden Boarding
School, forerunner of Guilford College.

Quaker Fiction: In the borderlands of Quakeriana lie the
books of fiction which have to do with Friends and Friendly
ways. Many such works are trivial and inaccurate. A few
give a useful picture of Quaker customs, and help to preserve
the mood if not the facts of the Quaker life with which they
deal. So the collector of Quakeriana can hardly disregard the
field of Quaker fiction, remote though it may seem from the
central core of Quakerism. From lists published by the Friends
Intelligencer (Sixth Month 8, and Eighth Month 17, 1935;
Third Month 14, 1936) and from other sources, we have
assembled one hundred and forty-five Quaker fiction titles,
and we have no doubt the list could be further extended. On
the shelves of the Haverford Library there are sixty-five of
these books, something less than half of the total. We wonder
how this compares with the "Quaker fiction shelf" in the
Library of Friends House in London, and whether other
Quaker libraries in this country have made any systematic
attempt to collect materials of this kind. Would it be wise,
for instance, for our American Quaker institutions to designate
one of their libraries as a central depository for this kind of
Quakeriana, thus assembling it and preserving it with a
minimum of duplication and expense?
Allinson Papers and Pamphlets: A further gift of manuscript materials has recently come to Haverford through the generosity of Caroline Allinson of Yardville, New Jersey. Several years ago Miss Allinson gave to the College a valuable set of papers of her great-grandfather, Samuel Allinson, concerning the purchase by New Jersey Friends and others of lands in Otsego County, New York, in 1769. The present papers are likewise from the papers of the Allinson family, although they include subjects more related to the religious interests of Samuel Allinson than to his activities as a New Jersey lawyer and public official. There are extracts from Yearly Meeting minutes on matters of discipline, memorials of deceased Friends, accounts of visions, and copies of poems written by Friends, some on religious subjects, some on peace and temperance, and others purely personal. An item of special interest is a notebook of twenty-four pages containing an essay entitled "Reasons against War, and paying Taxes for its support," dated at Burlington, 1780, and signed with the initials "S.A."

In addition to these manuscripts Miss Allinson has also presented the College with a number of pamphlets, the rarest of which is by John I. Wells of Hartford, Connecticut, entitled, Reflections on Intemperance: A Solemn Address to Distillers and Vendors of Ardent Spirits, to the Intemperate, and to the Public (Hartford, printed, Philadelphia, reprinted by Joseph Rakestraw, 1826). The others are original publications or reprints of English Quaker tracts by American printers such as Joseph Crukshank of Philadelphia, David Allinson of Burlington, and Samuel Wood, Mahlon Day, and James Egbert of New York, ranging in date from 1806-1852. It is particularly gratifying to obtain copies of the publications of these American Quaker printers of the early nineteenth century, for their work has not always been preserved with as great care as have the works of their English and American predecessors. Many of their titles did not come to the attention of Joseph Smith in England and do not appear in his Catalogue. Miss Allinson's gift is therefore of special value in making it
possible that several of these fugitive tracts may be preserved and their publishers given the credit that is their due.

Jacob Behmen Book: Haverford College Library has received as a gift from William Laird Brown a copy of Jacob Behmen's Theosophical Philosophy Unfolded, by Edward Taylor, London 1691. The book is of real value in itself but this particular copy is precious because it belonged to John Woolman. It not only belonged to him but it bears internal evidence that it was actually read by him. Three times the volume bears his finely written signature, at the end of chapters, apparently as he finished them. The signature occurs first on page 218, at the end of the section on "The 177 Theosophick Questions Answered," with the date 1747. The second signature is on page 239 at the end of "Meditations and Contemplations," same year. Finally the name occurs on page 259 at the end of the selections from the Aurora. No date is added here. It would appear that John Woolman came into possession of this extraordinary book in his youth and we may well believe that it had some influence upon the formation of his mind.

Rufus M. Jones.

Comfort Genealogy: A typewritten volume of "Records of the Comfort Family," has been placed in the vault of Haverford College by President W. W. Comfort, as a gift to the Quaker Collections and as insurance against the possibility of loss or near loss which the manuscript once suffered. Compiled in 1902 by a careful genealogist, this volume contains a record of seven generations of the Comfort family, descendants of the John Comfort who came by certificate from Flushing, Long Island, to the Friends' meeting in Falls, Bucks County, Pennsylvania, in 1719. The ramifications of the family are many, and its connections with Quaker families in Pennsylvania and New Jersey are numerous. Names such as Woolman, Wistar, Roberts, Yerkes, Maule, and Taylor frequently appear, together with many others. This valuable record of Quaker genealogy was believed for many years to have been lost when the original copy, thought to be unique, was destroyed by fire, but recently another copy was discovered in another branch of the family. This discovery prompted the making of several
additional copies of the manuscript, one of which has now been placed in the Haverford Collections. We trust that other Friends whose family records are subject to the same risk of loss that this one suffered will consider the desirability of placing a copy in the fireproof vaults of the Haverford Quaker Collections.

_A Catechisme for Children:_ One of the important additions recently made to our Quaker Collections was the purchase of a book written by George Fox entitled, _A Catechisme for Children._ That They may come to learn of Christ, the Light, the Truth, the Way, that leads to know the Father, the God of all Truth, published in London, 1660. This is an item of great rarity, and we are under the impression that our copy is unique in the United States. There are two copies in Friends Library, London, but we have not yet been able to locate an American library which possesses this George Fox title. The book is small in size, being less than six inches in height, but contains 148 pages of closely printed text consisting of questions by a child with answers and Scripture references given by its father. As an illustration we quote the following questions and responses from the opening page:

**Question.** Father, Is any lye of the Truth?

**Answer.** No Child, for the Truth checks and reproves the Lyar, and he is not of Truth. 1 John 2. 21.

**Question.** Father, is he of the Devil that is not of Truth?

**Answer.** Yea Child, for the Devil abides not in the Truth, nor they that lye. John 8. 44.

**Question.** Father, what is the Truth?

**Answer.** Child, Christ is, which doth enlighten every man which cometh into the world, and that is the Truth which every man is enlightened withal. John 1. 9. John 14. 6.

_Autographs:_ The Roberts Autograph Collection is rich in autographs of the illustrious dead, kings and queens, soldiers and statesmen, poets and authors. But the illustrious living are less well represented, for no one has systematically carried on into the twentieth century the collection to which Charles Roberts gave so much time and money in the nineteenth. From time to time, however, friends of Haverford have added autographs of contemporary celebrities acquired in the course
of their own correspondence. The most recent of these gifts include an autograph of George Bernard Shaw, appended to a letter of unusual interest, and two autographs of Owen Wister, the novelist. The Wister letters are the gift of Dr. George W. Douglas of Philadelphia, presented to the College through Mr. Edmund Stirling, formerly of the Philadelphia Public Ledger and donor of the valuable Shaw letter.

Melanchthon: Although not in the field of Quakeriana, we are sure our readers will want to hear of a valuable "association copy" recently presented to our library by Frederick S. Bigelow, of Haverford. It is a theological work by Charles de Bouelles, published in 1513, throughout the pages of which are annotations in the handwriting of Philipp Melanchthon. We quote the following from Mr. Bigelow's letter of presentation: "This book, which was given to me many years ago by the late William Romaine Newbold, Professor of Moral Philosophy at the University of Pennsylvania, is of interest as having come from the library of Philipp Melanchthon. As indicated by the note in pencil, Professor Newbold compared the writing with known specimens by Melanchthon and was satisfied that they were penned by the same hand."

Documents

LETTERS FROM THE HAVERFORD COLLECTIONS

J. BEVAN BRAITHWAITE

The recent publication of the life of Joseph Wright Taylor, founder of Bryn Mawr College, serves as a reminder of the close relations which existed between English and American Friends in the last century. Of the many British Friends who travelled in America in the latter half of the century none was more faithful nor more influential than J. Bevan Braithwaite. He was an intimate friend and companion of Joseph W. Taylor, as is demonstrated by their many letters which appear in the Taylor biography, and he shared Dr. Taylor's interest in promoting the development of higher education among Friends. When he came to North America in 1886 on the fourth of his five visits to this continent, Dr. Taylor was no longer living to accompany him on his journey as he previously had done. But Bevan Braithwaite intended to stop at Haverford and Bryn Mawr
Colleges, for which his friend Dr. Taylor had done so much as Manager and Founder. A serious accident to his wrist while in Canada necessitated his spending three months in Baltimore in the care of his son-in-law, Dr. R. B. H. Thomas, and he was thus prevented from visiting Bryn Mawr and Haverford as he had planned. Hence the following letter, written by an amanuensis but with the signature and postscript in the trembling handwriting resulting from the broken wrist.

LETTER

Baltimore 7. XII. 1884.

To the Trustees of Haverford
& Bryn Mawr Colleges

My dear Friends

It was quite upon my heart to have had the pleasure of meeting you in person before leaving these shores, but the state of my health, arising from my severe accident, has not permitted of my doing so. I therefore venture to leave my affectionate salutation in these few lines.

I have greatly rejoiced at the evidence so abundantly afforded by the determination on the part of the Trustees to place the standard of education, and general attainments both at Haverford, and Bryn Mawr, upon a thoroughly high level, answering the increasing requirements of the present time. I trust that this high standard will always be maintained so that the pupils of both institutions may have an opportunity of obtaining a sound education, and mental training, fully equal to that which can be obtained in any other centre of education in this great country.

I am rejoiced also to believe that it is no less the determination of the two Boards to do their utmost to maintain the character of each institution as worthy of the position which they occupy in the Society of Friends. It will be their constant endeavor that those enlarged, and comprehensive views of Christianity, which have distinguished our Religious Society, should be presented in the most engaging and attractive form, so as to commend themselves under the Divine blessing to the minds and consciences of the pupils.

My dear friends will understand me if I add that I am especially anxious on this point, considering the vast influences which these noble foundations must exert upon the future of our religious Society, both east and west of the Allegheny mountains. Need I say in conclusion how earnest is my prayer, that the officers of both institutions may never permit the trumpet of the precious Gospel within the sphere of their influence to give an uncertain sound. For myself, as life passes, I am more than ever brought to a deeper and deeper appreciation of the holy determination of the Apostle, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Amidst all the vicissitudes
of life, & the changes of human opinion, they that think deeply must be more and more satisfied that there is no rest for the soul, either for time or for eternity, but in that precious Redeemer, "who was dead, 
and is alive again, and behold he liveth forevermore," in whom it "hath pleased the Father" that "all fulness" should "dwell."

With warm Christian affection, I am yours very respectfully,

J. B. BRAITHWAITE.

With much prayer for the high blessing of the Lord upon your two noble Institutions.

ROBERTS VAUX

The article in the Bulletin of Friends' Historical Association (Spring, 1936) by Joseph J. McCadden marking the centenary of the death of Roberts Vaux shows the great variety of the philanthropies which engaged the attention of this distinguished Philadelphia Friend. The following extracts from the Roberts Vaux letters in the Haverford Collections confirm this testimony to the diversity and intensity of his philanthropic interests.

A letter to Samuel Emlen in London, dated "Philadelphia, 5 Mo. 9, 1818," shows him attempting to replace chimney sweeps with machinery:

Thy compassionate feelings for the poor chimney sweepers, evinced by the considerate goodness, of sending The "Machine" for cleaning flues, is very interesting, & encouraging to the minds of several of us, who some time ago imported one of those instruments, & are now engaged in endeavours to bring it into use. — Like most new plans, it moves on slowly, but gains friends daily, & I feel a confidence, that the humane sentiments of our fellow Citizens will ultimately prevail in the abolition of the practice of employing boys. If on examination of the machine addressed to my care, any improvements appear, we shall adopt them, & I will preserve the original for thy own use.

Continuing, his comment upon the wearing of a sword by a Friend shows his strict adherence to Quaker principles and practice:

Jacob Waln, (son of Nicholas & Sarah) embarked a few days ago from hence for Liverpool in the Ship Lancaster, his mind poor fellow, is still so far out of the sound track, as to induce him to wear a sword, how this will answer in Great Britain time must determine. —

The antislavery sentiments of Roberts Vaux are well known, but the following letter, printed in full, shows how vigorously he worked in this cause, and how he endeavored to keep up the flagging interest of others. The Thomas Collins to whom the letter is addressed was a Friend and a member of the New York Manumission Society. He had been a delegate to the Philadelphia meeting in 1812 of the American Convention for Promoting the Abolition of Slavery, and served with Roberts Vaux as a member of the Acting Committee.
Thomas Collins
New York
Esteemed friend —

I am favoured by the receipt of thy letter of 13th Inst: —

The Penna. Society for Promoting the Abolition of Slavery &c., have ample evidence that the Slave Trade has been conducted by American Citizens, long since its inhibition, by the constituted authorities of the Nation. —

No doubt can exist, that a large share of the profits derived from the sale of the 70 thousand unhappy Africans, stolen in the year 1810, have flowed in to the coffers of men, who unworthily enjoy the blessings of this Free Government.

Under this conviction, (supported by documents furnished to the Convention*) the Society has forwarded Memorials to the President, and to the Senate, & House of Representatives of the United States.—

In doing so, we have discharged what we believed to be required us, & if Congress cannot find time to do its duty, if that body which is so loud in its imprecations on the injustice of others, cannot find time to be just itself, why then let the punishment fall where it is merited.

I sincerely regret that your Society should hesitate on this important subject to aid our humble efforts, but in a cause so noble, involving consequences so interesting, we are not ashamed that we have gone forward, unsupported. — If we fail, we shall not be crushed, and if we succeed, you shall share the pleasures of the triumph.—

Believe me to be, very truly,

thy friend &c

Roberts Vaux
Philada Arch St. 2 mo. 16th 1813.

*vide Appendix to the Minutes of Proceeding of the American Committee held Jan. 7, 1812.

Another letter shows the strict orthodoxy of the theological opinions held by Roberts Vaux, and discloses his interesting conjecture that something in the nature of the American people or their government makes them peculiarly susceptible to "infidel" doctrines such as the Unitarianism of William Ellery Channing. The letter is addressed to George Boyd, Rector of St. John's Church, in the Northern Liberties of Philadelphia:

My much esteemed Friend.

Thy favour of the 9th reached me here on the succeeding day: & it afforded me real pleasure to discover by thy righteous solicitude, that there were yet preserved, "watchmen upon the walls". — "Channings Sermon" to which thou alludes, was brought to a late meeting of the Board of Control by William Fry, who it seems had been employed to print a large edition of it; he had read the production, & was impressed with an opinion that it might be usefully distributed among

[11]
the children of our charge, & with that object presented the copies, which thou saw on the table. — No disposition of the pamphlets was ordered, and I will take care that none of them pass in to the schools.—

No one, more than myself laments the erroneous doctrine upheld by the author of the Sermon in question, & I could hope, no one would employ greater exertions to check the popular infatuation attendant upon the promulgation of opinions, so delusive and unsound. — New England has been long renowned for the virtue of her people, but I begin to fear, that owing to the adoption of Unitarian sentiments, she will sink to a condition deserving a character, the very reverse of that, which she once enjoyed.

In some of my moments of retirement, & reflections, I am induced to believe, that our Countrymen, from some cause or other, are more easily entrapped by infidel principles, than perhaps the inhabitants of any other part of the Globe, who are blessed with the lights of Christianity, & learning. The character of our Government may have something to do with it, and hence the necessity of counteracting the arts of the Skeptick in every quarter, but more especially when he attempts to cast his sophistical net, over the innocent minds of Children.

With sincere regard, & with every good wish,

I remain thy friend

ROBERTS VAUX.

Vaux was the first president of the Board of Control of the Philadelphia schools alluded to above. He served in this capacity from 1818 to 1831, meanwhile endeavoring to extend the benefits of public education to the state. The following is an example of one of his lobbyist-letters in this good cause. And although Vaux was forced to retire from active work the year this letter was written, his long efforts served to lay the ground for the passage of the Pennsylvania School Law of 1834. The letter is addressed "To Henry Simpson, Esquire, of the House of Representatives of Penna."

My Esteemed Friend.

Thy favour of the 17th instant was received this evening. — When it reached me, I was in the act of writing a note to the Committee on Education of the House of Representatives, intended to accompany an essay of a bill, prepared by the Education Society here, which is respectfully submitted to the consideration of the Gentlemen composing that important department of your body. — This project illustrates my opinions, and views, of the subject of public instruction, so far as it seems practicable to organize a system, at any rate to begin with. — Experience, the best of all instructors, will teach us what changes & improvements to make, since no plan will be faultless. — The bill in question, as it will be seen, leaves the City & County of Phila. & some other parts of the State, on the footing they are now found; and I

Philadelphia 1 mo. 20. 1831.
cannot bring myself to believe that we can at present alter the mode with any benefit, or safety. — Our schools, are not Charities; every citizen who pays the smallest poll tax contributes toward their support, and as for any invidious distinction, none exists, in any other sense, than if it were affirmed to be so, by one man whose means enabled him to educate his children at 25$ per quarter, whilst his equally respect- able, & meritorious neighbour, could only afford to pay $5 per quarter for the instruction of his offspring. — This difference in the condition of men, can never be controlled by any mode short of unjust equalization of property, which our Legislators, I am sure, do not dream of attempting to regulate. — Notwithstanding the efforts to dissatisfy those persons, for whose relief our schools were established, with the course we pursue, those schools never were as popular as they now are, if we are to judge by the number in attendance, & the general good will manifested by parents in regard to them. — Facts my friends are stubborn things, & these facts, I without fear of denial, present to thy attention. — The few who complain, are not entitled to the gratification of their visionary notions, when the great mass of the people here rest content with the system as it is. — Have any, & how many have prayed you to repeal the existing law?

I am very truly
Thy friend

ROBERTS VAUX.

P. S. Be pleased to present my regards to Dr. Burden, & tell him to keep his eye on the Infant School matter in the Senate.

Book Notes


Whether from the pressure of continental forms of political and economic collectivism or from some other source, there can be no mistaking the fact that the Anglo-Saxon mind is in the course of rediscovering what it means for an individual to be a member of a real community. In the company of such minds as Alfred North Whitehead, John Macmurray and Henry Wieman, Howard E. Collier has here sought to search the Quaker tradition for its light and its task in exhibiting the basis not only of a community, but of a religious community.

Although the theme is timely, the treatment is marked neither by originality nor by clarity. The essay has been content in its philosophy to accept, as several recent Quaker thinkers have done, the present philosophical exaltation of the biological concept of organism and mutual interactionism as quite adequate to express the religious dimen-sions of community, “the new principle of life” to which seventeenth
century Friends so frequently referred. In expounding the implications of this position the essay lacks the clarity and penetration of Howard Brinton's *Creative Worship* and tends to rely on a profusion of quotation to carry it through critical points in the exposition. The quotation in the book is so extensive and so good that it might be read as an anthology with considerable profit. But the Society of Friends at this critical period in its life must have sharper insight than is here given in order for it to yield either to its own members or to the world any concise sense of its unique message.

**Douglas V. Steere.**


This pamphlet contains not only a biographical sketch of Morris Llewellyn (1645-1730), but also some historical notes on the early settlement of Friends in Haverford and vicinity. It is well documented and included among the several illustrations are pictures of the old "line-stone" which once stood at the boundary of the Llewellyn property and the grounds of Haverford College, the Old Haverford Friends' Meeting House, and the original Llewellyn homestead.

In this connection it is interesting to recall that there is in Haverford's Loan Collection the original indenture signed by William Penn, dated January 19, 1681, covering the purchase by Morris Llewellyn of 500 acres of land in Pennsylvania. The Llewellyn homestead, which is still standing at the intersection of Haverford Road and Ardmore Avenue, was built on part of this land.


This collection of extracts from the records of Baltimore and Virginia Yearly Meeting abounds with details concerning schools and school committees, schoolmasters and schoolmistresses, in the meetings lying between Pennsylvania and North Carolina. The records are largely allowed to speak for themselves, and in their speaking they tell a tale of Quaker activity in education, from the time of the Revolution when schools were few, to the end of the nineteenth century when public schools arose to fill the need that Friends' schools had long supplied. For those who would construct for themselves a history of Quaker education in this region the materials are here. And for those who are interested in the individuals and meetings that were active in the work, an index of persons and an index of subjects facilitate their search. As the fifth in a series of studies of Quaker education which Professor Thomas Woody, of the University of Pennsylvania, began sixteen years ago, this monograph maintains the tradition of careful scholarship already set up. The field for a history of Quaker education in the original American colonies is being
ploughed wide and deep. It may be hoped that there will some day be a harvest worthy of the preparation.


This volume is divided into two quantitatively and qualitatively unequal parts. The first and smaller part, a history of Hopewell Meeting, leaves something to be desired as regards the selection, organization and presentation of material. It is rather jumbled. Like so many local histories, it includes irrelevant matter, and is further marred by unnecessary repetition and inexcusable mistakes. But the patient reader will learn from it a great deal about the Friends of the South and the West.

The second part appears to be above reproach. It is composed of birth, death and marriage records, and data covering the admission, transfer and disownment of members. In the colonial period many of the northern Virginia Friends removed to North and South Carolina, and in the following years many more migrated to Ohio and other western states. The Carolina Friends, including practically the entire South Carolina group, joined the westward movement. The records in this volume in combination with other sources, such as O'Neall's Annals of Newberry, South Carolina, throw much light on these migrations and afford new material for an estimation of the Quaker contribution to the making of America. There is an excellent index.

JOHN A. KELLY.


To the announcement of the gift of the Taylor Collection which was made in Quakeriana Notes last Autumn can now be added word of the publication of a biography derived from these letters and diaries of Bryn Mawr's Quaker founder, Dr. Joseph W. Taylor. It is an autobiography, in point of fact, for Dr. Taylor's great-niece, Margaret Taylor MacIntosh, has allowed his letters and diaries to tell the story of Dr. Taylor's life, a life of interesting activity and philanthropic service culminating in the founding of a college for the advanced education of women. An introduction by Rufus M. Jones, Professor Emeritus of Philosophy of Haverford College and Chairman of the Board of Trustees of Bryn Mawr College serves to emphasize the fact which is brought out in the biography that the association of the two colleges has from the beginning been an important and useful one.
Editorial Notes

What there is a growing interest in Quakeriana and Quaker history is indicated in many ways, among which are the requests which come to the Editor's office for files of Quakeriana Notes for libraries. Within the past year such requests have come from the libraries of the Universities of Michigan and Minnesota, and from the Yale Divinity School. The Minnesota request resulted in an exchange of duplicate volumes of Quakeriana for books which the Haverford library needed. And the librarian of the Yale Divinity School, Mr. Raymond P. Morris, wrote in explaining his desire to be put on the Quakeriana Notes mailing list, "We have a number of students who are interested in the Quakers and I personally am interested in their literature."

The most recent request of this sort comes from Mr. Robert W. G. Vail, Librarian of the American Antiquarian Society in Worcester, Massachusetts. A quotation from his letter will indicate the Quaker interest of this great library of early Americana. Mr. Vail writes, "Though we are located in New England, our field is the history of the entire United States, and we have a very large Quaker collection, particularly rich in the scarce tracts of the seventeenth and eighteenth centuries. It may be possible that Quaker historical students have overlooked
our library in some cases because we are a New England institution. Our field, however, is the entire Western Hemisphere and our collection numbers over a million pieces, including a large majority of all American books to 1820 and of course the largest collection of early American newspapers extant.”

New England’s greatest library of Quakeriana is of course that of Harvard University, where, according to recent articles in the Harvard Alumni Bulletin and the Friends Intelligencer, more than 2500 volumes have been collected. Many of these items were obtained within the past two years, as a result of the interest of Professor Henry J. Cadbury and the encouragement and support given him by library officials. Harvard has thus become second only to the Haverford and Swarthmore libraries as a depository of Quakeriana, and New England’s store of materials relating to the once persecuted Quakers is rapidly increasing.

_A New Heemskerk_: A newly discovered painting, “The Quaker Meeting,” by Egbert Van Heemskerk the Younger, is now at Haverford, the gift of Mrs. Mary Vaux Walcott, of Washington, D. C. As a Quakeriana item the painting is almost unrivalled in interest and value, for it is one of the few contemporary portrayals of a Quaker meeting of the seventeenth century. The artist, who was a Hollander, was born in 1645 and spent the latter part of his life in London, where he died in 1704. He was not a Friend himself, but he produced several paintings of Quaker meetings, the most famous of which now hangs in Hampton Court Palace in London and has often been reproduced in engravings and photographs. In this as in his other previously known paintings, Heemskerk caricatured the Quakers to a certain degree, seizing upon their most striking peculiarity, their ministry of women as well as men, to make his central figure a woman preaching from an upturned tub. In the Haverford canvas, however, the artist has placed two men in the ministers’ gallery who appear to be preaching. Over one of them hovers a bird, a figure which does not appear in any of the other Heemskerk paintings.

The picture recently came to light in Germany, where it had been in a private collection. It is now on display in the Autograph Room in Roberts Hall at Haverford, the cherished treasure of an American Quaker college.
Encyclopedia of Quaker Genealogy: From time to time we have had occasion to note the progress of the work of William Wade Hinshaw and his staff of workers in gathering the materials for the proposed Encyclopedia of American Quaker Genealogy. It is with pleasure that we now record the publication of the first volume of this monumental work. It includes data concerning births, marriages, deaths, and removals from the records of the thirty-three monthly meetings within the North Carolina Yearly Meeting. The more than eleven hundred pages contain pertinent genealogical data for the hundreds of families and thousands of individuals who have been members of North Carolina Yearly Meeting from the late seventeenth century to the present time. This is indeed a rich vein of ore for the genealogist and a potential source of great value to the historian of the changing religious and cultural structure of the South.

The next volume in the series, which will eventually be extended to include all of American Quakerism, will cover the older monthly meetings in Pennsylvania and New Jersey. Since the rapidity with which the succeeding volumes appear depends largely upon the reception accorded to the first one, it is hoped that there will be many purchasers of the North Carolina volume now in print. It may be secured from the Friends Book and Supply House, Richmond, Indiana, for twenty dollars, with a discount of twenty per-cent to libraries and Friends' meetings.

Recent Acquisitions

Morris-Sansom Papers: The Manuscript Collections of Haverford College have recently been enriched by the donation of the most extensive single gift since the original establishment of the Roberts Autograph Collection in 1903. It is a collection of the letters and papers of the Morris Family of Olney and Germantown, Pennsylvania, and has been presented to the College through the kindness of Nancy Morris Wood, of Moorestown, New Jersey.

The papers cover a range of almost two centuries, with the earliest letters dating from the seventeen-forties, and the latest from the period of the World War. The Morris letters them-
selves begin about 1800, preceded and supplemented by letters of the Sansoms, Biddles, and Buckleys who inter-married with the Morrices. The most numerous of the papers are those of Joseph Sansom (1766?-1826) and his wife, Beulah Biddle (1786-1837), Philadelphia Friends who were active in the life of the city and in Friends' circles. There are letters, manuscript articles, and drawings by Joseph Sansom, including some of the original manuscript of his *Letters from Europe during a Tour through Switzerland and Italy in the Years 1801 and 1802* (Philadelphia, 1805).

The papers of Samuel Morris (1827-1905) are almost equally numerous. Parts of his diary while a student at Haverford are published in this issue of *Quakeriana Notes*, and there are many other items relating to Haverford and to Samuel Morris' long ministry in the Society of Friends. It was through Samuel Morris, and his daughter, the late Hannah Perot Morris, that the present collection was gathered and preserved. It was almost destroyed when the old family house in Olney was dismantled, but was rescued from that fate by Nancy Morris Wood, granddaughter of Samuel Morris.

Pamphlets and other printed materials were also given to the College with the manuscripts. Most of them are fugitive Philadelphia items, Quaker and non-Quaker, from the early nineteenth century. There is also a newspaper of unusual rarity and interest, a copy of *The North Star* for March 1, 1850, the abolitionist paper which Frederick Douglas published in Rochester, New York, encouraging the work of the Underground Railroad in which many Friends were interested.

A brief sketch cannot do justice to the richness and variety of the materials in the Morris-Sansom Collection. Their full value will only be understood as they are used by research students in the future. This notice of the gift will serve, however, to acknowledge the gratitude of Haverford College to the donor, and to mark the growing recognition among Friends of the importance of Haverford College as a center for Quaker manuscripts as well as a depository of Quaker books.

*Autograph Album*: A red leather "album," tooled in gold and illustrated with engravings of romantic and picturesque scenes, has come to Haverford College through the kindness of
Provost Josiah H. Penniman of the University of Pennsylvania. It is the autograph book of Charles Lippincott, a Haverford student of the class of 1861. Most of the autographs are those of Charles Lippincott's professors and fellow students at the New Jersey State Normal School in Trenton, to which he transferred in 1859, but there are four photographs of his Haverford classmates and friends, Edwin Tomlinson, Henry Bettle, Samuel B. Haines and Samuel Farnum.

Of these only Henry Bettle remained to graduate with his class, and he later became a Manager of the College. Samuel B. Haines and Samuel Farnum enlisted in the Union army, and both lost their lives as a result. Samuel Haines died in camp in Virginia in 1863, and Samuel Farnum, who left College during his senior year and became Captain of a Rhode Island company of colored troops, was lost at sea on the return from New Orleans in 1865. Charles Lippincott's Quaker principles kept him out of the war, and he spent his life in teaching and fruit-farming rather than fighting. This album of his college days, which he carefully annotated before his death in 1918, shows interestingly the tastes of his generation of young people. The verses inscribed by the signers of the album are either highly romantic or else devoutly pious. One "very pretty schoolmate" at the Normal School expressed herself simply thus, "I would wish for thee, a home in heaven."

**Chalkley's Journal:** The Journal of that "Ancient, Worthy Friend," Thomas Chalkley, has been reprinted fourteen times or more since Philadelphia Friends first employed Benjamin Franklin and David Hall to publish it in 1749. Most of the later editions were published in London and Philadelphia, but one was printed in New York by Samuel Wood in 1808. Haverford has long had copies of various Philadelphia and London editions, including the first, but the New York edition has only recently come to the Library. It is the acceptable gift of William A. Battey.

**Allinson Collection:** It is a pleasure to announce that the Allinson Collection has been further augmented by Caroline Allinson with a generous gift of manuscripts, prints, newspapers, pamphlets, and books. Among the manuscripts are some
extremely interesting materials relating to the social testimonies of Friends. There is a unique copy of the “Articles of the New Jersey Association for helping the Indians,” a Quaker group formed in 1757 to purchase land for the landless New Jersey Indians. Nineteen Friends formed the Association, subscribing amounts ranging from one to fifty pounds. John Woolman’s signature is among the others, obligating him to pay six pounds.

This project for Indian aid never materialized but the activity among New Jersey Friends on behalf of Negroes was considerable. Evidence of this is found in the Minute Book and papers of the Burlington County branch of the New Jersey Society for Promoting the Abolition of Slavery, which Caroline Allinson has now given to Haverford. In these papers, which cover the period from 1793 to 1809, appear the names of many Friends who joined in the work of the Abolition Society, agitating for the suppression of the slave trade and defending free Negroes whose right to freedom was challenged. These interesting documents warrant more extended discussion than can be given here, as does another manuscript book which accompanied them. It is a Book of Discipline of Philadelphia Yearly Meeting, and appears to be a link between the revision of 1762, which was the last official revision in manuscript form, and the printed revision of 1797. It is an unofficial extract and condensation of the 1762 Discipline, and was made by Samuel Allinson in 1781 to facilitate the work of the elders and overseers in the Society whose duties required them to consult the Discipline frequently. This “handbook” adds another volume to the series of Philadelphia Disciplines, dating from 1704, and is thus a notable addition to Haverford’s collected series.

Autographs: Of the recent additions to the Roberts Autograph Collection, perhaps the most timely is a group photograph of the United States Supreme Court. The photograph is of the Court as constituted during the session of 1936-1937, and is autographed by each of the nine justices. It comes to Haverford as a gift of Justice Owen J. Roberts, who presented it to the College at the request of Edward Woolman, a member of the Board of Managers. Mr. Justice Roberts and Mr. Woolman were fraternity brothers at the University of Pennsylvania.
The Roberts Collection of Presidential autographs is almost complete, as a result of a recent gift by Professor Elihu Grant of a collection of autographs which includes three letters of Calvin Coolidge. The only president from Washington to Franklin D. Roosevelt who is not now represented is Warren G. Harding. We hope that some friend of the College may be able to fill this gap in the series, for the Harding autographs which come to light in the dealers' catalogues are rather expensive.

Faculty members and friends have been generous in recent months in their gifts of autographs of contemporary playwrights, politicians, educators, and ministers. Three Whittier letters were recently given by Anna Rhoads Ladd and her daughter, Margaret Ladd, together with letters from Booker T. Washington, Dwight L. Moody, Daniel Coit Gilman, and others. These letters were addressed to Mrs. Ladd's father, Dr. James E. Rhoads, first president of Bryn Mawr College.

_Taylor Collection:_ Since the first announcement in _Quakeriana Notes_ (Autumn, 1935) of a gift of letters to form the "Taylor Collection" of letters of English and American Friends, this collection has been greatly augmented. Upon the publication of her recent biography of Joseph Wright Taylor, Margaret Taylor MacIntosh placed the manuscript letters and diaries of Dr. Taylor in the care of the College. More recently she has added a set of nearly three hundred letters of other members of the Taylor and Shoemaker families. The whole collection fills more than five boxes on the shelves of the College vault.

The letters of the most recent gift range in date from 1848 to 1871, and are principally from the pen of Abraham M. Taylor, grandfather of the donor. Most of them are family letters, showing something of the daily life of Friends in the mid-nineteenth century. Occasionally, however, there are glimpses of the outside world. Two letters of John Shoemaker, A. M. Taylor's brother-in-law, tell of his interesting experiences as a forty-niner on the Santa Fé Trail and in San Francisco. There are likewise occasional references to the Civil War and the impeachment trial of President Johnson. These leave no doubt as to the union sympathies of these Friends during the war and their antipathy to Johnson's reconstruction policy.
The Taylor Collection has now grown to be one of the principal manuscript groups in Haverford’s collection of Quakeriana. It will undoubtedly serve as a valuable source of material for future studies of American and English Quakerism.

Documents

DIARY OF SAMUEL MORRIS
1842-1843

Among the manuscripts in the Morris-Sansom Collection is a short diary which Samuel Morris (1827-1905) kept during his first term at Haverford. It supplements the earlier Annals and the William Canby diary, previously published in Quakeriana Notes, and, like them, helps to show the character of life at Haverford as the first student generation found it.

Samuel Morris, the son of Samuel B. and Hannah Perot Morris, lived in the Morris House in Germantown. He entered Haverford as of the class of 1846, but was prevented from graduating when the School was suspended in 1845. He married Lydia Spencer in 1853, and made his home on a farm in Olney. Recognized as a minister in 1864, he became a leading member of Philadelphia Yearly Meeting and travelled widely on religious visits in this country and abroad.

The Haverford diary was kept up only from 12 mo. 2, 1842, to 3 mo. 29, 1843, and the excerpts here given are from the first month. They show the seriousness of the boy’s mind, but little of the "doubt and darkness" which is attributed to this period of his life by his biographer, Hannah P. Morris (Glimpses of the Life of Samuel Morris, by his Daughter. Philadelphia, 1907). The Account Book and the Minutes of the Directors of the Lathe, mentioned 12th Month 10th, were also acquired by the College with the Morris-Sansom Collection.

Excerpts From the Diary

12th Mo. 2nd Cloudy in the morning and beautifully clear during the afternoon.

This morning after breakfast had fine fun in coasting with my jumper on a hill near the school, after school wrote an essay for Master Daniel, "On the United States," after dinner with a long string of boys mounted upon jumpers I fastened mine at the head to a Sleigh which a man had before the door and after waiting a long while he drove off many of the boys could not keep up with the sleigh but myself with several others held on till we were quite upset I was dragged for some distance along the snow having got my feet entangled in the rope of the jumper but was not hurt yet that was boys fun
\textbf{12th Mo 10th} seventh day—A M cold and cloudy, the snow which was left from the last fall having frozen. P M still cloudy

Before school met a committee of B V Marsh Robert Howland James Martin William Howland and myself having been appointed by the Loganian Society to collect the subscription for the turning lathe which came on Fourth day evening last from Wilmington also to draw up rules for its regulation and report to next meeting of the Society: Having divided the list of subscribers into nine's we each took one division. After school in the morning I began a letter to Catharine and after dinner finished it I then went to the store and got 5$ changed in silver and paid Cha\textsuperscript{8} Handy for my jumper being $75\textsuperscript{ct}$. Hartshorne towards evening, brought it home from the wheelwrights were it had been mended as he broke it whilst sledding.

\textbf{12th Mo 11th} first day—A M some snow fell though scarcely covering the ground P M. cloudy for most of the afternoon.

This morning laid a\'bed untill the collection bell for reading rang and got down to breakfast when the rest were almost done but I had plenty of company for nearly half the school played the sluggard. In the afternoon partly composed few verses for Charles Handy as he had desired.

\textbf{12th Mo 12th} second day—A M rain and hail fell P M weather as in the morning

This morning commenced a letter to Aunt Hannah availing myself of my hour's confinement for yesterday morning's indulgence

\textbf{12th Mo 13th} Third day—A M cloudy and cool P M. during the afternoon and night sleet fell

Continued my letter, but little this day to relate as a schoolboy's life is so uniform

\textbf{12th Mo 14th} Fourth day—A M cloudy though the dull line of the sky was brightened by the brilliance of the earth for all was sheathed in one silvery coat of ice P M. still cloudy

Every thing is bright from the blade of grass to the oak in yonder wood each twig has its icy home and in the interval of sunshine which now and then falls upon the glassy scene sends a ray to each I finished my letter to Aunt Hannah but oh woeful mishap I wrote on the fourth page where the direction should be, so a three days work was lost and there was nothing left but coolly to begin again

\textbf{12th Mo 19th} Second day—A M clear and cool P M, as in the morning.

Finished Father's letter after dinner and school having been dismissed at the end of the second hour we proceeded on a skating expedition to Kelly's dam but was much disappointed at the iron of my skate breaking at the place where Priest mended it particularly as we had been down but a little while and had just begun the interesting game of Fox and Geese. I turned home but there were but two or three boys left and they either had no skates or had lent them so I contented myself the best I could In the evening the Loganian Soc'y met and
the debate opened at last meeting having for its subject "whether a dissolution of the Union would be advantageous to the Northern or Southern states" was continued and the jury directed to bring in a verdict. Cha\textsuperscript{s} Bullock, Isaac Hartshorne, William Penn Howland, Ja\textsuperscript{s} Martin Benjamin V Marsh and myself were also elected Directors of the Turning lathe I having a vote of 27 while Cha\textsuperscript{s} Bullock had 47.

12\textsuperscript{th} Mo 21\textsuperscript{st} Fourth day—AM rainy and unpleasant P M still rainy

In the evening all was expectation among our little community for visions of Christmas bundles had been floating before them for some time and now the wagon was come I was seated in the schoolroom and in came many a glad heart with a bundle under its arm. It was soon announced that there was one for me and notwithstanding my fear of a hoax found it to be a bundle in truth from dear Grandmother and Aunt Hannah I trudged up to my room and as I passed along the entry many a ventilator showed the light by which a happy schoolmate was conning over the Christmas evidences of "home and kindred far away" I paced onward to my room and on depositing my bundle soon found it consisted of two one for Evan and the other for myself . . . . there also came a very pretty Handkerchief hemmed by little Annie as a Christmas present for Cousin Samuel

12\textsuperscript{th} Mo 24\textsuperscript{th} Seventh day—AM clear and cold. P M Becoming rather warmer.

The day was given us as the Christmas holiday and the way proposed to enjoy it was skating, so about half past eight we set off for the destined Kellys dam and in due time peopled it with glittering skates and amused ourselves till noon. after dinner we again set off with another round of pleasure in view and after a regular turn at skating we returned home though not till two or three immersions had been made. Frank Yarnall while skating along hopped into a place where they had been cutting ice and it was said by those who saw him that his head went under twice though I believe it was not over his depth but instead of letting his feet down he naturally kicked them from fright however he got safely out and trudged home rather faster than he came. But to crown the pleasures of Christmas eve, I received by Master Daniel a letter from Father with a beautiful little volume of Kirke Whites Poems which I shall read with much pleasure.

12\textsuperscript{th} Mo 25\textsuperscript{th} First day—A M clear and cold P M as in the morning

Many a "happy Christmas" was exchanged as we met in wash rooms school rooms or at breakfast and every thing wore the cheerfulness of a Christmas morning the sky was cloudless and the cold air and happy voices in the entry called forth the slumberers from their beds to awake and meet their comrades noon rolled round and the midday meal was graced by several fine turkeys and truly none went begging. In the evening Master Daniel kindly invited to his house about half the Junior Class and myself who being the only second Junior invited took it as a marked respect We enjoyed ourselves very much and all returned well pleased with our visit.
12th Mo 28th Fourth day—A M clear and cool. P M same
In the morning Elias's sister came out accompanied by Arthur Howell and although I did not speak to her the very peep at a young lady did me good. In the evening a letter and birth day present from dear Father of a drum of fine figs came out by the wagon.

1st Mo 1st First day—A M clear and cold P M becoming somewhat warmer.

And this is New Years, and this day begins 1843. Yet before it is finished I hope to be reposing in the bosom of my home sixteen weeks from to day and this session will be over.

To day I copied my Essay which I read tomorrow evening before the Logonian Soc'y, although I should not have done so to day but for the short space which I have to get through some of my plans.

NOTES ON WILLIAM PENN'S LETTERS TO HOLLAND
By Henry J. Cadbury

The recent publication by William I. Hull of two Swarthmore College Monographs about William Penn, one of them dealing specifically with his relations with Holland, may serve as an occasion for speaking of Haverford's volume of original Penn letters to Holland. Few pieces in the Quaker Collection can have been so long the property of the College. According to the manuscript title page, "These original letters of William Penn, Robert Sandilands, W. C. (supposed to be William Caton) are presented to the Haverford School Association by the present proprietor. Philadelphia, 1 Month 20, 1834." The Penn letters number seven, though one of them, the earliest, being a general letter signed W. P. but not in his own hand, tended to be overlooked. It alone is printed in full by William Hull (Monograph 2: 59ff.), but apparently not from this source. It was published in Dutch in 1672 and 1675.

The present remarks are directed to the question of the earlier history of these manuscripts. After the word "proprietor" has been written in pencil "Joseph Sansom" and correspondingly on the book plate are the words "the gift of Joseph Sansom, 1 mo. 20, 1834." But the latter hand is one not used in the Haverford Library before 1900, while the pencil is the handwriting of the late Allen C. Thomas. In neither instance, therefore, is the testimony very old and it is almost certainly mistaken. While Joseph Sansom might well have been interested in such treasures and was a traveller in Europe whence alone these letters could have been obtained, witness his American Letters from Europe, he died in 1826.

How then did these letters come from Europe?
Almost contemporaneously with this gift Roberts Vaux began the publication in The Friend (Philadelphia, Vol. VI, 1833, p. 170 and continued) of a group of documents under the title, "Relics of the Worthies," which he describes as "letters obtained from the archives.
of the Penn family during a visit of J. F. F. to England." Though the items published are many of them known to me as still about Philadelphia, the Haverford items are not mentioned among them.

There is furthermore good reason for supposing that they came through a different channel. In the first place they are mostly the originals and must have come from Holland. All of them are endorsed in Dutch. Penn's descendants, to judge from what we know of them, would be unlikely to secure them from Dutch Friends. Besides, the letters had been in America for at least a quarter of a century. The late Allen C. Thomas, who published six of them in full in 1911 in the Bulletin of Friends Historical Society (Vol. 4: 2-12), begins by saying that "so far as known, they have never been printed." But, like most of us who make such statements, he soon had occasion to repent. In the same volume (p. 162) he reports that his attention had been called to the publication of much the same set of letters in a little volume that appeared in 1806, Some Memoirs of the Religious Life of William Penn, Founder of Pennsylvania and one of the People called Quakers. To which is added Letters written, by him, on Love and Friendship. The author of the Memoirs was probably the publisher himself, a Friend named Daniel Cooledge. Though published by him in Walpole (New Hampshire), the little book was printed by William Fessenden, Brattleboro (Vermont). "In what way," continues Allen Thomas, "Daniel Cooledge secured those letters is not known." I have stumbled upon the answer to that question. The six pieces that Cooledge collected under the beautiful title of "Letters on Love and Friendship," in fact, all seven of the Penn letters now at Haverford, had been printed in 1805 in a Philadelphia Quaker weekly called The Evening Fireside. That Cooledge derived them from the weekly he does not expressly say, but identity in errors makes it altogether likely.

Daniel Cooledge's dependence on The Evening Fireside, Vol. I, is even more obvious from a quite different work compiled and published by him at the same place and in the same year. This was The Pious Instructor, a reading book "for the use of Friends' Schools." I do not know how much circulation this book had. Dartmouth College Library has an edition published at Hallowell (Maine) by William F. Laine, Portsmouth (New Hampshire), and printed by S. Whidden, Portsmouth, 1819. Among the eighty-six selections in The Pious Instructor are not only six of the letters of Penn but over thirty other pieces which had been published the year before in The Evening Fireside. Although there is no acknowledgment, the reading book depends heavily on the weekly. The letter omitted by Cooledge in both books is that of 19th of 9 mo., 1677, and is of special interest because of the postscript signed by George Fox. Curiously enough this letter was separately published in The Friend (Philadelphia, Vol. XXV, 1851, p. 5) though with no evidence about its source.

Unfortunately the editor of The Evening Fireside is unknown to us, and his contributors all sign themselves with pseudonyms. But the
manuscript volume itself indicates by another endorsement, "Henry Pemberton's 4 mo. 24, 1802," who had owned it at that time. Indeed, the same Henry Pemberton, and not Joseph Sansom, is apparently the real donor of the collection to Haverford, since in the same hand as in the inscription first quoted referring to the present proprietor is a later note of the same date signed "H. P."

Who is this Henry Pemberton? No member of the well-known Philadelphia Quaker family of Pemberton was at that time named Henry. According to the "Orthodox" periodicals, The Friend and Friends Review, a member of Northern District Monthly Meeting, Philadelphia, so named, died Seventh Month 13, 1853, aged 75 years. According to the MS. records of that meeting and of Philadelphia Monthly Meeting from which it was set off in 1772 (kindly communicated by Eleanor Melson), he was the son of Joseph Pemberton, schoolmaster of Sussex County, Delaware, who married in 1763 Philadelphia Lawrence. In 1794 Henry Pemberton's membership was moved to New York, where he was apprenticed, but he returned to Philadelphia in 1801. With his sisters, Philadelphia and Sarah, he is listed a member of the Monthly Meeting in 1816-1821. The minutes in 1854 record a bequest from him of $2000 for poor widows belonging to his monthly meeting. This Henry Pemberton may have been the owner of these letters from 1802 to 1834.

The earlier history of the letters remains unknown. But whether known or unknown, the history of the documents adds to the interest of the contents. Habent fata sua libelli.

Editor's Note: The identification of Henry Pemberton as the real donor of the Penn letters is confirmed by an interesting item in the new Morris-Sansom Collection. It is a manuscript volume entitled "Donations to the Library and Museum of Friends Haverford School," undated but apparently in use in Haverford's earliest days. Sandwiched between the record of the gift of lava specimens from Mt. Vesuvius, by Samuel B. Morris, and sharks jaws, by Joseph Scattergood, is the following entry: "Original manuscript letters of Wm Penn, Wm Caton & other friends presented by Henry Pemberton."

Book Notes


Although this book is modestly described by the author as "a mere candle held by an admirer to illuminate the portrait of Friend Anthony Benezet," it is in fact a major contribution to American Quaker biography. It tells of the lifetime of services of Anthony Benezet as educator, advocate of peace, anti-slavery pamphleteer, and friend of
the poor, the Negroes, and the Indians. And in printing some three hundred pages of his correspondence it presents an intimate and illuminating view of the philanthropic activities of Friends in America and abroad in the eighteenth century. Dr. Brookes and the University of Pennsylvania Press have put Quakerism deeply in their debt by the publication of this definitive life of Philadelphia’s Quaker saint.


Although not concerned with Quakers as such, this facsimile reprint of the earliest separate English work on New York, which was published in London in 1670, gives an interesting picture of the land in which Friends had lived since 1657. It was a good land, Denton said, a land where industrious folk could find a prosperous home. And as for the country along the Delaware, it “wanteth nothing but a good people to populate it, it being capable of entertaining many hundred families.” One wonders if Penn ever saw this favorable account of the land in which he was soon to make his holy experiment.


A collection of thirty-four sonnets and seven short poems, chiefly devoted to religious and moral subjects. Many will be recognized by readers of *The Friend* (Philadelphia) as having previously appeared in its pages.


In a limited edition, beautifully printed and illustrated, Dr. Myers has gathered the essential materials for the story of William Penn’s relations with the Delaware Indians. Penn’s own description of the Indians is reprinted from his original manuscript and the earliest editions of his *Letter to the Free Society of Traders,* in which it first appeared. In addition there are letters of Penn relating to the Indians, and transcriptions and facsimiles of title deeds which Penn received upon purchasing land from the Delaware chiefs. Dr. Myers has thus given us in compact and objective form the evidence of Penn’s interest in the Indians, and of his desire to deal with them in full justice and honesty.


“Gertrude” was a North Carolina Quaker girl, in attendance at Westtown School, whose pleasure in reading letters from her mother
and father, Mary Mendenhall and Lewis Lyndon Hobbs, is now shared with others. The day to day story which these letters give of the family life of the President of Guilford College is an interesting and illuminating one.


A suggested road to the life of power as lived by the early Friends.


The diary and letters of a Quaker lad of twelve whose father bought him a pony in Charleston, South Carolina, and allowed him to ride it home to New York in the company of a friend. Many things of interest which the travelers saw on their journey were recorded by the diarist. Contemporary pictures and a map illustrates his narrative.


A Quaker biography in the modern manner, this new life of Elizabeth Fry combines a delightful narrative style with penetrating insight. The Elizabeth Fry who for most people, even for Friends, is but a name and a familiar picture, lives again. And the environment in which she moved, the outer world of English life and the inner world of English Quakerism in the early nineteenth century, is clearly and skilfully portrayed. The result is that the genius of Elizabeth Fry and the greatness of her work are appreciated by the modern reader as keenly as they were by her own generation. One joins the great company of those who honor this woman who gave convicts new hope and Christians new vision. This remarkable book does high honor to a noble life.


Articles and brief biographical notes on Chester County (Pennsylvania) artists comprise this work, which is attractively illustrated with portraits of the artists themselves as well as reproductions of their paintings. It is published under the joint auspices of the Chester County Art Association and the School Board of West Chester, and is a fitting commemoration of the work of the notable artists which this Quaker county has produced—Benjamin West, Thomas Buchanan Read, George Cope, William Marshall Swayne, Philip Derrick, Bayard Taylor (artist as well as author), William T. Smedley, and Wilmer Worthington Thomson.
HE year 1937-1938 has been to a considerable extent a Whittier year for the Quaker Collections at Haverford College. General interest in Whittier was rekindled by T. Franklin Currier's great Bibliography of John Greenleaf Whittier, published by the Harvard University Press in 1937. Haverford's faculty and friends have continued their Whittier studies of recent years, and their gifts of Whittieriana to the Quaker Collections. Among the most interesting of these Whittier items are the Nicholson-Whittier Notebooks, which have been placed at Haverford on loan by Dr. Percival Nicholson. The two notebooks contain finely-written transcriptions of Whittier's poems by his friend, Elizabeth Nicholson of Philadelphia. Illustrations to accompany the poems were made by Elizabeth Lloyd, another friend of Whittier's Philadelphia days.

The Notebooks were first placed on public view at a College "Whittier Evening" on the seventeenth of May, the one hundredth anniversary of the burning of Pennsylvania Hall. This was the hall which Philadelphia abolitionists had built to house their anti-slavery meetings and editorial offices, and which was burned by a mob three days after its dedication. Whittier was intimately associated with the builders of Pennsylvania Hall as editor of their newspaper, the Pennsylvania Freeman, and his
office was destroyed when the building was burned. Professor Edward D. Snyder, of the Department of English, discussed the Nicholson Notebooks at the meeting, and Mr. Currier, Whittier’s bibliographer, lectured from unpublished material on “Whittier and his Philadelphia Friends of 1838.” A more extended discussion of the Nicholson Notebooks and Whittier’s Philadelphia career was published by Professor Snyder in The Pennsylvania Magazine of History and Biography for April, 1938, under the title, “Whittier Returns to Philadelphia after a Hundred Years.” Reproductions of some of Elizabeth Lloyd’s illustrations in the Notebooks and of a contemporary print of the burning of Pennsylvania Hall add interest to the article.

The Whittier Evening gave an opportunity for friends of the College to see the Whittier letters, portraits and books which are in the Quaker Collections. These included the famous Bass Otis portrait, presented to the College by Thomas Shipley in 1907 on the centennial anniversary of Whittier’s birth, and others more recently acquired. The extensive display of autographed letters called attention to the paucity of printed Whittier material in the College Library. Since the meeting several first editions of Whittier have been presented to the Library by Margaret Taylor MacIntosh, and others have expressed interest in building at Haverford a representative collection of the printed works of Quakerism’s outstanding poet.

Service Committee Records: Haverford College has been since 1930 the depository for the non-current records of the American Friends Service Committee. These records include the permanent files of the Committee from its origins in 1917, and extend at present to 1934. They contain correspondence, photographs, personnel records, newspaper clippings, lantern slides, reports, and a great variety of miscellaneous material relating to the extensive activities of the Committee in Europe and the United States. They were the source from which Mary Hoxie Jones wrote her recent history of the Service Committee, Swords into Ploughshares, and they contain a great deal of valuable historical data which could only be sketched in a one-volume work.

Recognizing the importance of these records the Board of Directors of the Service Committee and the Board of Managers of Haverford College have undertaken to see that the records
are properly cared for, so far as protection from light, air, and dust is concerned. They have also taken steps to have the records arranged in such fashion that they will be easily available to the Service Committee staff and to the research students who periodically ask to use the records for historical purposes. The work of safeguarding and arranging the records has been done this Spring by Mary Hoxie Jones under the supervision of the Curator's office. It is gratifying to report that the records are now adequately provided for until such time as they shall be permanently housed and catalogued in the Quaker manuscripts division of a new College Library.

**Friends' Central School:** In preparation for the celebration in 1945 of the one hundredth anniversary of the founding of Friends' Central School, two works of historical interest have been published by the school. One is a reprint of *A History of Friends' Central School*, written by Joseph E. Haines and first published in the school periodical, *The Blue and the Gray*. This interesting fifty-seven page book was edited by Richmond Pearson Miller, a member of the faculty, and published in 1938 in a limited edition by The Magee Press in Overbrook, Pennsylvania. It is hoped that the revival of this history of the school from 1845 to 1893 will stimulate activity in gathering material for the history of the whole hundred years.

**The Quaker Murals at Friends' Central Country Day School (Overbrook, Pennsylvania, 1937),** is the title of an illustrated booklet published by the school to describe its nine murals in Quaker history. The murals were painted by senior students under the direction of Hobson Pittman, instructor in art.

**Job Scott Bibliography:** The first step toward a modern biography of Job Scott (1751-1793), the eminent Quaker minister of Rhode Island, has recently been completed. It is a bibliography of writings by and about him, and was compiled by Rebecca K. Bonner as a research project in library science at the Drexel Institute of Technology. A search of libraries in the Philadelphia vicinity and in southern New England produced thirteen pages of bibliography with notes as to the whereabouts of all of the items found. A typewritten copy of the bibliography has been deposited in the Haverford Library by Rufus M. Jones, at whose suggestion the study was begun and who has long sought a suitable person to write a study of
Job Scott, the most outstanding example of quietism among American Quakers.

"Gathered Leaves" is the title of two folio scrapbooks which John Cox, Jr., custodian of the Record Room of the two New York Yearly Meetings, has recently added to his large collection of meeting minutes and other records of Quaker history. The scrapbooks were gathered by William Wood, a New York City publisher and antiquarian of the nineteenth century, who was for many years clerk of New York Yearly Meeting (Orthodox). His position as clerk enabled him to obtain and preserve miscellaneous papers which might otherwise have been destroyed. He seems to have done this assiduously, and the result is a highly miscellaneous collection but an extremely interesting one. There are Yearly Meeting broadsides and manuscript epistles; letters of prominent Quakers such as Moses Brown, James Pemberton, Thomas Scattergood, and Elias Hicks; items relating to Negroes and slavery, and to the Revolutionary and several subsequent wars; certificates of unity; notes on the yellow fever epidemics in Philadelphia; and other subjects equally diverse and equally interesting. Quakeriana Notes is pleased to report the discovery of this valuable collection of manuscripts, and to record that it has been made more useful by the preparation of an analytical index by John Cox, Jr., a blueprint copy of which is on file in the Haverford College Library.

Recent Acquisitions

A Rare Reprint: The works of Penn and Penington are perennial favorites among Friends, as is evidenced by the book of selections from Penington which appeared only recently (M. Whitcomb Hess, ed., The Name is Living: The Life and Teachings of Isaac Penington). It is a pleasure but not a surprise, therefore, to discover and acquire for the Haverford Library a little book of 112 pages published in Cincinnati by B. C. Stanton in 1829, containing Penn's Primitive Christianity Revived, and his Testimony to the Truth of God, and Penin-
ton's *The Flesh and Blood of Christ*, and *An Epistle to All Serious Professors of the Christian Religion*. The book is frail and the pages foxed with age. But they are not bent and broken at the corners. No! For the bookplate of a previous owner has for an inscription this imperious command, "Don't Dog-Ear This Book"!

*The Advices*: Many of our readers will doubtless be amused at the following poem on "The Advices" written by James I'Anson (c. 1845-1898) of Darlington Meeting, England, and first published in *Friends Fellowship Papers*, London, vol. 1 (1907): p. 54. A printed copy of this poem was recently presented to us by Friends Library, London:

I.
Let thy accounts be kept with care,
See that there be no errors there,
Do not defer till thou art ill,
The due completion of thy will.

II.
Also throughout thy time of health
Beware, accumulating wealth,
Thy surplus, thousands, give away,
To those who lack the means to pay.

III.
By acting thus thou wilt ensure
The heart-felt blessings of the poor,
And thou thyself wilt evermore
Be blest in basket and in store.

IV.
Be strictly honest in thy dealings,
Discouraging all greedy feelings,
And do not speculation choose
Or thou wilt very likely lose.

V.
So, therefore, without more preamble,
We recommend thee not to gamble,
Or thou may'st wish when all is spent,
Thou'dst rested safe with 3 per cent.
VI.
We trust that thou wilt do thy best,
That games of chance may be suppress't,
Nor would the meeting feel annoyed,
If Billiard Tables were destroyed.

VII.
All places of diversion shun
Except the tea and modest bun,
Also avoid inflicting pain
By sports denominated vain.

VIII.
On furniture and dress expend
No more than may become a Friend,
In all thy actions lay aside
Whatever tends to worldly pride.

IX.
Seek after friends of modest worth,
Rather than great ones of the earth,
And (if allowed to by thy wife)
Aim ever at the simple life.

X.
Let living plain and thinking high
Be the good rule thou livest by,
And, if thou shouldst prepare a feast,
Ask not the greatest but the least.

XI.
So, when thy earthly course is run,
And all thy work below is done,
By living thus thou yet may'st end
A "tolerably consistent Friend."

Friends and Temperance: As with slavery so with temperance, the campaign to convince went on first within the Society of Friends before the Society as a group took up the cause. One of the early advocates of "Tee-totalism" among Friends was Joseph Eaton of Bristol, England. In 1836 he founded the Bristol or Western Temperance Herald, and in 1839 pub-
lished *An Address to the Society of Friends on the Temperance Reformation* (London, E. Fry and Son). This tract, which has recently been acquired by Haverford College, shows something of the ferment of reform that was at work among English Friends in the eighteen-thirties. It shows as well the extent to which the Quaker temperance advocates were influenced by people in the movement in other denominations. For Joseph Eaton, calling upon the name of Woolman and the memory of his struggle against slave-holding in the Society, points to the temperance testimony of other religious denominations as an inspiration and challenge to Friends. He cites the testimony of a Catholic priest to the belief that intemperance is one of the chief causes of crime. He also challenges English Friends to consider the stand of Philadelphia Baptists, who, in 1835, passed a resolution declaring the use of intoxicants for beverage purposes to be inconsistent with Christian principles. The position is, he admits, a novel one, but he believes that careful consideration of the mischief produced by strong drink would bring Friends to admit its validity.

The materials exemplifying the growth of the social testimonies of the Society of Friends are scattered and difficult to assemble. Formal records and final decisions on matters of social conduct appear in the records of the Society, but these records are too often silent during the long period in which the opinions of Friends are being formed. For this reason Quaker periodicals and Quaker tracts are of peculiar importance in illuminating the changing state of Quaker opinion on social questions. It is particularly gratifying, therefore, to have recently acquired for the Quaker Collections a small pamphlet on total abstinence, published anonymously, but apparently by a Friend, in Carlisle, England, in 1843. The title boldly asks, *What With Respect to the Habit of Drinking Fermented Liquors is the Conduct of those Men who Most Aspire to be Virtuous?* The substance is largely a reprint of a portion of a tract by a non-Friend, Basil Montagu, entitled *Some Enquiries into the Effects of Fermented Liquors, by a Water Drinker* (1814). Montagu proposed abstinence rather than moderation as a proper course for Friends to take, and his anonymous editor, thirty years later, reprinted his arguments to bolster the growing sentiment in the Society in favor of this point of view.
"Small Adventures of a Little Quaker Girl" is the interesting title of a book which was recently given to the College by the author, Rebecca Nicholson Taylor, of Chestnut Hill, Pennsylvania. The book, which was published by the Friends Bookstore in Philadelphia in 1937, tells of the "memories of a Quaker childhood, which began more than three-quarters of a century ago on a West New Jersey farm."

A GERMAN VIEW OF QUAKERISM

Haverford Library has received a small book, written in German, on the customs of the Quakers in England, the very acceptable gift of Wilhelm Hubben of George School. It is called Kurzer Entwurf der Kirchen-Ordnung und Gebräuche der Quaker in Engeland, by Friedrich Ernst Meis, published in Leipzig in 1715. The Quakers were still a peculiar sect to those who did not understand them or their teachings, and the author, having spent some time in London among them, undertakes to explain their lives and customs to his fellow-countrymen.

The sect was founded by Georgius Foxus, he says, about 1643, and each person who joined with the Quakers, brought with him a few of his own ideas from other sects, which he sought to incorporate into the general belief, with the result that the outcome was a hodge-podge. He then goes on to divide his dissertation into the various activities in the life of a Quaker, such as public worship, private worship, schools, church discipline, the selection of preachers, marriage, naming of children, and burials. We learn that there were twenty-four meeting houses in London in 1686, that there were no bells, and that the meeting houses were places of refuge for prisoners. The Quakers wore a serious and troubled look on their faces and never laughed. In their meetings some trembled and acted as though they must be mad, while others seemed quite sensible. The "singing" of the Quakers was no real song, no melody, but merely a tone, as if they didn't know the words but still wanted to sing, with ridiculous results, in the opinion of their German observer. Often their lips moved in prayer, but no sound could be heard, as for instance when they sat down to a meal or rose from one. During the preaching they listened devoutly and none spoke to his neighbor.

The elders were the body of highest authority, deciding who should preach, what subjects might be presented, what preachers might visit foreign countries, how discipline should be administered, whether or not a person should have his membership taken away from him for failure to heed advice and warning, and whether a marriage were suitable or not; in fact, this body governed the civil as well as the religious life of its members.

The schools were taught by both men and women, and reading, writing, catechism, and learning of verses from the Bible were the chief
subjects of instruction. Words were learned by dividing them into syllables, so that it could be clearly seen how they were spelled. Of passing interest are the following examples: “trough-ly, which is read truly,” “un-suf-fera-ble-ness,” and “un-que-sti-o-na-ble-ness.” Finally, Meis says, the Quakers were mild in their teaching, but used the rod when discipline was necessary. Marriages were seriously considered, careful records of births were kept, and burials were arranged in a plain simple manner. One can see by a close perusal of the book that the author had made extensive observations but had often failed to understand the meaning of English Quakerism.

Amy L. Post.

Documents

LETTERS OF THOMAS HERBERT CHASE
1864-1936

A small collection of letters of Thomas Herbert Chase, son of President Thomas Chase and member of the class of 1884, was recently given to the College by Mrs. Stanley Bright. The letters, written to Anna Linn Bright, in Pottsville, Pennsylvania, are interesting in their disclosure of some of the more amusing details of life at Haverford in the ‘eighties, at least as a student would describe that life in writing to a young lady. Many of the anecdotes are illustrated with pencil sketches of the campus, including “Barkley Hall” and the calf alluded to in the first letter below. The two letters here published are chosen for the amusement there is in them, although the second contains remarks on the occasion of President Garfield’s death which contrast markedly with the yarn of the college pest who is known to every student generation. Neither letter is signed.

LETTER

Haverford College P. O., Pa.
Sunday 1st Mo. 12th, 1880.

Dear Anna —

I began this letter last night, but there was somebody reading aloud in the room, so I could not fix my attention on writing and only got as far as the scribbling, the date and the “Dear Anna”, and then I went to bed. The top is a bird’s eye view of Haverford so in case you should happen to pass over it in a balloon you would know what it was... I had some splendid fun last Friday night. At a little after eight I was walking home from Uncle Pliney’s. It was dark as pitch and I kept running off the road down the bank. Just as I was passing the Cricket field a four-legged object dashed across the road closely pursued by several two-legged objects. A minute afterwards I ran plump [into] Blanchard and another freshman, by whom I was in-
formed that nearly all their class were out trying to catch calves, of which the farmer had turned a dozen or so, out on the campus. I joined them and we went racing all around after them. Afterwards myself and another chased one way off into the middle of a swampy thicket where we lost him and had to pick our way back to where the others were. We found the others about half a mile in the opposite direction, by Arnold mill pond, leading a calf, which they had caught towards the college. I got him by the left ear, another got him by the right ear, and a third by the tail, and the rest all followed. If we had to turn to the right the man at the tail would yell "Hard a-starboard!" and would twist that member in that direction, and the man in charge of the right ear would haul away, or if we had to turn to the left he would yell "hard a-port!" and I would "'eave a 'ed" on the left ear. But for all that we were very gentle with him for fear he would "ba-a-a-h" and bring the old cow, the farmer and his three sons and six dogs to the rescue. So we led him right up to "Barkley Hall" where the students live, and then the nine o'clock bell rang for "collection" at which all the students had to be present. Two or three volunteered to stay and hold him until the rest should come out again. We carefully tripped the calf up and sat on him to keep him from catching cold, and in a few minutes the rest came out again from collection. We took up the line of march and proceeded to the front door. As we neared the door I thought that in case a Professor should come I was too near the front, so I resigned my position at the left ear, and froze on to the small of his back instead. We led him right up the steps and into the large collection room.

The boys all gathered around the doors watching the calf upset the chairs, and then everybody seemed to forget how it got in there. The boy that had him by the tail asked me in a serious manner if I had any idea how the calf got in there. Pretty soon the superintendent came in. But he is a nice old man, and simply asked two boys to take him out, and when they came back thanked them for it. He told his wife afterwards (as she said to mamma) that boys would have their fun and there was no harm done. But for all that I know a good many of those who participated were afterwards ashamed of it, and considered it a thing more like boarding school boys than college students.

LETTER

Haverford — Sept. 29 '81

Dear Anna,

I suppose you are home by this time. You must be very glad to get home after so long an absence; especially when home is such a pretty place as Pottsville.

Philadelphia presents a very mournful aspect now—the whole of Chestnut St. is draped in mourning with flags tied up in the middle. The mint is entirely draped, and there is one large broad strip down the middle with the monogram J.A.G. in silver letters at the top. It looks so different from when the city was decorated for Grant's
triumph a year ago, when he came back from Europe; and yet it is
somewhat the same, for the streets are crowded with people who seem
to have nothing to do but walk up and down. Stores that have large
show windows have taken every thing out and leave them bare, or
with a picture of Garfield or Lincoln against a black background.
Tomorrow we have no recitations, and at three P.M. there will be a
Comemoration meeting in one of the Halls, and speeches from some
of the Professors.

The deep feeling expressed by the whole country—and even by the
whole world is remarkable. I dont beleive anybody has ever been
more widely or more deeply mourned ever before; and yet he had done
nothing great; he was simply a good man.

The feeling was very strong when Lincoln died, but it did not spread
over the whole world, and hardly, to our shame, over the whole country.

A few days ago we went through the ceremony of tossing the Fresh-
men. We probably wont do any more hazing this year.

There is a fellow in this room telling a whole lot of stories to Yarnall
& I while we are trying to write letters. Fellow: “Yes Sir, there was
a fellow threw a bottle of red marking ink at me one day.” Yarnall
“Shut up!” Fellow: “and it took me square in the back of the head
and broke,” Yarnall “Be still!” Fellow “And the ink all ran down
the back of my neck. If you dont beleive me there’s a dent in the back
of my neck yet.” I: “Well—good night.” Goes out. comes right back
“I say Chase!” “Well.” “Come in, and see me some time.” goes out.
Comes back “I say Yarnall.” Y. “What!” “There’s a bag of crackers
up in Ferris’s room, let’s go and hook some.” Yarnall “No!” He goes
out at last, and we both thank heaven most devoutly.

Good Bye—Your Friend

Book Notes

Arnold, Elisha Stephen, compiler. The Arnold Memorial: William
Arnold of Providence and Pawtucket, 1587-1675, and a Genealogy of
his Descendants. Rutland, Vermont, The Tuttle Publishing Company,

A genealogy of one of Roger Williams’ associates in the founding
of New England. Intermarriage of the Arnolds with Rhode Island
Quaker families, such as the Greenes, the Perrys, the Wilburs, and
the Hazards, make the volume interesting to Friends as well as to others
of Rhode Island descent.

Brinton, Howard H., ed. Children of the Light: In Honor of Rufus

Fifteen essays in Quaker history, contributed by friends of Rufus M.
Jones in England and America.

A discussion of the peculiar technique of the Quaker "meeting for business" and a suggestion as to its potentialities for the secular world.


A running account of one of the earliest, and now the last Quaker family in Lincolnshire. The narrative style of this family history is to be recommended over the charted or listed type of genealogy. The modesty of the writer is equally commendable. She says on the first page, as if to save her family readers from the sin of family pride, "The impression gathered after studying four hundred years of Burtt history is that they have been a contented and home-loving race, fairly prosperous but unambitious, no member of the family having attained fame."


President Comfort of Haverford College has made available in English for the first time this famous account of the attempt of Louis XIV's justices to check lawlessness in the province of Auvergne. Although hardly to be classed as Quakeriana, the book is a warm and vivid record of tribulations common to human beings of many faiths in all ages.


An English view of the attempted application of Quaker peace principles in Pennsylvania's relations with the Indians and the French.


After fifty years as New Garden Boarding School and fifty years as a College, Guilford has arrived at maturity. Here is a centenary history of the college which is worthy of the best in Guilford's tradition. It is readable as well as scholarly; and though detailed enough to suit an old Guilfordian, it goes beyond detail to interpret the life and function of this Quaker college in North Carolina in a manner interesting to Quakers elsewhere and to other students of education in the South.

A meticulous and well-documented genealogy of two members of New Garden Monthly Meeting, Pennsylvania. In tracing the lineage of thirty-six immigrant ancestors the compiler has gathered data on many Quaker families in New England and the middle states.


A popular biography of which something of the author's style, spirit, and point of view is indicated by the title. If he perhaps fails to prove his assertion of Lucretia Mott's superiority to all American women, he does at least place her among the great women of American Quakerism, comparable to Elizabeth Fry in her leadership in spiritual and humanitarian activities.


A discussion of the earliest biographies of William Penn in Latin, German, Dutch, English, French, Spanish and Italian. These biographies, some of them sketches and some full-length books, were published in Holland, Germany, England, France, the United States, Mexico, and Italy, and range in date from 1695 to 1884. Dr. Hull's analysis of their treatment of the great Quaker and founder of Pennsylvania is of great interest and value for the light that it sheds on the place which Penn held in the minds of his contemporaries, and the influence of his life and principles in other lands than his own.


An interesting discussion in topical form of thirty aspects of Penn's career, with special emphasis on subjects which Penn's many other biographers have slighted.


Incidents and individuals associated with the history of Quakerism in South Wales are herein noted in a familiar, rambling manner. Standard histories have furnished most of the items for the seventeenth and eighteenth centuries. For the early nineteenth century, however, the account of Friends "in good positions, as shipowners, manufacturers, brewers, chemists," furnishes interesting evidence of the important place held by Welsh Quakers in the economic life of the times.

A graphic account of the many fields of Quaker service in Europe and America. The threads of the story as it unfolds in war and famine areas abroad and in the coal districts in this country are skilfully woven into a pattern of Quaker service as an expression of Quaker religious idealism.


This book of essays written by Friends, twelve American and one Japanese, is a kind of "meeting for worship" in contrast to the historically oriented *Children of the Light*, noticed above. The thirteen articles discuss various aspects of contemporary Quaker religious and social thought.


As a result of several years of study of the origins of the public school system in Pennsylvania, Professor McCadden has published several articles of Quaker interest in *Pennsylvania History* and the *Bulletin of Friends' Historical Association*. This book is the culmination of this work, and it brings to public view one of the most active but least known Quaker philanthropists of the early nineteenth century. Roberts Vaux of Philadelphia was interested in progressive reforms of all kinds, but one of his chief interests was free public education. His important influence in the inauguration of public schools in Philadelphia and Pennsylvania is set forth in detail in this full-length study.


This long and fascinating novel of the changing American scene of the past eighty years tells the life story of Asher Allen, a Quaker boy, who was thirteen years old when the Civil War began and who lived to see the family fortunes wiped out in the financial crash of 1929. The little New Jersey town of "Stepney," where Asher spent his boyhood days is so vividly pictured that it is easy for the reader to recognize it as the Quaker settlement of Burlington. The book is well written, and the interest is maintained throughout, not only in Asher Allen and his family but also in the changes which have occurred in the modes of life during the last three-quarters of a century. It is a worthwhile addition to the growing list of Quaker fiction.

Anna B. Hewitt.

A short account of Penn's boyhood and early manhood, profusely illustrated and printed and bound in the same distinctive manner as Albert Cook Myers' recent books on William Penn and George Washington.


As indicated in the title, this is a printed version of the first minute book of Upperside Monthly Meeting in Bucks. It is a splendid example of the records kept by the first generation of Friends in England, and contains many interesting details relating to their lives. Thomas Ellwood was clerk of the meeting for much of the period, and William Penn's marriage to Gulielma Springett is here recorded. Isaac Penington was also a member of the meeting, as were two Quakers prominent in American history, John Archdale, one-time governor of the Carolinas, and Samuel Jennings, who emigrated to Burlington and became governor of West Jersey in 1683.


Elizabeth Fry appears as the first of seven women of modern times, one French and six English, whose achievements are described in a popular and appreciative manner.


A realistic treatment of various practical means of achieving the pacifist goal of lasting peace. There are papers by Richard R. Wood and Dr. David Mitrany, and a discussion of the pros and cons of economic sanctions from the pacifist point of view by Edward W. Evans and Frederick J. Libby.


An account of the beginnings of Quakerism in Upper Canada, dating from the first meeting for worship at Adolphustown in 1798, and the establishment of a monthly meeting at Pelham in 1799.
HREE of Haverford's recent graduate students have chosen topics in Quaker history for their research projects, using the Quaker Collection for most of their material and depositing their essays in the Library upon receipt of the degree of Master of Arts. Two were graduates of Earlham College and one of Pacific College in Oregon. Alexander H. Hay (A.B. Earlham, 1937; M.A. Haverford, 1938) made a study of the rise of the pastoral system in the Society of Friends in the latter half of the nineteenth century, which throws light on a subject which has at times been treated with more heat than light. According to Alexander Hay, it was almost an automatic process by which western Friends shifted over to the pastoral system, as a result of the external influence of the evangelical movement of the times, and the internal need of a satisfactory pastoral leadership.

Colonial Relations of Quakers and Baptists is the title of the study just completed by Lewis M. Hoskins (A.B. Pacific College, 1938; M.A. Haverford, 1939). In this study Lewis Hoskins made extensive use of the library of the Crozer Theological Seminary at Chester, Pennsylvania, as well as the Haverford Library, and was advised and assisted by Professor R. E. E. Harkness, Baptist historian at Crozer. Rhode Island and Pennsylvania were the most important places of contact
between Quakers and Baptists in colonial times. Friendly toleration and coöperation were the rule in both colonies, particularly in Rhode Island, where Quaker and Baptist governors alternated in ruling the province. Extremely important as a background for the relations of Quakers and Baptists here, were their contacts with each other in England. The original division between "General" and "Particular" Baptists in the early seventeenth century foreshadowed the differences between Quakers and Baptists a generation later. The "General" Baptists, who tended toward mysticism, were more or less absorbed into the new Society of Friends, and Baptists of a mystical turn of mind joined the Quakers in both Old and New England. As time went on, therefore, the two groups which were so similar in many ways in the early period, differentiated themselves from each other in matters of both faith and practice.

Thomas M. Jones (A.B. Earlham, 1938; M. A. Haverford, 1939) has made a study of educational policies of the two Philadelphia Yearly Meetings in the nineteenth century, continuing the story which Professor Thomas Woody has told of Quaker education in colonial Pennsylvania and New Jersey. Yearly Meeting minutes, reports of educational committees, printed histories of some of the Friends' schools, and discussions of educational policy in Friends' periodicals provided the bulk of the material for the study. Its most interesting disclosures relate to the changing character of the Quaker concern for a "guarded" education, and to the differences in policy which developed in the Orthodox and Hicksite groups after the Great Separation. Orthodox Friends retained control of the larger boarding and day schools belonging to the Society, founded Haverford in 1833, and pursued a steady policy of furthering the guarded education of their children. Hicksite Friends' education suffered from the losses of the Separation, but after a generation there developed a renewed interest in education, which, when it took tangible form in Swarthmore College, George School, Friends Central, and other schools, disclosed a somewhat more liberal policy regarding Quaker education than that of Orthodox Friends.

All three of these young men are going into Quaker education, it is gratifying to report. Alexander Hay is connected
with Westtown, Thomas Jones will be at George School next year, and Lewis Hoskins will return to Pacific College to teach. Two of them were holders of the Haverford-Pendle Hill scholarships, by which they worked for their degrees at Haverford, but were in residence at Pendle Hill. Their essays will, if extended and amplified, appropriately find their way into the published literature of American Quakerism.

**Rag Paper:** An encouraging sign of the recognition by Friends of the importance of keeping their records on paper of a more permanent nature than the common wood pulp from which most of our modern paper is made, is the decision by the two Yearly Meetings in New York to issue a few copies of their annual published *Minutes* on paper which is made from pure rag stock. Copies of this rag paper edition of the *Minutes* are deposited in the joint Yearly Meeting vault on Rutherford Place, and are sent to libraries such as Haverford for preservation in their permanent files. When we contemplate the rapid rate at which newsprint paper turns yellow and falls into dust under our very eyes, we can better appreciate the wisdom of providing against the rapid disintegration of our published records.

The contrast between rag and pulp paper is most noticeable in comparing Friends books of ancient and modern times. A collection of various Quaker tracts recently passed through the hands of the curator, and he was reminded of the fact that Quaker pamphlets from George Fox’s day are easier and safer to handle than those of our own fathers’ generation. The ancient pages are tough, resilient, and remarkably resistant to the light and dust of over two centuries, while the leaves of tracts of more “recent” times are brittle and are already beginning to crack. Friends everywhere should take care that their manuscript meeting records are kept on rag paper pages, and publication committees would do well to follow the good example set by New York regarding printed *Minutes* of their Yearly Meetings.

**Microphotography:** The process alluded to in an earlier number of *Quakeriana Notes* (Spring, 1936, pp. 3-5), by which manuscripts and books may be photographed on microfilm, will be of increasing value in the task of preserving
Friends' records and making them available for consultation. We are glad to hear that the Friends Historical Library at Swarthmore College has taken steps to safeguard the precious manuscript records of Race Street Friends meetings which are in its care. Arrangements have been made to have the rarest of these manuscript books photographed on film of motion-picture camera size. From the original negative a positive print is made which will be preserved as the "master" positive, to be carefully filed away as an exact duplicate of the original minute book. Another positive print will be struck off for the use of people consulting the records, so that the minute book itself need never be used by any one but the librarian except in special cases. This system will thus save the old and fragile books from the wear and tear of frequent use, a serious problem in the case of some of the books most frequently consulted by historians, genealogists, and members of the Yearly Meeting. It will also be possible to provide additional positive prints from the original negative for loan to other repositories of Friends' records. Likewise, enlarged prints on photographic paper may be made of particular pages which may be desired for some special purpose.

The film itself reproduces the book on a scale reduced from eight to sixteen times its original size, but the writing shows so clearly that it can almost be deciphered with the naked eye. A reading glass provides sufficient enlargement for brief study of the records, and for more extended consultation there are projectors or reading machines which bring the image up to normal size. Such a machine has recently been put on the market which enlarges a full page of a newspaper to standard size or more, from a negative which measures hardly more than an inch by an inch and a half. This machine could easily reproduce a double page of a large folio minute book from a single negative. Reading the records in this form is as easy or easier than in the original, for in some cases, where the ink of a manuscript is faded, the lines appear more clearly in a black and white photograph than they do in the manuscript itself, with its greying lines on old and discolored paper.

This new photographic process is not only useful for safeguarding and duplicating manuscript records, as is being done at Swarthmore, but has recently been utilized by Haverford
as a means of increasing the availability of the Quaker Collection. A request came this Spring for the loan to Columbia University, through the inter-library loan service, of two rare copies of the writings of George Keith, famous Quaker schismatic: *The Deism of William Penn and His Brethren Destructive to the Christian Religion, Exposed, and Plainly Laid Open* (London, 1699), and *Mr. George Keith's Reasons for Renouncing Quakerism and Entering Into Communion with the Church of England* (London, 1700). Rare books of this kind cannot be risked in the mails, and we had to refuse the request. The alternative for the research worker in New York who wished to consult the tracts was to come here, or to have them photostated, a process which would have cost from fifteen to twenty-five dollars for the hundred-odd pages in the two pamphlets. By the microfilm process, which it was possible to use because of the recent establishment in Philadelphia of a company equipped for such work, the total cost for a negative film of both items was two dollars and five cents. As to the quality and readability of the work, we were gratified to receive this gracious comment from Dorothy Hale Litchfield, research assistant in the Columbia University Library, who said, "We have been getting microfilms from various libraries in this country and abroad for several years, and you may be interested to know that this film strip we have from you is one of the best we have ever received."

We hope that the time will soon come when we shall have a film-reading machine at Haverford for the use of research workers here, and that we may some day have a photographic service connected with the Library which will be useful to many of the College departments in teaching and in research.

**Regrets:** Thinking of the Friends Historical Library at Swarthmore College reminds us of the loss which this excellent Quaker library suffers this year in the retirement of Professor William I. Hull as librarian and Howard M. Jenkins Research Professor of Quaker History. His short period of service in the Library has been one of intensive activity and much progress.

With the capable help of E. Virginia Walker, assistant librarian, Dr. Hull has reorganized the book, manuscript, and
museum sections of the Library, has instituted reforms and improvements in cataloguing, and has, altogether, made the Quaker collection at Swarthmore more useful than ever to Quaker scholarship and Quaker history. He has likewise encouraged the rapid expansion of the Jane Addams Peace Collection of manuscripts and printed works on international peace, a special project which is under the curatorship of Ellen Starr Brinton.

Professor Hull's success in strengthening the Friends Historical Library is due in no small degree to his scholarly understanding of Quakerism, evidence of which is coming almost annually from the press in the form of his Swarthmore monographs on Quaker History. The fourth of these monographs on Dutch Quakerism, which appeared last Autumn, is a careful and illuminating study of the *Rise of Quakerism in Amsterdam, 1655-1665*. It tells the story of the critical first decade of Dutch Quakerism, when William Ames and William Caton went over from England to try to convert the tolerant Hollanders. The account of their struggle against bitter and unexpected opposition—nine score pamphlets appeared in Dutch in these ten years, attacking or defending the Quakers, and there were mobs and imprisonments in plenty—illuminates the history of missionary activities of English Friends in Europe in a way that has never been done before on such a scale.

Swarthmore's loss is gain to those of us who are following Dr. Hull's history of Dutch Quakerism with interest, for we hope that the monographs will come from the press even more frequently than before. But we wish as well that a successor will be found in the Library who will uphold the efficient and scholarly standard which Professor Hull has set.

Richard C. Brown: We record with deep regret the death of Richard C. Brown, of Moorestown, New Jersey, a Quaker business man whose hobby was Quaker bibliography and book collecting. His subject index to standard Quaker writings, filed at 20 South 12th Street in Philadelphia, in card-catalogue form, has been useful to many as a general guide to Quaker writings, and his indefatigable industry in turning up Quaker references and Quaker books in odd places was an inspiration to us all.
An Unexpected Discovery: One of the chief joys of the curator’s life comes when he stumbles unexpectedly on a rich store of new material for the Quaker Collection. After months of patient plodding through secondhand book catalogues, relieved only occasionally by an item or two of Quaker interest which Haverford needs, it is a pleasure indeed to discover a considerable quantity of material which the Quaker Collection not only needs but can afford. Usually the items in a dealer’s catalogue are either high-priced ones, which are far beyond the reach of a modest budget, or they are copies of well-known Quaker works which have long since found their way to Haverford.

Sometimes these standard things are obviously over-priced, so that the curator gets some satisfaction in smiling at the dealer’s innocence or optimism. A recent case in point involves the Mount Pleasant, Ohio, edition of the well-known Journal of Job Scott, printed by Elisha Bates in 1820. Within the same week an Ohio dealer offered a copy of the book for $2.50, while an Indiana dealer, calling it a “scarce Ohio imprint,” put it in his catalogue at $10.00. Haverford was interested in the book at neither price, for we have this edition of the Journal of this famous Rhode Island Quaker minister, as well as many others, including the first edition, which was published in New York in 1797 by the Quaker printer, Isaac Collins.

But an inquiry to the Indiana dealer about another Quaker item in his catalogue, together with a little gentle ribbing concerning his over-priced Job Scott, resulted in “the unexpected discovery.”—“Would we be interested in a ‘lot’ of Quaker pamphlet material, some thirty pieces, at ten dollars for the lot?” “Yes, but only on approval, for we could hardly expect to find ten dollars’ worth of new material in a lot of only thirty items.”

So the lot came, on approval, and, after we had looked it over, we hurriedly accepted the offer before the dealer could change his mind. Eighteen of the twenty-nine items were entirely new to Haverford; two were manuscripts of addresses
delivered before the short-lived Henry and Euethean Societies of the College by Cyrus Mendenhall, who was one of the three graduating members of the class of 1857, and who died at Plainfield, Indiana, the following year. The remainder were fugitive printed materials relating to Middle Western Quakerism, of the kind which is most difficult to obtain. There were three catalogues of the “Central Academy for Young Ladies and Gentlemen,” a Friends’ school established in Plainfield in 1881. An early catalogue and a bulletin of Earlham College were included, as well as a catalogue of Friends’ Bloomingdale Academy, which was founded by pioneer Indiana Quakers as “The Western Manual Labor School” in 1844. Pamphlets on Quaker education, addresses by Barnabas C. Hobbs, one-time president of Earlham College, on Friends’ principles, and material relating to the Conservative separation in Western Yearly Meeting and Kansas Yearly Meeting, completed the list, except for a single number of The Council Fire and Arbitrator, a journal devoted to Indian rights and international arbitration, in which many Friends were interested. The eleven duplicates were similar in nature. They will go into our duplicate collection, for exchange with other libraries.

Such luck as this, in finding so much wheat and so little chaff in what might have been a pile of straw, is to a collector as a “strike” to a prospector. We shall keep on hunting, with hope in our eyes!

Old Quaker Meetinghouses: Haverford’s collection of meetinghouse photographs, augmented in 1934 by T. Chalkley Matlack’s gift of his extensive collection of annotated views of meetinghouses in eastern Pennsylvania, New Jersey, and Maryland, continues to grow. A recent accession is a set of photographs of the meetinghouse in Minneapolis, a building almost unique in Quaker circles in having a porch in the Greek revival style. The interior follows the plainer lines of Quaker fashion, although the long axis from front to back gives more of an impression of an “auditorium” than a “meetinghouse.” The Greek exterior conforms adequately to the Quaker ideal of dignity and simplicity, and is thoroughly Quaker in avoiding the use of a steeple, so often found on Congregational churches of the Greek revival period.
A comparison of eastern and western meetinghouses provides an interesting indication of the inner changes which occurred in Quakerism as it moved westward. We hope that Friends will continue to deposit copies of their meetinghouse pictures in the Haverford collection, which now includes photographs of some four hundred separate meetinghouses, most of them in the eastern Middle States.

*Early Printed Minutes* of American Yearly Meetings are among the rarest and most difficult items which a Quaker library seeks to acquire. Odd numbers turn up from time to time, and it is sometimes possible to obtain a set from the clerk of a Yearly Meeting. Haverford is fortunate in the large files it has been able to build up, some of them from the earliest days of publication. The files of the two Philadelphia Yearly Meetings are thus complete. Those of Yearly Meetings more recently organized in the Middle or Far West have also been obtained. The Indiana file is complete from 1821, when the Yearly Meeting was organized, to the present, except for the one year, 1828. But there are other files which are far more fragmentary, especially those of Ohio, where two separations split the Society of Friends into small groups whose printed records have not been adequately preserved.

It was exciting indeed when an Ohio bookseller's letter came with an offer of a run of twenty-seven Ohio minutes, covering the years 1836 to 1865 with but a few breaks. The price was nominal and Haverford's need was great. For our files of the Minutes of the Hicksite Yearly Meeting in Ohio, which the dealer's description indicated these were, included only two of the years in this whole period. It seemed certain that some Ohio library would take up this offer before Haverford could. But Haverford ordered and the order was filled.

There were no disappointments when the pamphlets arrived. Two proved to be of Ohio Yearly Meeting of Women Friends (Hicksite). These are exceedingly rare. Haverford had previously no examples of them at all. One was of the Orthodox Yearly Meeting, and filled a gap in our file. The two duplicates would replace Haverford's imperfect copies. The rest were all desirable. Some were foxed with age. One was in a tiny format, only little more than three by four inches. But [9]
each will take its place in the Quaker Collection at Haverford, and will go down in the record as more "curator's luck."

_Two Letter Books and a Famous Journal:_ Two manuscripts, very different in character, but equally interesting, have come to Haverford through Francis R. Taylor, of Cheltenham, Pennsylvania, Manager of the College and one of the "patron saints" of the Quaker Collection. From his own store of Quaker manuscripts Francis Taylor has presented the College with two copy-press letter books of his great-uncle, George W. Taylor (1803-1891) covering the activities of the Free Produce Association of Philadelphia Friends, which furthered Friends' testimony against slavery by promoting the sale of free labor cotton and other Southern staples. The letters included in the two volumes indicate the extensive range and interest of George W. Taylor's work from 1852 to 1868 as Manager of the store of the Free Produce Association, which was located at the northwest corner of Fifth and Cherry Streets, Philadelphia.

The other manuscript which Francis R. Taylor has been instrumental in securing for the Quaker Collection is that of the _Journal_ of Joseph Hoag (1782-1846), Quaker minister of Monkton, Vermont. The manuscript is the gift of Susanna H. Guindon, great-granddaughter of Joseph Hoag, and is reputed to have been copied by Narcissa Battey, granddaughter of the minister, from the rough notes which he entrusted to her family's care, shortly before his death. It includes a report of the famous "Vision of 1803," in which Joseph Hoag fore-saw the Civil war, and seems to have been the principal basis for the "official" publication of the _Journal_ in Auburn, New York, in 1861. The "unauthorized" edition which appeared the year previously under the imprint of David Heston, Sherwoods, New York, does not include the famous "Vision," although the report of it had been published previously as a separate item in 1854. Later publications of the _Journal_ include a London reprint of the authorized version in 1862 and a Philadelphia printing in 1909. All four of the printed editions are now at Haverford, one acquired since the receipt of the manuscript. It would be interesting to compare the various versions of the _Journal_ of this gifted minister, and to
delve more deeply into the question of the credibility of his miraculous "Vision."

**Other Acquisitions:** Two portraits and two first editions of Whittier, together with other materials, the gift of Caroline W. Smedley, Frankford. A specimen of the handwriting of George Fox, the gift of John M. Okie, Philadelphia. From Robert L. Balderston, of the Class of 1939, a notebook of Lloyd Balderston, ex-1839. A notebook of Mary S. Wood (1805-1894), a New York Friend, on indefinite loan from Eleanor Wood Taber, New York City.


The first edition of the first Bible printed in New Jersey, published in Trenton in 1791 by the Quaker printer, Isaac Collins, the gift of Reverend Edwin A. R. Rumball-Petre, of New York City. Two different printings of the third edition of the Collins Bible, with family papers, on loan from Mary Rhoads Garrett Williams, Haverford.


From William C. Longstreth, Haverford, the College diploma and other papers relating to Charles Roberts of the Class of 1864, in whose memory Roberts Hall and the Roberts Autograph Collection were presented to the College. Maps showing locations of Friends meetings in Philadelphia Yearly Meeting, from T. Chalkley Matlack, Moorestown, New Jersey. Papers of Daniel B. Smith, concerning his teaching
at Haverford in the early days, the gift of Anna Wharton Wood, Boston.

Limitations of space prevent mention of numerous other gifts of books, manuscripts, photographs and autographs which friends of the Quaker Collection have kindly presented to the College.

**Documents**

**A COMEDY OF ERRORS**

*(CONCERNING WHITTIER AND HAVERFORD COLLEGE)*

By Edward D. Snyder

From the Pickard-Whittier papers in the Harvard College Library come the following verses, sent me by Mr. T. Franklin Currier with the request that I make some use of them. The original MS. is written in a very clear hand, and because several of the words present difficulties, it is interesting to know that the text below is an exact letter for letter copy of the original.

**LINES ON HEARING THAT HAVERFORD COLLEGE HAD CONFERRED ON J. G. W. THE DEGREE OF BACHELOR OF ARTS**

It was very safe and prudent
Of the Quaker College,
And people *should* be prudent
When they shake the Tree of Knowledge,
For if the tempting apples
Should be plucked by Nachash
The maidens would grow dangerous
And the boy Friends rakish.

Safe—innocent and prudent—
Very orthodox!
What they did involveth
Not a paradox!
They took a man unmarried
And made him Bachelor!
"What on Earth" the wight may query,
"Did they catch me for?"

There's as little change effected
In Whittier, I opine
As there was in Sancho Panza
When he crossed the line.
He'll flirt as much as ever
With Melpomene's nine daughters,
Should he be dubbed a Bachelor
By fifty *Alma Mater*.

[ 12 ]
But, bless the double Bachelor
And bless the Quaker College—
'Twas well to recognize the Gift
So far transcending Knowledge.
'Tis Wisdom to anticipate
Posterity's sure sentence
Nor wait till Bards are canonized
Then praise them in repentance.

And is it not a pleasant sign
(And now I am not joking,)
That Quakerism don't decline
In spite of all their croaking.
We have, to strike high anthems now,
In Amesbury a Poet—
And, in the land of prosiest Prose,
A Haverford to know it.

Then pour, still pour on youthful mind
The glorious light of Science,
And all the while high Principle
Be kept in close alliance,
Knowledge and Virtue blend their rays
For all who journey thither,—
And crown the Bard with fadeless bays
Whose Greenleaf cannot wither.

[Anonymous and undated]

Now the principal point of these verses is that Haverford College did a singularly conservative thing in awarding the degree of Bachelor of Arts to Whittier, who was already a confirmed bachelor. But since Haverford never did award the Bachelor's degree to Whittier, the poem automatically loses most of its point. And since the versification does not average up to the level of even mediocre doggerel, it has little interest to most Whittier scholars. Yet the poem is of special interest to Haverfordians for both its good and its bad features if five troublesome points be elucidated.

(1) Although Haverford never did award Whittier the Bachelor's degree, the College did award him the degree of Master of Arts. See the Matriculate Catalogue, and the original Master's diploma, now on display in our Roberts Collection, dated Seventh Month 11, 1860.

Since the Haverford Club of New York has recently drawn on our Faculty for "Information Please" service, I have been glad to do the same thing in clearing up some of the other points.

(2) "Melpomene's nine daughters" (line 22) looked fishy to me because Melpomene was the Muse of Tragedy and did not have nine daughters—so far as is known. I telephoned the Professor of Greek, who assured me that a mistake had been made; the reference should have been to Mnemosyne.
(3) The reference to Sancho Panza crossing "the line" (lines 19 and 20) sent me to looking through the chapter headings of Don Quixote, a task which suggested to me that Sancho Panza never did actually cross the Equator. So I telephoned Haverford's Professor of Spanish, who instantly informed me that in Don Quixote, II, 29, I would find a passage where Sancho did, at least in his imagination, cross the Line.

(4) Apropos don't instead of doesn't (line 35) I am prepared to say on my own authority that this colloquialism was used by well-bred Englishmen of the eighteenth century and by well-bred American Southerners of the nineteenth and twentieth centuries. Its use does not necessarily imply that the author was illiterate.

(5) This left me still hung up with Nachash (line 6). Now it appeared to me that this must be a valid word; there was no mistaking the reading, for I had a photostatic copy of the MS. from Harvard; and I realized that if the author had childishly coined a proper name to rime with rakish (two lines below), he would have coined a word that does rime with it—and Nachash does not! So I looked into all the appropriate English and German dictionaries and encyclopedias; then I consulted several well-informed Friends as to whether this word Nachash meant anything to them in connection with mid-nineteenth century Quakerism, or Haverford College, or Whittier. All answers were negative. Then I had the bright idea (Information Please) of asking one of the Professors of Philosophy, Dr. Thomas R. Kelly, whether the word might have any connection with Hebrew; and he replied promptly that Nachash is the Hebrew word for the Serpent. If the reader will take the trouble to fit this translation into line 6, he will understand my complete satisfaction with the service rendered by the Haverford Faculty's "Information Please."

If any reader of Quakeriana Notes can supply the name of the author, the Editor will be glad to hear from him.

Book Notes


A printed edition of the manuscript catalogue of Fox's writings which was prepared shortly after his death. It varies from the original in the Library in Friends House in London in omitting the writings which were published before 1698, and in including citations to printings subsequent to that time, as well as to 400 items which were not known to the original cataloguers. This is a reference work of great importance to the study of Fox's life and writings.

To his previously published sonnets and verse William Bacon Evans has added rimed voices and character sketches of song birds.


A study of Christian hymnology by an English Friend, with an interesting chapter on the growth and decline of the Quaker testimony against music.


This volume of W. W. Hinshaw's monumental publication of the vital statistics of American Quakerism includes the records of the four oldest monthly meetings in Philadelphia Yearly Meeting: Salem and Burlington in New Jersey, and Philadelphia and Falls in Pennsylvania. Support of this work by purchase of the volumes is urgently needed. Individuals of Pennsylvania and New Jersey Quaker ancestry will find a wealth of data here, and meetings and institutional libraries will do well to secure copies of this great reference work in Quaker genealogy.


A study of the mystical self-revelation of God in human affairs through the ages.


A sketch of Baltimore Yearly Meeting to 1828 from the older standard histories, and an account, much of it reminiscent in character, of the Orthodox branch since the Great Separation.


An autobiography of a Quaker doctor and his wife and children, who found joy and, for the husband, martyrdom, in the warfare on malaria in Russia. An intensely human and interesting record of Quaker service.


A popular essay on the Finnish settlers along the Delaware in the pre-Quaker period.
In Commencement Day President Comfort laid the cornerstone for a new wing of the College Library. His efforts and those of a committee of the Board of Managers have long been directed toward providing more adequate housing for Haverford's library of general books and Quakeriana. This new wing is their immediate answer to the problem of overcrowding. To President Comfort, the Board of Managers, and the alumni of the College who have made this improvement possible we are deeply grateful. Their example should spur us to further efforts to provide proper equipment for the housing and display of Haverford's Quaker treasures in books and manuscripts in the enlarged Library.

The Present War, with its bitter fruits of destruction, has prompted many scholars and learned societies in America to do what they could to preserve the rarer manuscript archives of western Europe. Quietly, but with little loss of time, arrangements have been made to secure photosfilm copies of unique and important historical manuscripts before they should be blown into oblivion or secreted in places where they would be practically inaccessible. The Spanish Civil War was a terrible object lesson in what might happen to church and university
libraries, and those students of Spanish literature and history, who made film copies before the war of the documents necessary to their work, were fortunate indeed.

Haverford's part in this enterprise has developed rapidly this spring. At the suggestion of Professor Henry J. Cadbury, who has worked extensively among the manuscripts in the Friends Reference Library at Friends House in London, we proposed to the librarian, John L. Nickalls, that we should be glad to pay for the photo-copying of the most valuable manuscripts at Friends House, if London Friends approved. The response from London was immediate and favorable. Without waiting for further authorization John Nickalls inaugurated the photographing of the "Swarthmore Manuscripts", which William C. Braithwaite has called, "The chief documentary source for early Quaker history" (The Beginnings of Quakerism, p. 538). He only asked that Haverford cable as to how far they should go in photographing this collection of some 1400 manuscripts, together with several other smaller collections which are of great value.

Copying of this kind on 35 mm. film can be done in London for £12.10.0 per 1000 exposures, and there were some 4000 exposures involved. "Could Haverford pay for the work?" John Nickalls asked.

Yes, by dipping into a fund for Quaker book purchases which we had been saving for some such emergency, and by cutting next year's purchases to a minimum.

So we cabled London to go ahead with the work, and shall expect the films to arrive rather soon, reel by reel, as rapidly as they are completed.

There is a dual advantage in this project of copying the unique documents of early Quakerism. Not only shall we thereby assist English Friends in their efforts to safeguard their precious manuscripts by every possible means, but we shall also perform a service for American Quaker scholars, who have hitherto had to go to England to consult these original documents. From the negatives which come to Haverford, positive prints can be made for other libraries or for individual scholars. And this collection will add greatly to the value and usefulness of Haverford's Quaker Collection. We shall welcome suggestions or financial assistance from anyone who is interested in
the development of this new photographic department of Haverford's Quaker archives.

*William Penn's Free Society of Traders* has long been in the same category as Mark Twain's weather. Everybody has talked about it but nobody has done anything about it. Most historians of Pennsylvania have been content to mention it in connection with the founding of the colony, and then to neglect it, leaving their readers to wonder what became of Penn's grandiose scheme for a great trading and manufacturing company in his new province. This year, however, this famous but little known corporation was investigated in great detail by Meredith B. Colket, Jr., a Haverford graduate of the class of 1935. Obtaining a leave of absence from his work in the National Archives, Meredith Colket returned to Haverford for a year's graduate study in American history, particularly in the early Pennsylvania period. He took courses at Haverford, and in the history department of the University of Pennsylvania, whose generous coöperative arrangement has enabled several Haverford students to supplement their work with specialized courses not available here.

Colket's study of the Free Society of Traders did not bring to light any large body of unknown manuscripts of the Society. But it did assemble a great variety of printed and documentary fragments, which, when fitted together, give a rather complete history of the company from the days of its ambitious beginnings in London in 1681 until it was dissolved and its assets distributed a generation later. Apparently, quarrelsome and incompetent officers contributed to the failure of the company, although the competition from individual enterprise in Pennsylvania was the prime factor in the breakdown of this coöperative scheme. Its mills, glass factories, and trading projects all failed. Only the increment in the value of its lands enabled the company to return anything at all to its stockholders.

*New light* on Quaker antislavery activity in the critical decade of the 1830s, is provided by the thesis of Kenneth W. Crosby, who obtained his Master of Arts degree at Haverford this year after graduating from Wilmington College in 1939. The thesis involved an intensive investigation of the manu-
script records of "The Old Pennsylvania Abolition Society, 1830-1840," records which are deposited at The Historical Society of Pennsylvania. This abolition society, whose members had mostly been Friends since its founding in the Revolutionary period, was pursuing its work in educating free Negroes, defending them from kidnappers, and quietly agitating for the gradual abolition of slavery, when the violent Garrisonian anti-slavery movement arose in 1831. Some Pennsylvania Friends were convinced of the wisdom of the newer methods, but more of them followed the course of the old Pennsylvania Society for Promoting the Abolition of Slavery. This group, as Kenneth Crosby discloses in his study, welcomed the newcomers at first, but later withdrew in alarm from affiliation with the radicals whose policies provoked violence in both North and South.

*Quaker Archives and the W. P. A.*: The Historical Records Survey of the federal Works Progress Administration is making a valuable contribution to the Society of Friends in the preparation of detailed inventories of the Quaker Archives in Rhode Island, Pennsylvania, and New Jersey. As a part of its nationwide series of inventories of the archives of all religious denominations, the Historical Records Survey has already published a volume on the Society of Friends in Rhode Island, will shortly publish one for Pennsylvania, and is preparing a New Jersey volume. The Pennsylvania manuscript has been compiled under the capable supervision of Dr. Lewis C. Moon, himself a Friend, and is the most complete inventory ever attempted of Friends records in the State. It includes Friends of all branches, in every county, north, east, south, or west, where Friends meetings exist or ever have existed.

A further project involving the calendaring of manuscripts of Quaker interest in Pennsylvania depositories is now in progress, and workers are currently engaged in drawing up a calendar of the manuscripts in Haverford's Quaker Collection.

*George Fox's Dutch Testament*: The most precious possession of Friends' Historical Association, the little pocket Testament which George Fox carried on his missionary journey to Holland in 1677, has been placed at Haverford, as a loan for exhibition purposes. It may be seen in the Curator's office and exhibit room in Roberts Hall.
American Friends Service Committee Records: As the work of the Service Committee increases in urgency and complexity, the value of its records, now deposited at Haverford, is more apparent. From the filing drawer marked "Conscientious Objectors," two Pendle Hill students, Arle Brooks and Robert J. Leach, recently compiled a study of the individual problems of conscientious objectors in the last war. Their study has been published by the Service Committee under the arresting title, Help Wanted! It elaborates some of the difficulties which conscientious objectors may have to face again in the days to come, and indicates some of the pitfalls to be avoided.

A third large shipment of non-current records of the Service Committee, amounting to sixty filing drawers of correspondence and other material of permanent value, has been deposited in the Quaker Collection this spring.

Encyclopedia of American Quaker Genealogy: The third volume of William Wade Hinshaw's monumental Encyclopedia has appeared this spring. It includes meetings in New York City and on Long Island, from the earliest times to the present. We understand that the next volume will contain records of three of the oldest and largest meetings in southeastern Pennsylvania. The data for these meetings—Chester, Concord and Kennett Monthly Meetings—have been assembled, but publication has been delayed in the hope of finding several books of minutes and certificates of removal of Chester and Concord meetings which are now reported missing, but which are thought to be still in existence, perhaps in private hands.

The new third volume may be procured from the Friends' Book and Supply House, Richmond, Indiana.

William I. Hull (1868-1939): The death of our friend, William I. Hull, coming so soon after his retirement from the Friends Historical Library of Swarthmore College, is a double shock to those of us who knew him and who expected to see many more volumes on Dutch Quakerism come from his pen. We wish to extend our deep sympathy to Dr. Hull's family, and to express the hope that some of his projected volumes on the history of Quakerism in Holland may yet be made available in print.
Recent Acquisitions

Opportunities to obtain rare Quaker books in any quantity are not of frequent occurrence, and they usually present themselves at unexpected and inconvenient times. Such an opportunity came last year, just as the Library was preparing to cease active work for the summer, and after the year's book funds had been allocated.

A man in New York suddenly sent us for inspection one hundred and thirteen Quaker tracts of the seventeenth, eighteenth, and nineteenth centuries, for which he wanted an even thousand dollars. Famous names such as George Fox, James Nayler, Richard Hubberthorn, Edward Burrough, and Isaac Penington, were included, although not all in first or rare editions. There was even a pamphlet by one George R. on George Fox and his Salvation Army, 200 Years Ago (1881), and a refutation of it by a Charles Fox, entitled, George Fox, No Precursor of the Army (Edinburgh, 1881).

We hurriedly checked and re-checked the pamphlets against our own holdings, a process that required almost page by page comparison in the case of variant and undated printings of the seventeenth century. Finally we set aside twenty-one of the tracts which we felt were indispensable to Haverford's Quaker Collection, and for which we thought one hundred dollars was a fair price.

At this point Joshua L. Baily, Jr., of the Class of 1912, generously offered to purchase these twenty-one tracts, and to present them to the College as a gift from him. We are most grateful for this timely support, coming as it did when other resources were not available.

A Quaker Industrialist: A recent gift is Ransome's "Royal" Records, a book with the subtitle: "A Century and a Half in the Service of Agriculture." The book was presented to the College by Ransomes, Sims and Jefferies, Ltd., of Ipswich, England, manufacturers of agricultural implements and gasoline and electric power vehicles. It records the growth of the firm over the past 150 years. The Quaker connection is this, that the founder of the firm was a Quaker ironmonger, Robert
Ransome (1753-1830), who started the company in Ipswich in 1789 for the production of his new "improved" cast-iron ploughshares. From this humble Quaker beginning the firm grew until it became a great stock company, resembling somewhat the International Harvester Company in this country in its breadth of interests and variety of products.

Scattergood Letters: Alfred G. Scattergood has deposited on loan for the Scattergood family eight volumes of family letters, papers, and clippings. They include four beautifully mounted and bound volumes of letters to and from Thomas Scattergood, the well-known minister who travelled widely in America and England in the late eighteenth and early nineteenth century. This correspondence ranges in date from 1781 to 1814, and includes letters of many leading American and English Friends of the period. One volume contains letters of Sarah Scattergood to her husband, 1784-1798. Another includes copies of letters and papers of William Scattergood, dated 1860. The rest are miscellaneous, but the whole collection will be of particular value in throwing more light on the thoughts and activities of Friends in the period following the Revolution.

Duplicates: Quaker libraries gradually acquire duplicates which should be made available to other Friends' libraries on a reciprocal basis, rather than be allowed to gather dust on storage shelves. Haverford has recently benefited from two distributions of duplicates and unwanted Quaker books. One group of thirty-two books came as a gift from the Directors of Friends' Historical Association. The other was purchased for a nominal sum from the Ohio State Archaeological and Historical Society. The library of this Society in Columbus has, under the direction of our Friend, Harlow Lindley, become the largest Quaker library in Ohio. From their duplicates alone we have obtained forty-five volumes of Quakeriana, including seven rare disciplines of the several Yearly Meetings in Ohio, and eleven printed extracts from the minutes of Ohio and Indiana Yearly Meetings.

We plan ourselves to begin distribution of our own duplicates during the coming year, for a generous grant-in-aid by the Book Association of Friends has enabled us to employ
student help to prepare a complete list of our duplicates. We plan to give or exchange the books and pamphlets with other Quaker libraries who wish them, reserving only the rarer items for a priced exchange. Last year, for instance, we exchanged two Quaker broadsides of the Revolutionary period with the John Carter Brown Library at Providence, for a rare Penn tract which they offered at fifty dollars. On the other hand, we expect to give some standard Quaker works to the “embryo library,” as Gilbert Bowles calls it, of the Friends Center in Tokyo, and are now seeking the means of providing for their transport. Whittier College in California will also choose some volumes from our duplicate collection during the present summer, as have Duke University, Guilford College, and Harvard University in times past.

North Carolina Minutes: Since the Separation of 1904 the North Carolina Yearly Meeting of Friends (Conservative), has met at Cedar Grove, North Carolina, and has published its minutes each year. Haverford’s file of these minutes has been woefully weak until this past year, when, at our request, several Friends and members of the meeting, including Robert and Ruth Outland Maris, of Wilmington, Delaware, and Sarah J. Blanchard, M. Anna Brown, Walter J. Brown, and Mary E. Outland, of North Carolina, united in the project of trying to discover extra copies of the missing minutes. A search of several months finally resulted in the accumulation of copies for twenty-three years, to add to the thirteen which were already here. Not only did this generous search on the part of these Friends benefit Haverford but it also brought to light a printed copy of the original minutes for 1904, which was missing from the Yearly Meeting’s own file, and which North Carolina Friends did not know had been printed. We are glad to have been instrumental in helping discover this “first edition,” as we are to receive the later editions for our own collection.

Taylor Family Gift: The family of the late Charles S. Taylor, of the Class of 1871, generously offered to Haverford the choice of his books and manuscripts of Quaker interest. Among the books and papers which were selected for the College was a rare volume of the magazine, The Rural Visitor, which was published by David Allinson, the Quaker printer,
in Burlington, New Jersey, in 1810-1811. Since this “Literary and Miscellaneous Gazette” was published for only a single year, copies of this bound volume are very scarce. Haverford is glad to have this copy of what is probably the earliest periodical in America to be published by a Friend.

Warner Mifflin Letters: Two letters of Warner Mifflin, Quaker abolitionist and advocate of peace who lived in Kent County, Delaware, during the latter half of the eighteenth century, have recently been given to the College by his descendants, William W. Justice, Jr., of the Class of 1900, and his sister, the late Hilda Justice. One of the letters, now framed in double glass, for display, was written during the Revolution to Henry Drinker in Philadelphia, asking him to buy some pewter service with the proceeds of a shipment of corn. Warner Mifflin, in appealing to Friend Drinker, an ironmonger, to negotiate this business, explained himself by saying, “I do not like to send anything I have in this way to a common Market while the streams of Blood appear running allmost through every Channel of Trade.”

The second letter, in photographic transcript, is a long appeal by Mifflin to General Nathaniel Greene, dated 21st of 10 mo., 1783, to return to the Quaker faith of his youth, renounce wars and fighting, and free the slaves which had come into his hands on a Carolina plantation.

Allinson Collection: Caroline Allinson of Yardville, New Jersey, has added to her previous gifts a further selection of portraits, pamphlets, manuscript documents, and letters relating to Friends. Of special interest to President Comfort, who is engaged in a study of Stephen Grellet, is a framed photograph of a silhouette or medallion, of Gabriel Marc Antoine de Grellet, father of the Franco-American Quaker minister of Burlington. There is also an interesting rough sketch map of Friends meetings in New York State “near the North River, given me by Valentine Mott, 1811.” Presumably this map was used by someone who intended to visit all the New York meetings except those on Long Island, for there is no attempt to indicate the meetings located there.

Seven letters of John Greenleaf Whittier to or concerning his friend and co-worker in the antislavery cause, Samuel
Allinson, are included, as well as several letters about Whittier. Other subjects touched upon by this new gift include: the temperance movement, the reform school movement, Friends and the Indians, autographs of New Jersey celebrities, business records of Friends meetings in Burlington, Crosswicks, and other New Jersey towns, and photographs of Friends and Friends meetinghouses.


Certificates of Manumission of slaves by Friends in New Jersey in the late eighteenth century, from E. Page Allinson, West Chester. A memorial medal of the Class of 1862, on loan from George V. Downing, Salem, Virginia. Three hundred photographs of New Jersey Friends and meetinghouses, from the estate of William H. Zelley, late of Marlton, New Jersey. The diary of President Thomas Chase for the year 1883, from L. Ralston Thomas, Providence, Rhode Island.


Photographs, and pamphlets by her father, Josiah W. Leeds, from Sarah B. Leeds, Mount Holly, New Jersey. Autographed letters of nineteenth century scientists written to her father, Edward Drinker Cope, the gift of Julia Cope Collins, of Haverford. Various manuscripts of Quaker interest, from Walter L. Moore, Drexel Hill.

A cup used by John Greenleaf Whittier during his last illness, from Mrs. Margaret Wendell Hess, Wayne. Manuscripts relating to the old Friends' burying ground where the Thirtieth Street Station of the Pennsylvania Railroad now stands, the gift of Dr. James W. Wister, of Germantown.

We regret that we lack the space to describe in greater detail these and the other gifts which have been received during the past year.

**Documents**

**THOMAS CHASE AND ALICE CROMWELL CHASE**

During the past several years Caroline Chase, daughter of Thomas and Alice Cromwell Chase, has presented to the College letters and papers relating to her father while he was a teacher of Classics and Professor of Philology, 1855-1874, and President of the College, 1874-1886. Her latest gift includes two beautiful wedding photographs of her parents, who were married in New York in 1860 during the February recess between College terms. The photographs are done by the ambrotype process, taken on glass, and tinted to make them appear more lifelike. There are colored flowers in the carpets, and even the bride's ring shows up in its natural gold.

Rather than describe them here, however, it would be better to quote the description of the reception for the bride and groom which was held at the College and recorded in the journal of a student, James Tyson. We have printed extracts from this lively journal before, but these selections are particularly appropriate here. James Tyson was a Senior at College when he wrote the following in his diary:

*(March 5 - Monday)* Received this morning Prof. Chase's wedding card for the Evening of the 7th inst. fr. 7 to 9 at Haverford College. This was a kindness extended to all the students and I do not hesitate to say they appreciate it. Prof. Chase has taken a firm hold in the affections of all of us, & none but the best wishes can greet him & his intelligent bride, from any quarter.

*(March 7 - Wednesday)* In accordance with the cards distributed a few days ago by Prof. Chase & his lady, for this evening, about 100 persons including students met at his home this evening. We were all introduced to the bride, and with the great amount of bowing & scraping which necessarily took place, I suppose "the Bride" must have been heartily tired, although she seemed to take it very pleasantly. She appeared to our eyes at least quite beautiful, being arrayed in a gorgeous robe of White satin with all its "fixins," together with a few flowers in her hand. But her beauty is but a hundredth part of her
value. She may indeed be considered a prize worth contending for, and if she does not succeed in making the Prof. happy, I think the fault will be with himself. The only unpleasant feature in the reception was the small proportion of ladies to gentlemen, there being scarcely a dozen of the former to a 100 of the latter, so that it was decidedly a "stag party." But this of course could not be helped under the circumstances, and taking it out of the case, the whole affair was unexceptional, & being the first event of the kind that has ever transpired at the college, it has been universally satisfactory. Not the least pleasant feature of the whole was the beautiful arrangement & copiousness of the refreshments. With the exception of the ice cream everything was arranged with much taste on a long table, taking up one end of the room. At nine we commenced operations in that department, commencing with the ice cream and confectionery &c. A little later the bride inserted the knife into the ponderous cake & the groom proceeded to cutting it in suitable portions. Had the pleasure of helping the bride to refreshments.

(March 8 - Thursday) Accompanied Prof. Chase this morning after recitation to his house for the purpose of procuring a book, & while there enjoyed some little conversation with his estimable lady, with whom I am becoming more & more pleased.

The following letter discloses something of the mind and temperament of Thomas Chase's bride, now a bride no longer, writing in April, 1865, and describing the grief of Haverford people at the death of Abraham Lincoln.

Thomas is of course her husband. The "two women refugees" were doubtless ex-slaves who had fled to the North. William Wetherald was Superintendent of the College, 1864-66. The student, Allen C. Thomas, who brought the news of the assassination, was later Professor of History and Political Science, and Librarian of the College. Samuel J. Gummere was President of the College at this time. Paul Swift, M.D., was Professor of English.

The letter, which is evidently addressed to a member of Mrs. Chase's own family in New York, was presented to the College by Mrs. Maria C. Scattergood, through Professor Richard M. Sutton, in 1939.

Lawnside, Apr. 19, 1865.

Dear Carrie,

I was thinking it long since you had written, so I wrote a letter to father last week which must have miscarried, as he said he had not received it and thee does not allude to it in thy letter. The garden has not by any means made us sick, though Thomas works in it now a great deal—planting vegetables. We had two women refugees here several days, weeding, raking, spading, forking, and cleaning up, and a boy part of a day to plough so the garden is in complete order for planting. We had our first-fruits to-day at dinner in the shape of very nice asparagus and rhubarb, both of which I cut myself.
A meeting was held at the College at twelve o'clock to-day for religious exercises with reference to the funeral of Lincoln. As there was no lady to go in with me I sat unseen outside the open door of the Collection room and was much interested. Thomas read appropriate passages from different parts of the Bible, and Wm Wetherald spoke twice and prayed. He hoped we might all prove that we were not indulging in the mere mockery of grief by striving from this day more to emulate the virtues of the departed, his modesty, his humility, and his uprightness. The event which has taken place reminds us of our own insignificance. If any of us were suddenly taken away we should be soon almost forgotten, and scarcely missed beyond our own circle of family and friends, yet though so unimportant are we in comparison with him who is gone "we may make our lives sublime, & departing, &c." He recommended that we restrain our natural feeling of indignation and bow before not only the Divine dispensations but His permitting. He prayed especially for the widow and orphans.

Was it not a terrible blow on Seventh day. A student, Allan Thomas, came before we had left our room in the morning. Thomas went down to see him and soon returned so overcome with grief that I knew something unexpected and dreadful had happened, but could not prepare myself for anything so horrible as the truth, and when told me, I was almost as much overwhelmed as himself.

Maria Rushmore and Anna Blackwood came at about 9 o'clock that day to spend the morning, and though I felt as little like seeing company as if I had lost a near relative, I enjoyed their visit very much. Thomas and I went to town with them at twelve o'clock, as we had intended going. The train in which we went was searched for the murderers by two officers, who peered into every face and even looked under the seats. All stores were closed in the city and the streets draped with black, and every one was sad and quiet. Neither professors nor students felt like going on with the usual recitations on 7th day morning and a collection was called at 9 o'clock instead. Samuel Gummere announced the object of the meeting and read a suitable Psalm. Wm Wetherald, Thomas, and Dr. Swift spoke, and Wm Wetherald prayed.

I was sorry not to have been present. There was not a dry eye in the room.

Your Quaker party was a very pretty idea and must have been very successfully carried out. How I should like to have seen you.

Margaret again concluded to stay if I would permit, Mary agreeing to help her more with the wash, as I had wished her to do before. Have you begun house-cleaning? I scarcely know how to go about it. We must begin soon as there is painting and whitewashing to do.

With love from us both to all

ALICE

5th day eveg, 4/20. We had another mess of asparagus from our garden today. The lawn is full of leaves and blossoms—a perfect paradise. Each day works new wonders.


Comfort, William W. La Foi et la Practique des Quakers. Paris, Société Religieuse des Amis (Quakers), 1940. Pp. 28. — The message which the president of "l'Universite quaker de Haverford (Etats-Unis)," as the title page has it, carried to France on his mission for the American Friends Service Committee, is now made available in printed form. It is a lucid explanation of the best in Quakerism for the benefit of present-day French "seekers."


Penn, John Woolman, and John G. Whittier, such quondam Quakers as Thomas Paine and Walt Whitman, and others less immediately connected with Quakerism, such as Emerson, Cooper, and Charles Brockden Brown.


Trumbo, Dalton. *Johnny Got His Gun*. Philadelphia, J. B. Lippincott Company, 1939. Pp. 309. — A novel which focuses attention on the horrors of war as it affects human beings. This is in no sense a Quaker book, but it does fortify the Quaker attitude toward war.
Haverford rejoices in the assurance that its great collection of books, manuscripts, and historical relics of Quakerism in this country and abroad, will soon be housed in the setting which it has long deserved. For a "treasure room" is being constructed in the Library, where the Quaker treasures may be safely preserved, displayed and used. Announcement of the plans for this long-needed improvement was made by President Morley at the dedication on April 19 of the new stack wing of the Library. Funds for the complete remodeling of the old stack building have been generously provided by Morris E. Leeds, chairman of the Board of Managers. Building operations are now under way.

The architect of the new treasure room is E. Nelson Edwards, of the Class of 1910. His plans include a reading room, which will be entered from the new catalogue room of the Library. It will contain locked cases to house the rarest books in the collection. There will also be two work rooms on the main floor at the east end, a gallery above with open book shelves, a Quaker section in the new stack, and a manuscript storage room. Chairs and work space will be provided for both casual readers and serious research students. The details of design and furnishings will carry out the simplicity
and dignity of Quaker tradition. Convenience for readers and staff, attractiveness in display, and security from fire and theft have taken precedence in all the planning.

Upon the completion of the building, which is scheduled for the early autumn, the College will receive two important additions to the Quaker Collection. One is the Rufus M. Jones library of books on mysticism, the fruit of a lifetime's study and collecting in the field of sixteenth, seventeenth, and eighteenth century mystical thought. The other is an indefinite loan from Mrs. George Vaux and her sons, George and Henry James Vaux (Haverford 1930 and 1933), of two George Fox relics. These are the famous Charles Wilson Peale portrait of George Fox, after Honthorst, and the silver seal of the founder of the Society of Friends. The Fox relics and the Jones Collection will take their place with the Jenks Collection of seventeenth century Quaker tracts and the Charles Roberts Autograph Collection, as Haverford's most treasured possessions.

The London microfilms mentioned in our last issue arrived safely, in spite of the hazards of undersea and aerial warfare. Haverford now has negative film copies of over three thousand pages of the most important of the "Swarthmore" and "A. R. Barclay" manuscripts in the Library in Friends House in London. A complete positive copy has already been supplied to the Widener Library at Harvard University, and inquiries are beginning to come in as to the possible use of the films here at Haverford.

We are handicapped, however, by the lack of a film reading machine in the Library, for a machine of some kind has become a pressing need. These machines range in size and price from the small strip-film reader for mathematics abstracts, selling at about thirty dollars, to the all-purpose, newspaper-size film reader, which sells for about three hundred dollars. Swarthmore has installed the larger reader in its Library, and finds it most satisfactory. Haverford will need one increasingly as microfilms come into more general use in all departments of scholarship.

Since our London microfilms were made Friends House has been struck by a bomb which smashed three hundred windows in the building but fortunately broke only a few picture frames
in the Reference Library. Haverford hopes, however, with the help of Henry J. Cadbury and other interested scholars and librarians, to obtain film copies of the rarest or unique Quaker books in London before they are destroyed by a “direct hit.” This hope, like that of obtaining the film reading machine, is dependent upon funds which must be raised apart from our regular Library budget. Are there Friends who are interested in this kind of “relief” to books and scholarship? The editor will be glad to hear from them.

Friends Historical Library of Swarthmore College has announced the appointment of Frederick B. Tolles to fill the librarianship left vacant by the resignation and death of William I. Hull. We are happy to welcome Frederick Tolles to the fellowship of Quaker librarians, for we feel that he is well qualified to undertake the work of preserving and making more useful the books and manuscripts of the Swarthmore Quaker Collection. His penetrating article on the Quaker sources of Emerson’s thought, which was published in American Literature (Emerson and Quakerism, Volume 10, Number 2, 1938, pp. 142-165, available as a reprint at the Friends Book Store, 302 Arch Street, Philadelphia), disclosed a talent for writing as well as a clear understanding of New England Quakerism in Emerson’s day. He has been engaged at the Harvard University Graduate School in a study of the social and cultural life of Philadelphia Friends in colonial times, a task which will be facilitated by his coming to the Philadelphia neighborhood. We congratulate Swarthmore College upon his appointment, as we do Frederick Tolles on the opportunities which the Swarthmore position opens to him.

Coöperation has been the theme of numerous discussions this year by President Morley of Haverford, President Nason of Swarthmore, and President Park of Bryn Mawr Colleges. For reasons intellectual as well as practical it seems appropriate that these three colleges of Quaker origin and high scholarly aspirations should work together as much as possible. When Joseph Wright Taylor, a member of Haverford’s Board of Managers, founded Bryn Mawr, he wrote of the possibility of coöperation between the two Main Line colleges in the employ-
ment of janitors and professors. Of late his thoughts have begun to bear fruit, at least as far as professors are concerned. Whether the founders of Swarthmore ever envisioned friendly coöperation between their Friends’ college and the one at Haverford, we do not know. But time, the pressure of events, and friendly foresight are rapidly healing the old breaches of doctrinal differences now forgotten.

Coöperation can likewise be the rule as between the Quaker sections of the three college libraries. Bryn Mawr sometime since turned over its rarer Quakeriana to Haverford, although it keeps a set of standard works and current Quaker writings. As for the Quaker collections at Haverford and Swarthmore, they seem destined to remain physically separated, for the trend in Philadelphia and American Quaker libraries in general is centrifugal, rather than centripetal as it has always been in England. We can hardly expect to imitate London Friends, by establishing a great Quaker reference library in a central Friends’ House in Philadelphia. And perhaps in this unhappy day of long-range bombers and thousand-pound bombs, such concentration of our rarities would be as unwise as it is impracticable. Our Quaker research libraries had better stay with our Quaker educational institutions.

But the opportunities and advantages of coöperative activity on the part of our two outstanding Quaker collections are obvious. Haverford and Swarthmore can work together in many ways to “gather the fragments” of Quaker literature and Quaker manuscripts, and to make these treasures available to students of Quaker history and thought. We are already helping each other in many ways, and there are many avenues opening up for mutual aid in the future. Swarthmore is re-cataloguing its Quaker books under the direction of E. Virginia Walker, assistant librarian, and Dorothy G. Harris, and is providing cards for Haverford while making them for Swarthmore. This is the beginning of a project which has long been in our minds, the forming of a Quaker Union Catalogue, which might become in time a check-list of Quaker books not only in the Philadelphia region but in other Friends’ libraries throughout the country.

The staffs of the various Friends’ libraries in and around Philadelphia will meet for their first joint conference in the early autumn. From this consultation other plans should arise
for cooperation in which the Haverford Quaker Collection and the Friends Historical Library of Swarthmore College may play an important part.

Are Quakers good farmers? The world may think of Quakers as bankers, manufacturers, life insurance executives, and hotelkeepers, but it errs in thinking that there are no good Quaker farmers. One who has seen thrifty Quaker farms and orchards from Maine to North Carolina, and from Ohio to the Pacific Coast, does not doubt the census-taker's report that American Quakerism is more rural than urban.

We are therefore surprised to see a well-informed critic like Albert Jay Nock give currency to the popular myth that Quakers are exclusively a trading people and always have been. His article on "The Jewish Problem in America" in The Atlantic Monthly (July, 1941, p. 75), contains the curious statement, in discussing the ingrained urban characteristics of the Ashkenazic Jews, that they would be "a complete washout in American rural life, as much a washout as the early immigrant Quaker, and for the same reason." Mr. Nock may or may not be right as regards the immigrant Jews from old Poland and Russia, but he is certainly wrong about the early Quakers from the British Isles. Farmers they were by choice as well as by necessity, when they settled in Barbados, Rhode Island, New Jersey, and the Southern colonies. Even Penn's Philadelphia was to be a "green country town," and it only became a commercial center as Quaker agriculture and the fur trade made commerce profitable. The early Quakers were perhaps, like the Jews, a "peculiar people," but they were farmers and good ones too, without any doubt!

The first Quaker periodical in America was not David Allinson's The Rural Visiter (1810-1811), as we tentatively suggested in the last issue of Quakeriana Notes. As Henry J. Cadbury has reminded us, the true "first" was The Evening Fireside (preceded by The Weekly Monitor), published by Joseph Rakestraw and Company, at 84 North Front Street, Philadelphia. According to the Union List of Serials, the early title, The Weekly Monitor, appeared from June 16 to December 8, 1804, and was followed by The Evening Fireside, which
ran for two volumes, from December 15, 1804, to December 27, 1806. Apparently Friends were not ready for a permanent religious and literary journal such as the present *Friend* until the controversies of the Separation of 1827-28 created a need for such a medium of holding the faithful together in religious fellowship.

Haverford has only a single number of *The Evening Fireside*, but a complete file may be found at The Historical Society of Pennsylvania.

**Recent Acquisitions**

*Manuscript Disciplines* of Philadelphia Yearly Meeting are extremely rare, for they were usually destroyed when a new Discipline was adopted. Haverford’s collection has been assumed to be complete, except for the rare broadside Paper of Discipline of 1689, until recently, when two copies of a new edition, or supplement, were discovered. One of these has been given to the College by Anna E. Elfreth, of Chestnut Hill. It is dated 1747, and is attached to the 1719 Discipline, of which several copies are known. Haverford’s set of the Disciplines of Philadelphia Yearly Meeting now includes those of 1704, 1719, 1719-1747, and 1763, with several supplements of this last of the manuscript Disciplines before the first printed edition of 1797.

*The Whittier Stamp*, issued by the Post Office Department in its series on American poets, appears in a miniature volume by Joseph Auslander, entitled *Five American Immortals*. Longfellow, Lowell, Riley, Whitman, and Whittier are all represented by a stamp, a little essay, and a brief selection from their poetry. The book itself, which was published in an edition of 475 copies by Achille J. St. Onge, at Worcester, Massachusetts, in 1940, contains fifty pages, but each page is only two inches wide and three inches high. It is a collector’s item, essentially, although Joseph Auslander’s comments on Whittier are interesting. He praises Whittier’s antislavery efforts, laments his lapses into sentimentality, which he attributes to “defective taste, uncorrected by education,” and predicts that
Whittier's reputation will eventually rest upon "the acute observation and masterly conveyance of atmosphere in his poems of New England life."

Radio Scripts: New forms of communication provide new types of documents for the archives. The latest which have come to Haverford are the mimeographed scripts of two Quaker radio programs, one, a visit to the Whittier homestead at Haverhill, Massachusetts, by Ted Malone, of the National Broadcasting Company; the other a portion of a program of the Columbia Broadcasting System in which Jane Cowl took the rôle of Mary Dyer, Quaker martyr.

Other Recent Acquisitions: Limitations of space require us to condense and omit from our citations some of the most interesting accessions of the past year. Among them, however, we must mention the following:

Photographs of Pennsbury from John M. Okie. Autographed letters and miscellaneous Haverfordiana, from President W. W. Comfort. Autographed letters of Haverfordians, Pennsylvanians, and others, from Dean H. Tatnall Brown, Joseph Bushnell, 3rd, Professor Elihu Grant, Dean Archibald MacIntosh, Margaret Taylor MacIntosh, Professor William A. Reitzel, John Pim Carter, Julia Cope Collins, R. Bayly Winder, William M. Wills, President Felix Morley, Professor D. P. Lockwood, Edmund Stirling, and Dr. George W. Douglas.


Documents of Quaker interest from H. S. Fawcett, Jessie Gidley Carter, Rufus M. Jones, Rebecca Jackson, William L.
Admission to Haverford College has never been easy, although the requirements have changed with the passing of the years. We wonder how many of our present freshmen could meet the qualifications of 1854, as described in the following letter from George W. Taylor to his friend, Jacob S. Willets.

The letter is from Volume II, page 25 of the Letter Books of George W. Taylor (1803-1891), which Francis R. Taylor gave to Haverford in 1938. George W. Taylor kept the Free Produce Store in Philadelphia in the 'fifties, but his Letter Books contain occasional personal letters such as this one. He and Jacob S. Willets (ca.1800-1879), an anti-slavery Friend and peace advocate living in Vineland, New Jersey, were both too old in 1857 to have gone to Haverford themselves. As far as is known, Jacob Willets' son did not attend either. Perhaps George Taylor's letter frightened him off:

Philad. 9 Mo. 11th 1854

Jacob S. Willets

My Dear Friend

I have repeatedly thought of the matter mentioned to me by thy wife in New York at the time of your last Yearly Meeting, in relation to your sons being admitted to Haverford School, and I have thought of it with pain lest I shd fail to accomplish my wish and yours by my want of strict & timely care — I early mentioned the subject to the Superintendent and intended seeing the Secretary of the Association; but having plenty of time still before me, I allowed pressing engagements to prevent my seeing him till he had gone out of town for the warm season — I again spoke to the Sup't — and at last I have seen the Sec'y., who says there are two vacancies and wished me to write to thee and say that they desire to place lads in those places uniformly who purpose teaching and give evidence of their attachment to Friends principles, and are of correct deportment and habits — The Managers expect those students to assist in Teaching also, towards the latter
part of their time — Please write immediately to me or to Charles Yarnall (Sec'y) No. 39 Market St. giving thy son's age, a list of the branches he has learned & such information as will satisfy the above suggested queries — I will get one of the last Annual Reports & mail it with this — With kind remembrance to thee & thy wife I am truly thy friend

GEO. W. TAYLOR

Book Notes

This issue of Quakeriana Notes might properly be called a "Book Number," for it contains an unusually large number of notes on new books. Our justification is this, that with a policy of giving rather lengthy notices to books, we were forced to omit a great many titles about which Friends and librarians might want to know. Since other American Quaker periodicals print longer reviews of the more important books, but none gives anything like a complete list of Quaker books currently published, it seems that Quakeriana Notes might usefully include such a list.

The following pages then, contain short notices, sometimes explanatory and sometimes critical, of recent printed accessions to the Quaker Collection of Haverford College. In it are books and pamphlets by Friends, some of them on Quaker subjects and some not; there are books about Friends; and, finally, there are books about subjects or localities in which Friends are interested. It is hoped that the list will be useful to Friends, and that our readers will call to our attention the titles of publications of Quaker interest which have escaped us.


down in 1858. The meetinghouse was restored by the Presbyterians in 1904, as the Quaker Memorial Presbyterian Church. The author of this book is the wife of the minister.


Burrough, Edward. *Three Early Quaker Writings*. San Francisco, Sutro Branch of the California State Library. Occasional Papers. Reprint Series, number 6, 1939. Leaves 54. — Mimeographed reprints of three of Edward Burrough's tracts in the Sutro Library: A Declaration of the Sad and Great Persecution and Martyrdom of the People of God, called Quakers, in New-England ... , 1660; To the Rulers and to Such as are in Authority ... , 1659; A Vindication of the People of God called Quakers ... [1660?].


*Friends in Wilmington, 1738-1938.* [Published by a committee of the two Wilmington, Delaware, Monthly Meetings of Friends, 1938]. Illustrated. Pp. 165. — An anniversary volume, with a large number of essays on Wilmington Quakers and Quakerism.


*The Genealogy of the DeCou Family; showing the descendants of the members of this family in America from Leuren des Cou, of the Sandcroft Colony, A Huguenot Settlement in Lincolnshire, England, founded about 1630.* Compiled by S. Ella DeCou and John Allen DeCou. Privately printed, 1910. Pp. 219. — A record of the descendants of Isaac de Cou, a Friend who came to Pennsylvania in 1686. Contains deeds, wills and other documentary material, including a photograph of a curious marriage certificate of 1699, in which the husband and wife, Jacob and Elizabeth (Newbold) DeCow, each signs a separate promise.


Impey, Ethel J. Adair. *A Roberts Family: Quondam Quakers of Queen's County, together with Some Side-Line Sketches of the Family of Grubb, Jenmal, Knags and others.* Frome and London, Butler and Tanner, 1939. Illustrated; genealogical tables. Pp. 148. — A story of "a typical middle-class family of independent workers with a fairly even mixture of well-to-do farmers, shopkeepers, and traders" (p. 10). The first Roberts mentioned, Richard, was a Cromwellian soldier who settled in the Pale and became converted to Quakerism.


McDaniel, Ethel Hittle. *The Contribution of the Society of Friends to Education in Indiana.* Indianapolis, Indiana, Indiana Historical Society, 1939. Illustrated. Pp. 113. — A discussion of Quaker educational efforts in Indiana, with a brief sketch of each of the Friends schools which has existed in the State.


Putnam, Nina Wilcox. *The Inner Voice.* New York, Sheridan House, 1940. Pp. 309. — A novel of the Quaker migration from North Carolina to free soil in Indiana and westward. The author, a popular magazine writer, misses some of the fine points of Quaker language and practice, but she is deeply sympathetic with the desire of North Carolina Friends to escape the blighting influence of slavery.


Souleyman, Elizabeth V. *The Vision of World Peace in Seventeenth and Eighteenth Century France.* New York, G. P. Putnam's Sons, [1941]. Pp. 250. — A detailed analysis of French pacifist thought of the period, with the assertion that William Penn's ideas on world peace were similar in many respects to those current in France in Penn's century (p. 30).


Two Hundred Fifty Years of Quakerism at Birmingham, 1690-1940. West Chester, Pennsylvania, Published by Birmingham Friends, 1940. Pp. 128. — This anniversary volume of Birmingham Friends Meeting
near West Chester, Pennsylvania, contains brief sketches of the history of the Meeting, of the Orthodox and Hicksite branches, of the people, the buildings, the library, the school, and other data concerning the meeting and its members through the years.


[15]
HAVERTFORD'S TREASURES NEW AND OLD have long been more exposed than should be to the corruption of "moth and rust," or to the more common enemies of books and manuscripts, insects and mold, fire and theft. Now at last they are safely placed in the new Treasure Room of the Library. All the manuscripts that were in Roberts Hall, and all the books which were in the Quaker Alcove of the old Library are now brought together in what used to be the old fireproof stack. The old stack building is gone, as far as internal appearances are concerned, and in its place is an attractive galleried room, its walls lined with books and manuscripts of Quaker interest and general rarity. At four o'clock on Fifth Month 4, 1942, the building was filled to overflowing with members of the College community and the Society of Friends, who gathered to dedicate the Treasure Room to the service of the College and to Quaker scholarship.

President Morley presided at the exercises, and President Emeritus Comfort spoke on "The Importance of the Quaker Collection at Haverford." Morris E. Leeds, whose generosity made the new Treasure Room possible, presented it to the College on behalf of the Board of Managers. It was accepted for the Library by the Curator. The Peale portrait and silver seal of George Fox were then unveiled, and George Vaux, of the Class of 1930, told their history as he presented them to
the College as an indefinite loan in memory of his father, George Vaux, of the Class of 1884.

Professor Emeritus Rufus M. Jones spoke on "Quaker Research," reviewing briefly the story of Friends' literary and historical activities through the centuries, and pointing out the opportunities which the Haverford Quaker Collection provides for further work in the fields of religious and social history. Dr. Jones concluded by expressing his happiness that his own collection of books on mystics and mysticism, which he has presented to the Library, would be housed alongside the Quaker books, saying:

I always expected them to be here after death had captured me, but it is a joy to live to see them installed and in wider use. Quakerism is a mystical movement though it is much besides that. But nobody will ever understand its origin or the lines of its unfolding who is ignorant of the mystic's inner way to the Fatherland of the soul. Consequently in the years ahead these two lines of research will be pursued, sometimes separately and sometimes fused together, and in ways now beyond our imagining this Library will be a place of pilgrimage and it will, in George Fox's fine phrase, help the Seed of God to reign.

Following Rufus Jones' address, the guests of the day were invited by the Librarian, Dean P. Lockwood, to inspect the Treasure Room and the recently completed sections of the new library stack, and to end their pilgrimage with tea in the Smith Memorial Garden, where the flowering shrubs, newly planted by the Campus Club, were in full bloom.

The Dedication day saw rare books, Quaker books new and old, and the William H. Jenks Collection of seventeenth century Quaker tracts on view on the main floor of the Treasure Room. The Rufus M. Jones Collection on Mysticism filled the central alcove on either side of the Fox portrait and seal. In the balcony were the great bulk of the Quaker books, as well as the microfilm case. Quaker manuscripts and the Charles Roberts Autograph Collection were in a specially protected section of the new stack, which was open to the guests on this occasion. Some of the hardier visitors even braved the heat of an unusually warm spring day, and climbed the stairs to the top of the stack, where the records of the American Friends Service Committee are now placed. All this winter and spring Dr. Walter Fales, and Gilbert P. Talbot,
of the Class of 1939, have been engaged in arranging and indexing these records, so that the Dedication day provided a good opportunity for an "open house" for members of the Service Committee who wanted to see how their records, large in bulk and of great historical importance, are being cared for.

We wish it were possible to list the more important collections of books in the Quaker Collection, such as those from the libraries of Thomas Chalkley and Anthony Benezet, and the Great Bible of John Pemberton; or to speak of the large manuscript collections, such as the Haddon-Estaugh-Hopkins and the Morris-Sansom Collections. But these will have to wait upon future issues of QUAKERIANA NOTES, and upon the investigations of the students and research scholars who will use the Treasure Room in time to come. For although the name suggests a storehouse, and while storage and preservation of the precious annals of Quaker history are important, these printed and manuscript records of the thought and activity of Friends will fulfil their highest purpose only when they are used by Friends and others of this and later generations for the enlightenment and inspiration which the past can give to the present and to the future.

The Treasure Room is the product of the generosity, the planning, and the labor of many people. The Board of Managers, their chairman, and their building committee, have given unstintingly of money and time to make it possible. The two presidents, incumbent and emeritus, have made this a central part of their program for Haverford. The architect, E. Nelson Edwards, of the Class of 1910, not only conceived the beautiful transformation which took place in the old stack building, but supervised in detail the work of the contractor and suppliers, who in turn sent skilled workmen to execute the plans as perfectly as they were drawn. And, lastly, the Library staff and the College service crew devoted themselves whole-heartedly to moving the Quaker Collection into its new home.

So the work is done, and so, likewise, it has just begun. The new task of helping the Quaker Collection to achieve its purpose devolves upon the friends of the College, upon the College itself, and upon the Library. Some Friends will now feel that their family papers of historical value can be safely deposited at Haverford. Others will want to add their
Quaker books to the Collection where they are needed. Many will also want to share in helping the College provide an adequate endowment and income for this unique division of the Library, so that the increased demands on the staff for reference and research help can be met, and in order that we may take advantage of the sale offers and auction opportunities which are always arising. Four items of extreme rarity—Penn, Keith, Lay and Clarkson—were recently offered for sale by a Philadelphia dealer, for instance, for a total of $1815. A London dealer offered some three or four thousand run-of-the-mine Quaker tracts from the library of Joseph Smith, the famous Quaker bibliographer, for prices ranging from one to three dollars apiece. We couldn't even look at the rarities, and Harvard and Yale, because of their greater resources, had first choice of the Joseph Smith tracts. We should look forward, however, to the time when Haverford's great collection of Quakeriana will not want for lack of funds to purchase Quaker books and manuscripts of real importance. When this is the case we shall continue in the tradition of Haverfordians of past years who built the Quaker Collection to its present position of eminence. Then shall the new Treasure Room be a treasure room indeed.

**Recent Acquisitions**

*Microfilms*. The largest single accession to our growing microfilm collection, and in many ways the most important, arrived safely from England on Ninth Month 30, 1941. It is a positive film copy of the card catalogue of the Friends Library in London. This catalogue, listing books and pamphlets, manuscripts, pictures, and maps, and containing 85,000 cards, was microfilmed last summer for safety's sake after the bombing of Friends House in the spring. To make security doubly sure, and as an aid to American Quaker scholarship, Edward P. Sturge, of Hampstead, England, arranged to have a positive copy of this microfilm sent to Haverford. Nineteen rolls of 16 mm. safety film, some two thousand feet, are now, as the result of Edward Sturge's generosity, safely on the shelves in the new film storage cabinet in Haverford's Treasure Room.
Their usefulness will be a continuing one for reference work in Quaker bibliography.

New York Friends will recognize Edward Sturge as the husband of Grace Warren Sturge, who, with her children, is in this country "for the duration."

Microfilms of rare Quaker books have also come to Haverford this year from Friends Library in London, from Robert H. Morgan, of the Hill School, and from Thomas E. Drake.

It is also gratifying to report that a member of the Board of Managers of the College has given a fund sufficient to purchase a film-reader of the highest quality for the Library.

Quaker Documents to the number of four hundred and sixty came into the Quaker Collection in 1941-42. Mr. and Mrs. Alfred G. Shurrocks of Nantucket recently contributed twenty-two items relating to Friends on Nantucket, together with eighteen printed pieces. Henry S. Drinker, of the Class of 1900, purchased for the Library a unique document concerning the Quaker Exiles in Virginia during the American Revolution, one of whom was likewise a "Henry Drinker."

William L. Baily, Class of 1883, has given a great variety of material, much of which was collected by his father, Joshua L. Baily (1826-1916). Among the most interesting of these Baily papers are the detailed notes which Joshua L. Baily took while attending the sessions of Philadelphia, Baltimore, and Ohio Yearly Meetings.

Friends Historical Association transferred some of its manuscripts to Haverford, including the diaries of Jacob R. Elfreth and his son of the same name, in one hundred and fourteen volumes, covering the period 1814 to 1924.

Other Recent Accessions to the Quaker Collection: Typewritten copies of papers read at the centenary of the New Bedford Friends' Barclay Society from Ida S. Tripp, New Bedford, Massachusetts. Typewritten copy of the manuscript journal of Rachel Wilson, of Kendal, England, written during a preaching journey in the American Colonies, from Anna Braithwaite Thomas, Baltimore. Copies of letters of William Scarnell Lean, and other manuscripts, from J. Henry Bartlett.

Letters of Samuel Alsop, Jr., and Josiah W. Leeds concerning the making of a "Finding List" for the Haverford College

Documents of Quaker interest from Arnold C. Satterthwait; Samuel J. Bunting, Jr.; John L. Nickalls, Librarian of the Friends Library, London; William Reitzel, Director of The Historical Society of Pennsylvania; Mrs. Mary G. Cook; William A. Battey; James E. Hughes; Laura Branson; Mildred A. Purnell; Randolph G. Adams, Director of the William L. Clements Library of the University of Michigan; and Mrs. H. D. Bowman.

The Charles Roberts Autograph Collection, now housed in the manuscripts department of the Treasure Room, received a number of gifts during the year. President Morley and Dean Brown are perhaps the most frequent donors of interesting autographs. The largest gift came from Willard E. Mead, of Pittsburgh, Class of 1926. It was a collection of two hundred and thirty-one letters written to Sir Francis Campbell concerning his work in educating the blind. John Bright, Lyman Abbott, Robert Browning, Saint-Saens, and others are represented in the lot.

The following friends of the College also made gifts for the Roberts Collection, bringing the number of new autographs for 1941-42 to a total of two hundred and fifty-four: Mrs. Thomas F. Branson, Joseph Bushnell, 3rd, Wayne Moseley, Francis R. Taylor, Morrison V. R. Weyant, and Christopher Morley.

**Documents**

**THE FOX PORTRAIT**

Of central interest in the new Treasure Room is the panel opposite the door where the portrait and silver seal of George Fox first attract the visitor's eye. The portrait in oil by Charles Willson Peale (1741-1827) is a copy of an engraving by Holmes, which was published in 1799 in London by the bookseller and one-time Quaker, Thomas Clio Rickman. The engraving itself, a copy of which is displayed in the Treasure Room below the portrait, has the subscription: "George Fox. Aetat. 30. Founder of the Sect of the People called Quakers. From the original painting by Honthorst, done in the year 1654, now in the [6]
Possession of Thomas Clio Rickman." Thus this Peale portrait was taken from the Holmes engraving of Gerard Honthorst's original painting of 1654.

From time to time there has been some question as to the authenticity of this likeness of George Fox, for it is so striking in attitude that people who see it either turn away in disappointment or experience a most favorable reaction. It seems appropriate, therefore, to reprint an article on the portrait which George Vaux, of the Class of 1884, in whose memory the portrait and seal are now placed on loan at Haverford, first published in "The Friend" (Philadelphia), Vol. 85 (1912): pp. 380-381. The article treats primarily of the Honthorst original, the present whereabouts of which, incidentally, we should very much like to know. In a later issue of Quakeriana Notes we expect to publish a note on the history of the Peale portrait itself.

George Vaux's article, dated Fourth Month 19, 1912, is as follows:

The introduction of this picture as a frontispiece of the Cambridge edition of the Journal of George Fox, recently published, has been the occasion of a good deal of comment and adverse criticism both as to its genuineness as an original picture and its correctness of representation. The view has been freely expressed that it is a caricature. Under these circumstances the writer inclines to call attention to a very detailed account of an investigation of the whole matter by James Boorne, an English Friend of valuable antiquarian attainments, which is embraced in an article entitled "My Library," published in Friends' Quarterly Examiners for 10th mo. 1879, page 502, etc. A copy of the material points embraced in James Boorne's relation is herewith presented, and the writer feels that they fully answer all the adverse criticism which has been made.

He writes as follows:

"Outside our own Society from an antiquarian point of view, considerable interest attaches to the question as to the existence of a really authentic portrait of so eminent a public character as George Fox. From that valuable little periodical entitled Notes and Queries, I made sometime since the following extract:

"Portray of George Fox. A writer in the Westminster Review for the present quarter, on "The Early Quakers and Quakerism," says, respecting George Fox: Portrait painters having been in his eyes panderers to the fleshly desires of the creature, we have no likeness of him. Whether or not there is in existence an authentic portrait of George Fox I know not: but sometime since I saw at the shop of Smith, the Quaker bookseller in Whitechapel, an engraved portrait of Fox.

"The above statement called forth in a subsequent number the assertion from another correspondent that he had a copy of Fox's Journal, with a portrait prefixed [i.e., the Holmes engraving, pasted to a flyleaf.—Editor], which bore the following subscription:

"George Fox, aged 30, Founder of the Sect of the people called Quakers; from the original painting by Honthorst, done in the year 1654, now in the possession of Thomas Clio Rickman.
"It was added that Fox had a broadbrimmed felt hat and a cloak; his eyes and hands are turned upwards.

"Having thus introduced the painting by Honthorst I will add what little I know respecting it. About two years since I had a fly-leaf advertisement placed in my hands of which the following is a copy:

"'Portrait of George Fox by Gerard Honthorst. This picture, which has the painter's initials in the corner, was in the possession of Thomas Clio Rickman, who had it engraved about the end of the last century. The engraving can be seen at Stationers' Hall. He left it, with his other pictures, to Mr. Lane. At Mr. Lane's death his pictures were sold, and this one was shortly afterward bought by the late Mr. Merrifield, in whose family it has been ever since, and on whose death it is now offered for sale.'

"This supplies ample information as regards the painting; and I proceed to notice the engraving, a good copy of which is before us. As already mentioned, George Fox is represented at the age of thirty, in a felt hat, white cravat, closely buttoned coat, and a cloak. There is a near resemblance in this costume to several of his contemporaries. His hair is worn, as theirs, rather long, and is just inclined to curl; mouth partly open, eyes and hands upturned. It is a handsome engraving by Holmes.

"This is the earliest portrait we have of George Fox; and I cannot but think it is the most authentic. It has been regarded by many, on account of the attitude, as a caricature; but that suggestion is not well founded, and soon dies away. It is simply a characteristic representation of the man in a devotional attitude; and in this we are confirmed by the circumstances that Honthorst was an artist of high standing and established reputation, who would no more have thought of painting a caricature than would Sir Joshua Reynolds or Benjamin West.

"When looking at a painting by Honthorst one day in the Louvre, where there are several of his works, I made in my pocketbook a memorandum from my 'Guide' that the artist was born in Utrecht, 1592, and died in 1660; and I added the query, with a mental reference to this portrait, 'Did Gerard Honthorst visit England, and did he so previous to 1654?' because I felt pretty clear that George Fox had not been to Holland at that date. On getting home I found that G. Fox had never been out of England till some years later; nor do I think any Friends visited Holland previous to 1661. 'If therefore,' continues my MS., some years back, 'Honthorst was in England previous to 1654, there is no reasonable ground for doubt that he painted this portrait of one of her then chief celebrities. If that, however, should prove not to have been the case, this portrait could either not be by Honthorst, or if painted by him could not be of George Fox; as they could never have met or been together in the same country. The former supposition is the least likely as the picture bears the painter's monogram. There would be just one other possibility, the most remote one, that there was some error in the date. If the date is right the only chance of its being a painting of George Fox by
Honthorst is that the latter was at the period named, about 1650, in England. If I found that to be the case I should attach the greatest importance to this as a portrait.

"This I wrote ten years ago; and I have within the last few weeks met with a biographical note of Honthorst, which removes all doubt and closes the matter most satisfactorily. Bryan says:—'Honthorst visited England soon after his return from Italy, and was employed by Charles I., for whom he painted several pictures, and was munificently rewarded. On leaving England he settled at the Hague, and was taken into the employment of the Prince of Orange. He died in 1660.' [The 1903-4 edition of Bryan gives Honthorst's vital dates as 1590-1656.—Editor.]

"I take it, then, that we have disposed of all doubt as to the authenticity of this portrait. Whether we like it or not, it comes not only within the range of probabilities, but must be accepted as the genuine work of the artist whose name it bears. That name is a guarantee against failure, caricature or imposture. We are entitled to our own opinions as to the pose and expression; but there is no room to doubt that it is a true portrait of Fox by the eminent master."

In considering this picture it must be borne in mind that George Fox's early appearances in the ministry were in the character of an itinerant preacher and that his preaching was necessarily and to a very large extent in fields, streets and other open places. There were of course no gallery rails to place his hands upon or reading desk to rest upon. The attitude of this picture is such as an itinerant preacher would assume in prayer free from anything to rest upon. It is reasonable to suppose that Honthorst made a sketch on one of these occasions, from which he afterward painted this picture.

It may be suitable to add that William Penn says in his preface to the original publication of the Journal, first edition, 16 and 17 pages back from the end (the preface is not paged):

"But above all he excelled in prayer. The inwardsness and weight of his spirit, the reverence and solemnity of his address and behaviour and the farness and fullness of his words have often struck strangers with admiration, as they used to reach others with consolation. The most awful living reverent frame I ever felt or beheld I must say was his in prayer." It may be well in this connection to refer to the passage of Scripture John xvii, 1.

A careful comparison of the pictures known as the Honthorst and Sir Peter Lely portraits of George Fox shows marked points of similarity. Both pictures show a long straight nose, and rather a small mouth. In both the hair is worn long, and shows a tendency to curl. We notice in G. F.'s Journal, first edition, page 259, he says that on one occasion a certain woman made the boast that she had cut a curl from his head, and he asserts that she spake falsely. The eyebrows and chin are also very similar in each. In fact all the features are so much alike in the two pictures that it is hardly conceivable that they do not represent the same person, though of course one represents a
young man, and the other shows the same face with years of experience added to its expression. These circumstances seem to indicate that the two pictures confirm one another.

A short time before the decease of our late friend Lloyd Balderston, there was some difference of opinion in his family as to the genuineness of the Honthorst picture. Hearing of it the writer addressed a letter to him on the subject, and he wrote in response as follows:

“There was some discussion in my family about the genuineness of the likeness of G. Fox in the attitude of prayer, as published by S. N. R. I was so far from participating in their doubts that I sustained the probability of every point in the picture, hat and all. Indeed from what he tells us of his being moved to pray when in the company of the priest (was it Stevens?) when the latter said it was now as in apostolic times, when the house was shaken, I would not be surprised to learn that this was just his appearance on that occasion.”

**Book Notes**

The list which follows contains short notes about books and pamphlets by Friends or about subjects of Quaker interest, which have recently been added to the Quaker Collection. We could wish that the notices were longer and more critical, and the list more complete. Limitations of space have forced us to omit many pamphlets, such as the lesser publications of the American Friends Service Committee and of the English Quaker organizations which are active in the war and the preparation for peace. Some larger works whose connections with Quakerism are somewhat remote, have been forced out as well. The list does give some idea, however, of the various types of new Quaker publications which are coming to the Library. It may thus be useful as a partial bibliography of present-day Quakeriana. Suggestions as to omissions will be welcomed.


The Annals of One Hundred Years of Flour Milling. E. Marriage and Son, Ltd., Colchester and Felixstowe, 1940. Pp. 63. — A centenary history of an East Anglia milling firm which was founded by Edward Marriage, a Friend.


Discipline: The Friends Meeting of Washington, D. C., of the Religious Society of Friends. Second Printing, Washington, D. C. 2111 Florida Avenue, N. W., 1942. Pp. 19. — This Discipline for a single Meeting is a new type of publication in the Society of Friends, arising from the fact that the Florida Avenue Meeting is an Independent Meeting with no Yearly Meeting affiliations. The provision for an "Associate" membership for people who wish to retain their membership in other churches is an interesting departure from the usual practice.


Fox, Frances Margaret. *Quakers Courageous*. Boston, Lothrop, Lee and Shepard Company [1941]. Illustrated by Marian Cannon. Pp. 211. — These tales of Quaker adventures in following the paths of peace from George Fox’s day to the first World War were written for children of ten to twelve, but they will stir the imagination of grown-ups as well.


Hughes, William R. *Sophia Sturge: a Memoir*. London, George Allen and Unwin, [1940]. Pp. 188. — A biography of a daughter of Joseph Sturge, who was, like her father, a Quaker philanthropist.
Hull, William I. *Benjamin Furly and Quakerism in Rotterdam*. Swarthmore, Pennsylvania, Swarthmore College Monographs on Quaker History, Number Five, 1941. Pp. 314. — A posthumous volume in the series on Dutch Quaker history planned and partially completed by the late Dr. Hull of Swarthmore.


Lazenby, Mary Elinor. *Herman Husband: A Story of His Life.* Washington, D. C., Old Neighborhoods Press, 1940. Pp. 181. — A biography of a convinced Friend who was born in Maryland in 1724, who moved to North Carolina and later to western Pennsylvania, where he died in 1795. His interesting and controversial associations with the Regulators and the Whiskey Rebels are discussed at length.


Muste, A. J. *Non-Violence in an Aggressive World.* New York, Harper and Brothers, [1940]. Pp. 211. — An argument and an appeal, addressed particularly to members of the churches, to social reformers and revolutionaries, and to believers in democracy.


*Quaker Cookery.* Baltimore, Maryland, compiled and edited by the faculty and students of the cake and candy table for the Friends School bazaar [1941]. Pp. 39. — Whether “Mystery,” “Chipmunk Tail” (coffee cake), or “Peruvian Candy” are Quaker or not, it makes one’s mouth water to read about them.


Wolcott, Robert W. *A Woman in Steel: Rebecca Lukens (1794-1854).* A Newcomen Address, 1940. Pp. 28. — A publication of the Newcomen Society, American Branch, by the president of the Lukens Steel Company, Coatesville, Pennsylvania. It tells briefly of Rebecca Pennock Lukens, who successfully managed the Quaker iron works at Coatesville from 1825 to 1849.

