Hunt Institute for Botanical Documentation
5th Floor, Hunt Library
Carnegie Mellon University
4909 Frew Street
Pittsburgh, PA 15213-3890
Telephone: 412-268-2434
Email: huntinst@andrew.cmu.edu
Web site: www.huntbotanical.org

The Hunt Institute is committed to making its collections accessible for research. We are pleased to offer this digitized item.

Usage guidelines
We have provided this low-resolution, digitized version for research purposes. To inquire about publishing any images from this item, please contact the Institute.

About the Institute
The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

Q2.

Digitized by Hunt Institute for Botanical Documentation

Eccleston Square, S.W.1.

GEORGE FOX'S PORTRAIT

TO THE EDITOR OF THE TIMES

Sir,—I wonder how many of your readers realized that the portrait of George Fox, the first Quaker, which you used to illustrate your article on the tercentenary of the Society of Friends, was purely an imaginary likeness? The early Quakers, who looked on art as the work of the devil, were enjoined not to have their pictures painted, and so it follows that portraits of them are extremely rare, if not non-existent. Certainly no contemporary portrait or bust of George Fox exists. The Quaker ban on painting lasted until the first half of the last century, and the only member of the Society of Friends—to my knowledge—who achieved a reputation in art during that period, and at the same time remained a Quaker, was Samuel Lucas, of Hitchin (1805-70), who had several of his paintings hung on the line at the Royal Academy. His work can be seen at the British Museum, in the town library of his native Hitchin, and at Friends House in the Euston Road. The Quakers now are very proud of him.

Yours, &c.,

REGINALD COLBY.

Reform Club, Pall Mall, S.W.1.

TIMES SATURDAY AUGUST 16 1952

showing the ordinary courtesies which

Agnes Arber
52 Huntingdon Road
Cambridge
Oct. 23.35

THE TIMES THURSDAY AUGUST 21 1952

GEORGE FOX'S PORTRAIT

TO THE EDITOR OF THE TIMES

Sir,—I fancy your correspondent, Mr. Colby, in his letter published in your issue of August 16, is in error in saying that the Quaker ban on painting lasted until the first half of the last century, for the well-known Quaker artist, Benjamin West, was one of the foundation members of the Royal Academy of Arts in 1768. He painted a beautiful portrait group of himself with his wife and family, an engraving of which hangs in my bedroom and never ceases to give me pleasure. I should imagine that the Quaker ban on painting was more in the nature of disapproval than of a definite prohibition of the art. West's parents even encouraged him (after holding a meeting) and presented him with two books, Fresnoy's *Art of Painting* and Jonathan Richardson's *Essay on Painting*.

Yours faithfully,

PETER LESLIE.

Larkhill, Ardingly, Sussex.

Digitized by Hunt Institute for Botanical Documentation

See p 6 for daughter of James II who was a Quaker

BRITISH ASSOCIATION, CAMBRIDGE, 1904.

W WISBECH.

A GUIDE FOR THE EXCURSION ON

SATURDAY, 20th AUGUST,

BY

FRED. J. GARDINER, F.R.Hist.S.

Application for Excursion Tickets must be made at the Excursions Counter in the Reception Room, not later than 2 p.m. on Thursday, August 18th.

For Itinerary see Back of Cover.

Digitized by Hunt Institute for Botanical Documentation

Excursion to Wisbech.

Wisbech is, next to Cambridge, the most important corporate and market town in Cambridgeshire, giving its name to the Northern Division of the County, and is the centre of a Parochial Union, Quarter Sessions and District County Court. It lies about 90 miles north of London, 40 miles from Cambridge, and 20 miles east from Peterborough. It is situated on the River Nene, 12 miles above its outfall at the Wash, and is a port, the river allowing of the navigation of steamers of 700 and 800 tons, and 200 to 240 feet in length. The chief imports are Baltic timber, corn, iron and coal. The number of vessels from foreign ports has averaged about 143 in the year, with a total tonnage of 41,722 inwards and 16,378 outwards. There is also a coasting trade. Piled wharfing was constructed in 1853 and also an iron swing bridge, designed by Sir William Armstrong, but, as there was no up-stream traffic needing an opening bridge, its machinery was removed, the bridge shortened and made a fixture. Though a convenient roadway, it is in painful contrast to its predecessor, a balustrade stone structure of good design with a single semi-elliptical arch. The town is intersected by

Digitized by Hunt Institute for Botanical Documentation

the river, and a canal supplies a connection by water between the Rivers Nene and Ouse. The Great Eastern, and Midland and Great Northern Joint Railways have stations on opposite sides of the River Nene, distant about two-thirds of a mile from the centre of the town. A steam tramway to Upwell (6 miles), chiefly running along the high road, conveys passengers and goods, taking up or setting down at any part. Though the district is an agricultural and fruit-growing one, there are in Wisbech extensive timber yards, sawing and planing mills, steam flour mills, oil-cake mill, printing works, agricultural implement factories and breweries. The fruit and flower-growing industry is an important one, large consignments being despatched to London, the North of England and the Midlands. Potatoes and asparagus are also extensively produced.

The town has a splendid supply of water brought by a local company from the springs at Marham in Norfolk, a distance of more than 20 miles, and, after supplying Wisbech and intermediate villages, it is conveyed a further ten miles to March, the railway junction and town receiving a good supply. The town is lighted with gas by a local company. A complete system of drainage, on the sewage irrigation system, has had the effect (in conjunction with the pure water supply) of materially reducing the death-rate to 13 or 14 per thousand. For practical purposes Wisbech, although having a population of 10,000, may be considered as a town of 13,000 inhabitants, the whole of Walsoken and part of Leverington being closely connected suburbs. Walsoken is joined to Wisbech by the Coronation Bridge, presented by the late Miss Peckover, sister

of the Lord Lieutenant of Cambridgeshire, and opened on the day of his Majesty's Coronation.

One of the principal institutions most worthy of a visit, and unique in its collection, is the Wisbech Museum and Literary Institution. The *Art Journal*, in a descriptive article some years ago, referred to it as a model museum, and the fact that it has been greatly enriched by the bequest of the Rev. Chauncy Hare Townshend, part of which was left to South Kensington Museum, will indicate the value of its contents. Its collection of gold and silver coins, ceramics and articles of *vertu*, is of great interest as well as intrinsic value. The complete MS. of "Great Expectations," by Charles Dickens, and a large collection of rare autographs are among its attractive features. Recently has been added a complete set of the medals struck by direction of the Corporation of London. It is rich in ornithology, especially of the Fen district, and the cases have been rearranged to show the natural surroundings of many of the birds. Mr. Llewellyn Jewitt, F.S.A., writes in the article referred to that "the Wisbech collection, for its excellent and liberal management, and for the beauty and value of its contents, may successfully vie with the larger and more imposing-looking of provincial museums."

The Working Men's Club and Institute, which has 1300 members, should also be visited. It possesses a gymnasium, lecture hall (50 ft. by 30 ft.), reading rooms, lodge rooms (in which fourteen Friendly Societies hold their meetings), rooms for savings, coal and flour clubs; also natural history and mutual improvement societies, chess, draughts and domino clubs, smoking and young men's rooms.

Digitized by Hunt Institute for Botanical Documentation

The clock tower contains a set of chimes, the gift of the late Mr. Jonathan Peckover, the founder and first president. The hall contains his memorial portrait, and also a presentation portrait of the Lord Lieutenant of Cambridgeshire (Mr. Alex. Peckover, L.L.D.) in his doctor's robes. It should be added that the Museum, Institute and Hospital at Wisbech have been generously supported and endowed by the Peckover family, who take an active and personal interest in their welfare and usefulness.

The North Cambridgeshire Hospital was founded by the late Miss Trafford Southwell, who erected and furnished it at her own cost. Miss Southwell also partially endowed it, the Peckover family, the Duke of Bedford and others adding generous donations. It receives both in and out-patients, has a Samaritan Fund, and the medical practitioners of the town are honorary medical officers. It has a new and well-equipped operating room given by Miss W. Peckover.

The Parish Church of SS. Peter and Paul is a puzzle to archæologists. Originally typical Norman, only an arcade, which divides the nave and aisles, remains. The nave has been widened and a second nave, separated by columns and arches of late Perpendicular work, has been added. There are also two chancels. The church is 150 ft. long, and among its more interesting internal features is a monumental brass, on which in armour is the effigy of Sir Thomas de Braunstone, Governor of the Castle, who died in 1401. A tower of ashlar work was erected in the reign of Henry VII or VIII, with buttresses at the angles, terminating on pinnacles, flanked by battlements. The steeple rises from the roof, the total height being about

Digitized by Hunt Institute for Botanical Documentation

130 feet. St. Augustine's Church is of modern construction. The Octagon Church, in the Old Market, originally had a lantern springing from the roof, but it has been removed. The Hill Street Baptist Church was chiefly built from the stone of the old bridge over the Nene.

The Clarkson Memorial, at the foot of the Bridge, was one of the last designs of the late Sir George Gilbert Scott, R.A., who did not live to see it completed. It commemorates the noble efforts of Thomas Clarkson, a native of Wisbech, towards the abolition of slavery, and was unveiled in 1881 by the Speaker of the House of Commons, the Right Hon. H. B. Brand, M.P., afterwards Viscount Hampden. A canopy, surmounted by a spire, covers the statue of Clarkson, which is adorned at the base with bas-reliefs of high merit. The monument is a beautiful reproduction of fifteenth century work.

Of the ancient history of Wisbech, space will not allow much to be said. The first Norman Castle was begun in the last year of the reign of William the Conqueror, and King John spent the night in it before crossing the estuary of the Wash and meeting with the disaster which cost his life. Cardinal Morton rebuilt it, and it was used as an ecclesiastical prison in the reigns of Queen Mary, Queen Elizabeth and James I. An account of the imprisonment of the Jesuit Fathers is given in "The Troubles of our Catholic Forefathers" Lord Secretary Thurlow, whose portrait is in the Museum, purchased the site after Cromwell dismantled it, and Inigo Jones is said to have designed the next castle. In 1816 this was pulled down, and the present lower and less imposing

building erected. There are some interesting remains of the former more notable buildings.

Bank House, on the North Brink, the residence of the Lord Lieutenant, contains a splendid library, in which are a considerable number of valuable illuminated manuscripts, early atlases and maps, a collection of versions of the Bible, and many interesting *objets d'art*.

In a small graveyard attached to the Friends' Meeting House, on the North Bank, is the grave of Jane Stuart, daughter of James II, who, having espoused the principles of the Society of Friends, remained in hiding at Wisbech to escape persecution. Her initials, date of death (1742) and age (88) are outlined in box-edging on her grave.

A Park of eighteen acres, a spacious market-place and remains of Roman Banks are deserving of a passing reference. There is a well-equipped School of Science and Art, whose pupils are numerous.

The Woad Mill at Parson Drove, about six miles from Wisbech, is the property of Mr. Fitzalan Howard, of Spalding, and is said to be the only one in existence in England. The British Museum authorities took considerable trouble some years ago to investigate the process here. Woad, which is grown in the fields around, is a plant with bluish leaves, about 6 ft high. How the ancient Britons learned to cultivate it is probably unknown. The buildings and rude machinery are curious and interesting. The manufactured article, made up in balls, is used as a dye and also for the improvement and fixing of colours, though indigo has partly taken the place of the "Italian pastil," as the best woad paste is called.

Some fine examples of ancient Gothic parish churches are to be found in neighbouring villages, viz., Walsoken, Leverington, Walpole St. Peter and St. Andrew, West Walton, Elm, &c., and Wisbech is a convenient centre from which to visit these and other beautiful Fen and Marshland edifices.

For further details we must refer visitors to:—History of Wisbech and Neighbourhood, up to year 1903, with 24 page illustrations (21s.), by Frederic J. Gardiner, F.R.Hist.S. (published by Gardiner and Co., Wisbech); Walker and Craddock's History of Wisbech, 1849; Watson's Historical Account of Wisbech, 1827, &c.

FRED. J. GARDINER, F.R.HIST.S.

Digitized by Hunt Institute for Botanical Documentation

'I do not believe that the philosophy of humanism can do for the character what Christianity, rightly understood and firmly held, can do for it. But it is a definite, intelligible, and lofty view of life. Few people will question its validity or find it difficult to accept. It gives guidance in the problems of life and a standard by which to judge them; it can be held by itself or used as a basis of Christian belief. It is consistent with this belief; it reinforces it. But it is not involved with theological creeds or elaborate dogma. It is natural, not revealed, morality. It was not announced on Sinai or declared by prophets as the divine will; it does not depend on rewards or punishments after death, or even on a future life—though Plato and Aristotle both believed in a divinely ordered universe and Plato at least believed in the immortality of the soul. It is a product of the human intellect and imagination, studying the capacities and character of man, analysing his nature and so determining his ἀρετή. In Greece we see the natural line of human development, unassisted by direct divine revelation, undeflected by religious or political terrorism, unimpeded by grinding poverty, unseduced by excessive wealth; and the Greeks at their best come nearer than any other people to the perfection of unaided humanity, of the natural man.' . . .

'My point is that modern Europe is mainly the creation of Greece. Let me put it from another aspect. Open the Bible on any page. In how different a world from our own we find ourselves! . . . Though in the Bible we find much that is applicable to our own day, we do not find there people with the same mental outlook as our own. In Greece we find people who think as we do. Take some stray sentences from Greek thinkers: "Nothing happens without a cause, but everything for a reason and by necessity." "Thought and the freedom which it gives are the end of life." "The feeling of wonder marks the true philosopher: it is the only source of philosophy." These phrases are from Aristotle, Anaxagoras, and Democritus. They might just as well have been uttered by a modern intellectual. Socrates, Euripides, Plato, Aristotle would have been perfectly at home in a university common-room or at a meeting of the British Association. The outward forms of our civilization would have been strange to them; its atmosphere, its outlook, its spirit would have been largely their own. But to Amos, even to Isaiah or Jeremiah, even to Paul or John, both outward form and inward spirit would have been equally unfamiliar. This is not to say that Socrates or Aristotle are greater than Isaiah, or that we have more to learn from them. I am only pointing out that modern civilization is in a line of direct descent from the former and not from the latter, and that the modern world, though something very like it might have existed apart from the influence of Palestine, is unthinkable without Greece.'

From GREEK IDEALS AND MODERN LIFE. *By* Sir R. W. Livingstone. OXFORD: AT THE CLARENDON PRESS.

Digitized by Hunt Institute for Botanical Documentation

THE TIMES LITERARY SUPPLEMENT THURSDAY

THE OLD CONTEMPORARIES. By E. V. LUCAS. (Methuen. 6s.)

OCTOBER 24 1935

These reside in the pictures he gives of old Sussex and other places where his rather wandering youth was passed, but particularly Sussex, and they are blended with delicious anecdotes of his maternal ancestors, the Quaker Rickmans of Lewes. He brings many of them before us in subtle colouring and humour. There is his great-grandfather, John Rickman, the Lewes maltster, who had a house in that secluded jewel of the neighbouring countryside, the tiny hamlet of Wellingham, and who refused to take payment of a debt when the debtor was five minutes late for his appointment. Ordering him to come on the next market-day, he instructed his clerk:—"When we get home thee must take thy slate and work out what is a week's interest on £100 at five per cent." And there is John Rickman's grand-daughter, Mary Hannah, who lived just outside Lewes on Malling Hill, and was such a lover of horses that she would issue from her gates to "make an irresistible offer to any driver who seemed to her to be unsympathetic, and then provide the over-worked animal with pasturage and comfort for life, and after its death give it the honours of burial." And there is "Clio" Rickman, the black sheep, who consorted with that notorious Lewes Unworthy, Tom Paine; and there is a collateral ancestor, William Verrall, who kept the White Hart at Lewes between 1739 and 1761, and also encouraged Tom Paine in his nonsense, and was the ancestor of the great Grecian—and sometimes Mr. Lucas cannot remember at all. Out of his nine schools, there are some, it seems, of which he can recall hardly anything. Only, for instance, that one of them was

> Elizabeth Ball Prideaux's in Buckingham Place at Brighton, a mixed school for youthful Quakers, in a corner house that still stands: but beyond the fact that Miss Prideaux had a round face and little grey curls and strongly magnifying spectacles with gold rims, I can remember nothing remarkable about her. When we were good she rewarded us with sweets like sovereigns, which she kept in a bag for the purpose . . . and once we sat round a tablecloth on which Miss Prideaux poured quicksilver from a bottle, and I have thought quicksilver beautiful and mysterious ever since. I recall nothing else.

Digitized by Hunt Institute for Botanical Documentation

THE TIMES WEDNESDAY OCTOBER 23 1935

Mr. Ernest Procter, A.R.A., who died on Monday at North Shields, was a Northumberland man of Quaker ancestry. He first came into notice when, with his wife, Mrs. Dod Procter, A.R.A., he returned from Burma, where the two had been engaged in a rather unusual kind of commission—to decorate the mansion of a Chinese gentleman encountered by chance in a Penzance hotel, the Procters then living at Newlyn. From his visit to Burma Procter brought home a number of paintings of native types, dancers and so forth, which were exhibited in London and gained for him an immediate reputation.

Settled again at Newlyn, Procter turned his attention to the local material, and the result was a modernized continuation of the "Newlyn School" of Mr. Stanhope Forbes, R.A., and others; with less "particularity" in the treatment of the facts, a simplification of form, a more definitely decorative composition and colour, and a higher key of lighting. Though Procter also painted a good many figure compositions of an allegorical kind, such as "Flora and the Flying Horse" and "The Judgment of Paris"—incomprehensibly "banned" from an exhibition of his work at the Northampton Art Gallery—with a sculptural treatment of the forms and a colour effect similar to that of glazed pottery, it is questionable if his best work was not of a more homely kind. His Newlyn landscapes, with or without figures, will always be remembered with pleasure, but his landscape work in general had a firm simplicity of treatment peculiarly his own.

Procter had, however, a genuine decorative bent. For the exhibition of British Art in Industry at the Royal Academy he designed a carpet, with the signs of the Zodiac as a decorative motive, and he invented a new form of interior decoration, with concealed lighting, which was shown at the Leicester Galleries, where several joint exhibitions of his own and his wife's work were held; in 1925, 1927, 1929, and again this year. His "Newlyn River," "Bridge at Flexworthy," and "Penzance Harbour," in the last exhibition, were three of the best pictures he produced.

Procter was one of the several younger artists who, irrespective of their religious opinions, loyally supported Father Bernard Walke in the beautifying of his church at St. Hilary, Cornwall. His "The Visitation" hangs in the church as an altar-piece, his "Pietà of Saint Hilary" was in this year's Academy, and he also painted an altar-piece for the Church of St. Mary the Virgin, Penzance.

Digitized by Hunt Institute for Botanical Documentation

THE WAYFARER

THE WAYFARER is published monthly by the Friends' Home Service Committee and the Friends Service Council at Friends House, Euston Road, London, N.W.1. All communications should be addressed to "The Editor".

Editor: EDGAR G. DUNSTAN

VOL. XIV. No. 10. OCTOBER 1935

Sixth Friends' International Conference

By KARLIN CAPPER-JOHNSON

We gathered together seventy strong from nine countries of Europe and America to consider the position of Jesus in present-day Quakerism. From the start we knew that differences existed between us. As Marie Louise Moll was to say later: "Some of us come to God through Christ, and some come to Christ through God." And this truth was made apparent from the first in the memoranda which were prepared for us and for which we had reason to be profoundly grateful. Some of us would say with Eric Hayman:

> ". . . when men ask of us: 'What think ye of Christ?' there seems only one possible answer. We may not place him with the prophets, nor even as the greatest of the sons of men. To us he is Lord and God."

Whilst others of us felt in accord with the Geneva Group when they wrote:

> "If it was not immediately understood (by Friends) that this Quaker Thought and Practice was not static like the Creeds, but dynamic and developing, this revolutionary concept became well understood later. If the Light was commonly identified with the Jesus of history, it was equally conceived of in the more extended sense of the logos of the Fourth Gospel. This latter conception led naturally enough at a later stage in Quaker History, when biological discoveries had revolutionized the perspectives of the human story, to the thought of the incarnation as a great historic process at work through all life through all time."

Digitized by Hunt Institute for Botanical Documentation

Extracts from The Mystics' Calendar for 1936.

Sublimation of instincts

Victory is the spiritualisation, and not the denial of the instinctive. It is a positive not a negative thing—the replacing of the wrong love by the right one.

FEARON HALLIDAY.
Psychology and Religious Experience.

There are two ways of dealing with the primitive instincts. There is the way of *rationalisation*, the finding of what appear respectable reasons for what are felt to be unworthy impulses, as in the quasi-biological argument that man can be saved from decadence only by conflict, or in the plausibilities that militarism and imperialism advance. There is, however, also the way of *sublimation*, the directing of the impulse into channels of activity which will be beneficent and not destructive, as when the Arctic explorer fights the ice and snow of the poles or the doctor fights the epidemic, or the reformer fights the injustices or wrongs of his age.

C.O.P.E.C. ON CHRISTIANITY AND WAR.

Nature by grace is not abolished nor destroyed, but perfected ; neither are the impressions razed or annulled, but suited to the ends of grace and nature.

ROBERT SOUTHWELL.

Digitized by Hunt Institute for Botanical Documentation

Singleness

When thou hast shut thy door and darkened thy room, say not to thyself that thou art alone. God is in thy room.

EPICTETUS.

Be single, not solitary.

THOMAS VAUGHAN.

Science & religion — a new way of knowing

The knowledge of nature is not *enriched* by the knowledge of God, but *transformed*. The knower of God does not know a different thing from the knower of nature, but he knows in a different way. Not one single letter can the knower of God add to the knowledge of nature, but through his whole knowing of nature there shines a new light.

RUDOLF STEINER.

Thou Lord, for ever livest and in Thee nothing dies; and with Thee abide the first causes of all things unabiding; and of all changeful things, the changeless springs abide with Thee, and in Thee live the eternal reasons of all things unreasoning and temporal.

St. Augustine.

Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone and there thou shalt find Me; cleave the wood, and there am I.

Saying of Jesus.

Apart from God no one can either seek or find God, for he who seeks God already in truth has Him.

Hans Denck.

The inward Light is nothing else than the Word of God, God Himself, by whom all things were made and by whom all men are enlightened.

Sebastian Franck.

Comfort thyself; thou wouldst not be seeking Me hadst thou not already found Me.

Pascal.

He that doth live at home and learns to know
God and himself, needeth no further go.

Christopher Hervey.

I continued . . . four years, mostly following my outward calling and attending and waiting upon the Lord in the workings of His holy power in my heart, both in meetings and at other times, wherever I was, or whatever I had to do, for I found that, as my heart was kept near the power, it kept me tender, soft and living; and besides I found, as I was diligent in eyeing of it, there was a constant sweet stream that ran softly in my soul of divine peace, pleasure and joy, which far exceeded all other delights and satisfactions.

John Burnyeat.

Digitized by Hunt Institute for Botanical Documentation

Nothing, O Lord, is liker to Thy holy nature than the mind that is settled in quietness. Thou hast called us into that quietness and peace of Thine, from out of the turmoils of this world, as it were, from out of storms into a haven; which is such a peace as the world cannot give, and as passeth all the capacity of man. Grant now, O most merciful Father . . . that . . . our minds may quietly rise into that sovereign rest of Thine.

A BOOK OF CHRISTIAN PRAYERS, 1578.

Let the hands or the head be at labour, thy Heart ought nevertheless to rest in God. God is a spirit; dwell in the Spirit; work in the Spirit; pray in the Spirit; and do everything in the Spirit; for remember thou also art a Spirit; and thereby created in the image of God.

JAKOB BOEHME.

I beheld God's love in the moon and stars, in the clouds and blue sky, in the grass, the flowers and trees, in the water, and in all nature: which used greatly to fix my mind. I used often to view the moon for continuance and in the day spent much time in viewing the clouds and sky; to behold the sweet goings of God in these things; in the meantime singing with a low voice my contemplation of the Creator and Redeemer.

JONATHAN EDWARDS.

Thou wilt find no better book in which the Divine Wisdom can be searched for and found than a green and blooming meadow.

JAKOB BOEHME.

This world is verily an outer court of the Eternal, or of Eternity, and specially whatever in Time, or any temporal things, or creatures, manifesteth or remindeth us of God or Eternity; for the creatures are a guide and a path unto God and Eternity.

THEOLOGICA GERMANICA.

The visible world is in some mysterious way a pattern or symbol of the invisible one; its physical laws are the analogues of the spiritual laws of the eternal world. . . . Everything seems to be full of God's reflex, if we could but see it.

CHARLES KINGSLEY.

Tell us not that the earth is of clay. The earth is of God. God created it as the medium through which we may ascend to Him.

JOSEPH MAZZINI.

Digitized by Hunt Institute for Botanical Documentation

Let each man for themselves look to their conscience how they err, and judge their own self; for soothly they never dare judge any man who are true judges of their own self.

RICHARD ROLLE OF HAMPOLE.

Happy is the man who loves his neighbour equally when he is absent and when he is present, and who never says a word behind his back that he could not with charity say before his face. . . . The sin of detraction dries up the very source of piety and grace: it is abominable in the sight of God; because the detractor feeds on the blood of the souls which he has murdered with the sword of his tongue.

ST. FRANCIS OF ASSISI.

The vices that you see in others, or hear of them, either think them to be simply not true, or interpret them in the better part; but if they be so manifest that no interpretation can qualify them, endeavour to separate your sight both of body and mind from them, and reflecting on your own sins, if you have leisure, humbly pray to God both for yourself and them. For so shall you more easily avoid unquiet suspicions and rash judgments.

LUDOVICUS BLOSIUS.

A Mirror for Monks.

Digitized by Hunt Institute for Botanical Documentation

Were all the world a paradise of ease,
'Twere easy then to live in peace.
Were all men wise, divine and innocent,
Just, holy, peaceful and content,
Kind, loving, true and always good,
As in the golden age they stood—
'Twere easy then to live
In all delight and glory, full of love
Blest as the angels are above.

But we such principles must *now* attain
(If we true blessedness would gain)
As those are, which will help to make us reign
Over disorders, injuries,
Ingratitudes, calamities,
Affronts, oppressions, slanders, wrongs,
Lies, angers, bitter tongues;
The reach of malice must surmount and quell
The very rage and power of hell.

THOMAS TRAHERNE.

Had we no must-be's, nor ought-to-be's, but such as God and the Truth show us, and constrain us to, we should have less, forsooth, to order and do than now, for we make to ourselves much disquietude and difficulty which we might well be spared and raised above.

THEOLOGICA GERMANICA.

Article by Dorothea Waley Singer. The Monist. Ap. 1923

(copied from MS) Dec 8. 35

"Should religion claim to give a point of view, literally, to place the human being on a vantage point from which all events will be viewed in relation to one another & to a whole? If we allow this we still need not claim that religion, still less that any one religion will bestow the power of perfect perspective, that the due relationship will be apprehended of every event observed or experienced. But religion will give a sure sense that such relationships exist, though its complexity transcends human vision.

--- But does not Philosophy also claim to provide such a key to the Universe? Religion applies to this task both intellect & emotion; Philosophy, save by an extension of the word which makes it indistinguishable from Religion, must reject all means but that of the Intellect. Religion involves "heart, soul & might", the personal synthesis of every human faculty.

It may be said, of course, that Philosophy may also be touched with emotion, that there is, indeed, a point at which every human activity must meet so that each may be regarded as a different facet of one great whole. We fully admit this grand & inspiring truth. Every human activity indeed may be pursued for its own sake, or it may be a conscious contribution to the great scheme of things. Wherever is self-sacrifice, wherever is a sanction for any form of human activity as a contribution to the whole, independent of personal benefit or happiness direct or indirect, there we have religion as here defined. Religion (as distinguished from any one religion) may thus be regarded not as a body of thought, but rather as a point of view ----- Those who

Digitized by Hunt Institute for Botanical Documentation

accept religion as here defined .... all are characterized by a conception of the Universe as a Whole and by an overmastering sense of their obligation to make their life subservient to that Whole."

[I feel that too much stress is laid here on self sacrifice and too little on self realisation A.A.]

Digitized by Hunt Institute for Botanical Documentation

Dec 29. 35. In meeting today Horace Fleming spoke of these two [illegible] in [illegible] indispensable for creative work, being able to cultivate the spirit in which creative work can be done, & to provide the environment the artist needs. He was speaking of creative work in a & "artists" in a broad sense to include many kinds of work & action.

L. Binyon in "Chinese Art": See ⑥ 111 — Ed. Leigh Ashton. London 1935

p. 21. "The Zen [form of Buddhism] teachers regarded sacred images, ceremonies, good works, & even the scriptures as valueless in themselves. Each individual was to find Buddha in his own soul."

Digitized by Hunt Institute for Botanical Documentation

JOHN SMITH—THE CAMBRIDGE PLATONIST

ON August 7th, 1652, John Smith died at the age of 36.[1] The Vice-Chancellor of Cambridge University and all the Heads of the Colleges attended his funeral. Not every Fellow of Queens' may hope for such respect, or every scholar who dies with all his work unpublished. The Cambridge Platonists knew they had lost a friend, and the scholars of Queens' felt they had lost a father.

The sermon on that occasion was read by Symon Patrick, still in the eager dawn of his youth, before he had come to his bishopric, and before a satisfied old age had prompted the remark—

"Lord, if he had lived as long as I have done, what a man he would have been."[2]

There can be no question of writing an adequate biography of Smith. Nearly all we know about him is found in the volume of his Select Discourses; to these, Worthington, who first edited them a few years after Smith's death, has written a preface, and has attached Patrick's funeral sermon.[3] And the student may obtain

[1] The following entries are found in the parish register of Achurch, Northamptonshire:
Burials. "April 4th, 1616. Katherine Smith, the wife of John Smith."
Christenings. "Feb. 15th, 1617. John Smith, son of John Smith."
Smith's father was a small farmer at Achurch, and four years Churchwarden.

[2] Patrick's Autobiography. p. 423.

[3] Worthington tells us in his preface how he prepared Smith's papers for the Press. He first collected such as he thought were part of the same Discourse. Then he got the help of Smith's friends in writing out the MSS. neatly and tracking down the quotations. This was more difficult since Smith cheerfully omitted book and author, and would only occasionally stoop to turn his Greek and Hebrew into Latin for the benefit of his tender audience. His learned habits will possibly cause the reader less difficulty if he uses the 1859 Edition of H. G. Williams: though that Editor, who occasionally lightens the text, too often depresses it by the weight of Hebrew in the notes.

hard to find in English literature outside the New Testament and Pilgrim's Progress.

"He spake of God and religion," says Patrick, "as I never heard men speak. Once, I remember, speaking of the being of God, he told me perhaps he had a reason to believe there was a God, above most if not all other men."[13]

This preoccupation with God made him see all things in their true proportion. Let him who would understand it read his book.

A. C. Scupholme

[13] Patrick's Autobiography, p. 423.

AUSTRALIAN PAINTINGS IN ENGLAND

The summer sky, the thread of smoke
That lifts above the gulley's trees,
The calm a distant magpie broke :—
I bring you word of all of these

Digitized by Hunt Institute for Botanical Documentation

irrelevant to the discussion of the nature and ... of the Incarnation.

Mr Gardner-Smith asks : "Are we to be told that this is no harder to believe for the ordinary man after a course of Eddington, Jeans, and Spencer-Jones ?" Here I feel that he has failed to realise the force for my argument

* He continues "in a world which formed at least the most important part of His Father's dominions." But surely this is no part of Christian doctrine. At most it is a popular gloss, which can be removed without in the least impairing the rest. Is it not true, as I suggested, that the Christian creed makes no claim to represent more than what we know of God's nature and actions *towards this world*? Omitting this final phrase I myself find nothing incompatible with Copernicanism in this definition, whereas I could not endorse the words "unique expression" in the other—which seem to rule out the possibility of anything comparable having happened anywhere else in the universe, of which I can in the nature of things know nothing—unless they were modified to "expression unique in this world." So perhaps Copernicus does help me to chose between them after all, though in the opposite sense to Mr Gardner-Smith.

with little difficulty or cost the memorial of a puritan scholar and perhaps a saint.

Smith will be remembered first as a teacher, and then as a theologian of uncommon spiritual insight and power. He was one of those,

> "who will embrace everybody as a son, so they be but willing to be taught; men who cherish the least gasping, panting life that is in any soul. If a master fix his doctrine in his scholar's mind, he nails himself 'by a pin as strong as a beam' in his scholar's heart."[4]

This view, that education rests on affection, will make the thoughtful pause. It can only be sincerely followed, if what a man has to teach is his main interest, his life. For Smith, scholarship and religion were his life: he appears to have had no other interests.

He went up to Emmanuel in 1636, where his early industry and piety,

> "endeared him to many, particularly to his careful tutor, Dr Whichcote."[5]

There he was the friend of Worthington and Cudworth, and a member of that group of able scholars who felt the influence of Whichcote and brought to English Puritanism the light they got from Greek authors. Smith's election to a Queens' fellowship in 1644 scarcely changed the course of his life.[6] He preached occasionally at his native village of Achurch, once he read at Huntingdon the annual sermon against "witchcraft, diabolical contracts, etc.," and just before his death he went to London to see the specialists who could not cure his tuberculosis. Otherwise, he spent most of his time at Cambridge, reading, teaching, and preaching in Queens' Chapel. He was known even in those days as "the living library." He read Plotinus, and the medieval rabbis, and lectured in Mathematics.[7] The life of such a man, with the learning of a scholar and the temper of a saint, sank deep into the mind of his friend, Symon Patrick.

> "I never got so much good among all my books by a whole day's plodding in a study as by an hour's discourse I have got with him. For he was not a library locked up, nor a book clasped, but he stood open for any to converse withal that had a mind to learn. His mouth could drop sentences as easily as an ordinary man's could speak sense. He was one that soon saw into the depths of any business that was before him, and looked it quite through; that would presently turn it over in his mind and see it on all sides; and he understood things so well at first sight that he did not often need second thoughts, but usually stood to the present resolution of his mind. And such instruments God hath always in this world, men of greater height and stature than others, whom he sets up as torches on a hill, to give light to all the regions round about, men of wide and capacious souls that can grasp much. This would be the greatest knowing of him, if we would but express his life in ours, that others might say when they beheld us, 'There walks at least a shadow of Mr Smith.'"[8]

[4] Discourses. 1859 edn. pp. 495, 501.

[5] Discourses. p. xv.

[6] He owed this promotion to the favour of the Earl of Manchester, and his own ability to satisfy the Westminster Assembly. The secondary cause of his leaving Emmanuel was the misfortune of his birthplace. William Dillingham, also a native of Northamptonshire, was already a fellow and the college statutes then in force, by forbidding two men of the same county to hold Fellowships at the same time, closed the academic highway to the native of Achurch.

[7] He thought the capacity to understand abstract mathematical notions was a sign of the immortality of the soul, which could so far divest itself of material things here on earth. It is not clear that any save mathematicians could reach heaven by this slender ladder.

[8] Discourses. pp. 507, 493, 519, 494, 508.

If Smith's scholarship was his life, not merely something he was paid to do, so also was his religion. All the testimonies of his contemporaries point towards that character which is revealed in his Discourses. More than most men, he shows himself in his book. Christianity for him, is "a divine life rather than a divine science."[9] He speaks of

> "This true method of knowing, which is not so much by notions as actions: as religion itself consists not so much on words as in things. The knowledge of divinity that appears in systems is but a poor wan light: but the powerful energy of divine knowledge displays itself in purified souls. To seek our divinity merely in books and writings, is to seek the living among the dead: we do but in vain seek God many times in these, where His truth too often is not so much enshrined as entombed:—no; intra te quaere Deum seek for God within thine own soul; He is best discerned νοερᾷ ἐπαφῇ, as Plotinus phraseth it—by an intellectual touch of Him."[10]

Smith held that a Christian life was the necessary preliminary to true knowledge. This did not limit his learning. No branch of knowledge was taboo to the Cambridge Platonists, for all things were God's.[11] Yet this fact of Creation which gave them their character, required that in all their investigations they should acknowledge the Creator. And they thought that they would best understand God's world, if they tried to live like Christ, Whom He had sent.

> "Such as men themselves are, such will God himself seem to be. They are not always the best men that blot most paper: truth is not, I fear, so voluminious, nor swells into such a mighty bulk as our books do. Some men have too bad hearts to have good heads."[12]

In these Discourses, the poet, the theologian, the scholar, and the mystic, will take delight.[13] Even the scientist may glance with profit at Smith's criticism of the atomic theories of Lucretius.[14] The rare student of the Rabbis may find an epicurean pleasure in the hundred and twenty pages of the discourse on prophecy which perhaps only he can understand. It is the least that can be said of this book, that it contains passages of great beauty, and such a sense of the love of God as is

[9] Discourses. p. 1.

[10] Discourses. pp. 2, 3.

[11] "Though the whole fabric of this visible universe be whispering out the notions of a Deity, yet He could not write his own name so as that it might be read except in rational natures." Discourses. pp. 128, 129.

So also, in 1647 Cudworth told the House of Commons,

"But the generous improvement of our understanding faculty, in the true contemplation of this great fabric of the universe, cannot easily be disparged without a blemish cast upon the Maker of it. Doubtless we may as well enjoy that which God hath communicated of Himself to His creatures by this larger faculty of our understandings, as by those narrow and low faculties of our senses: and yet nobody counts it to be unlawful to hear a lesson played upon the lute, or to smell a rose."

[12] Discourses. pp. 5, 12.

[13] As an example of Smith's more mystical writing:

"We must shut the eyes of sense, and open that brighter eye of our understanding, that other eye of the soul, 'which indeed all have but few make use of.' This is the way to see clearly. When reason once is raised, by the mighty force of the Divine Spirit, into converse with God, it is turned into sense: that which before was only faith now becomes vision." Discourses, pp. 16, 17. The reader will stand with a sigh at the door of this mystical temple.

[14] To hope to explain the world by an atomic theory is

"as if one that undertakes to analyse any learned book, should tell us how so many letters meeting together in several combinations, should beget all that sense that is contained therein, without minding that wit that cast them all into their several ranks." Discourses, p. 47.

Digitized by Hunt Institute for Botanical Documentation

THE TIMES FRIDAY AUGUST 5 1949

... three sons.

MR. G. J. HIRESON

A correspondent writes:—

Mr. George Jewell Hireson, who was born in 1854 in a cottage on the Stratford Works of Howards and Sons, Limited, and recently died, was an interesting link with the past, and his record of service was a remarkable one. He entered the employment of the firm in 1866 and worked for them as a carpenter for 60 years, since when he had been a pensioner, having altogether a record of 83 years' connexion with the firm and, incidentally, with five generations of the Howard family.

As a boy he frequently met Luke Howard, F.R.S., and entertained vivid recollections of his conversations with him. Luke Howard was born in 1772 and founded the firm in 1797. His eminence was chiefly in connexion with meteorology, he being the man who gave the clouds names by which they are still universally known, "Cumulus," "Cirrus," &c. He was a friend of Goethe, who held a very high opinion of him as a Quaker and scientist, and wrote two long poems in his honour, in which he extolled his scientific accuracy and his acumen in giving the clouds generic names which are applicable to all languages.

Digitized by Hunt Institute for Botanical Documentation

TERCENTENARY OF THE QUAKERS

THE VISION OF GEORGE FOX

From a Special Correspondent

"And the next day we passed on, warning people as we met them of the day of the Lord that was coming upon them. As we went I spied a great high hill called Pendle Hill, and I went on the top of it with much ado, it was so steep; but I was moved of the Lord to go atop of it; and when I came atop of it I saw Lancashire sea; and there atop of the hill I was moved to sound the day of the Lord; and the Lord let me see a-top of the hill in what places he had a great people to be gathered."

Thus is recorded in the Journal of George Fox the vision which later generations of Quakers have agreed to mark the birth of their society. It was vouchsafed to Fox in the summer of 1652 in the course of one of his preaching expeditions, and it supplies the occasion for the tercentenary celebration which begins to-day in the north-west, and will continue, in the presence of Quakers from all parts of the world, until August 16. Commemoration divorced from good works would accord ill with the spirit of Quakerism, and these ceremonial observances have already been preceded by a world conference, the third of its kind, at which about 1,500 delegates attended and for which housing was provided by nine Oxford colleges.

A bust of George Fox.

[...] Nature), soon bore fruit in a large personal following, drawn mainly but not exclusively from the ranks of the poor; but it was not until 1666 that, with the help of William Dewsbury, he gave the Society of Friends the loose form of organization which, in essence, it has since retained. Long before this Fox's disciples had come to be called Quakers in allusion to the physical manifestations which accompanied their meditations on the Day of Judgment.

From this time onwards the constitutional framework of the Society of Friends consisted of a hierarchy of "meetings" ranging from the single congregation, through the regional monthly meetings to the annual meeting of representatives from the whole country. Although it is customary to appoint representatives to attend the larger meetings, it is a distinctive characteristic of the Society that every member has a right to attend himself. Decisions are taken not by vote but by the sense of the meeting as interpreted by its clerk.

This extremely fluid system has stood the test of three centuries and an expanding burden of business, and it has seen British Quakerism through many vicissitudes. Three of them in particular may be distinguished: until the passing of the Toleration Act in 1689, the Quakers, like other dissenters, were persecuted with intermittent rigour. They were a militant minority, distinct in dress and speech. The more sober atmosphere of the eighteenth century had its effect on them as on other religious bodies; they became more disciplined and less inclined to missionary endeavour, and they began to include a number of prosperous and well-established men.

The "inner light" of Quakerism had some affinities with the "spirit of reason," and began to manifest itself in reflective calm and private virtue rather than crusading fanaticism. Quakerism, like Anglicanism, was saved from the deadlier consequences of this intellectual atmosphere by the beginnings of the evangelical movement.

The early nineteenth century brought severe theological divisions among the Quakers. In the United States, where the history of Quakerism—chiefly remembered elsewhere for Penn's foundation of Pennsylvania—forms a fascinating chapter, Elias Hicks was preaching a return to seventeenth-century quietism with its

THE TIMES SATURDAY AUGUST 9 1952

That Quakerism has survived for this day of triumph when so many of the innumerable Protestant sects thrown up in the religious ferment of the Civil War and the Commonwealth have perished is undeniably due, in large measure, to the personality of George Fox, on which fresh light has lately been shed by Dr. Nuttall's Introduction to the Cambridge University Press's recent edition of the Journal.

Fox was the son of an obscure Leicestershire weaver. There is no evidence of his having been to school, and a literary style of extraordinary simplicity and robustness, but conveyed through an illiterate handwriting and disfigured by a remarkably inaccurate spelling, confirms the impression that he was self-taught. His parents intended him for the Anglican ministry, and he seems to have had no objection to the plan; being dissuaded from it by friends, however, they apprenticed him to a shoemaker. Then, in 1643, at the age of 19 he refused to drink toasts at a fair, and went home to embark on a long religious exercise which led him to the renunciation of all secular vocations. His career as an itinerant preacher brought him bitter persecutions which he endured with a phenomenal courage not untinctured with arrogance: when a man came with a naked sword and set it to his side, Fox said, "I looked up at him in his face and said to him 'Alack for thee, it's no more to me than a straw.'"

FREQUENT IMPRISONMENT

Falling foul both of Protestant independents and of the established clergy, he suffered frequent imprisonment as well as much mob violence for a faith which, affirming the direct and continuous inspiration of the individual conscience, implicitly denied the authority of tradition and seemed to many to belittle that of the Bible itself, in the days when the literal inspiration of the Bible was an accepted dogma. By his marriage to Margaret Fell on October 18, 1669, he acquired a connexion with a family already honoured by martyrdom and with it the fortune which, supplementing his own income, enabled him to begin in earnest the establishment of meeting houses.

The extraordinary influence of Fox over his contemporaries, exerted not merely by preaching and example but also, so his adherents claim, by miraculous powers of healing (at one stage he seriously contemplated physic as a profession, believing that he had intuitive knowledge of the forces controlling

emphasis on the [illegible] and its deep distrust of all the externals of religion. This did not suit the evangelical party, which was closer to the broad stream of Protestantism.

PHILANTHROPIC WORK

In Britain this group was led by Joseph John Gurney, the brother of Elizabeth Fry. Though deeply disturbed, the British Quakers did not split as the Americans did into two rival organizations, and very soon Quakerism acquired a new unifying force in its preoccupation with philanthropy.

It is for its social work, astonishingly out of proportion to its numbers, that the Quaker community is chiefly honoured. Its prominent part in prison reform, known mainly through the work of Elizabeth Fry, its early interest in adult education, and, after the two great wars and during the Russian Revolution, its concern for reconstruction and rehabilitation are familiar. Great Quaker families like the Rowntrees have played a leading part both in industry and in the advocacy of liberal social policies. Quakerism, concentrated in Britain mainly in the north and south-west, has political influence out of all proportion to its 20,000 or so adherents. The strictly practical channels through which its zeal has been expressed in modern times are typified in the fact that it was a Quaker who, "wishful to help mankind," started Bradshaw.

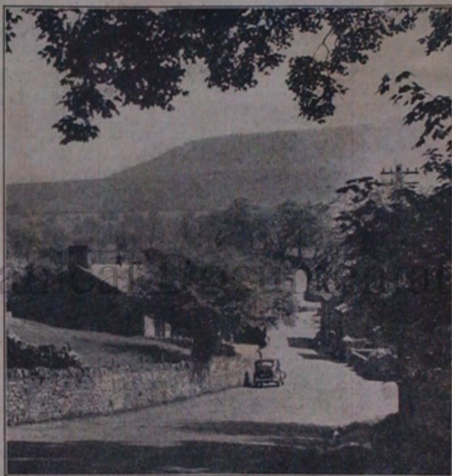
Quakerism is an attitude of mind and spirit rather than a clear-cut theological or political doctrine. On such fundamental moral questions as the legitimacy of war some Quakers differ from the majority. Their rules of life are now tending to become less rigid. Their claim is that by dependence on the individual, almost to the exclusion of organized public services in the sense in which other religious bodies understand the phrase, they have restored the true spirit of the Gospel. It is by their fruits that they claim to be judged and their fruits are abundant, but it remains true that their denial of the sacraments of the Church has deprived them of a foundation—and a continuing source of inspiration—which most churches find necessary and created a barrier between them and the rest of the Christian world, a barrier consisting on both sides of deep scruples of conscience which, no less than vulgar intolerance, explains the persecutions they have often suffered.

Picture on page 10.

Digitized by Hunt Institute for Botanical Documentation

THE TIMES SATURDAY AUGUST 9 1952

us-
ful
ng



QUAKER TERCENTENARY.—The vision of George Fox, founder of the Society of Friends, on Pendle Hill, Lancashire, in 1652, marks the birth of the society. Pendle Hill is shown in the picture. An article appears on page 5.

HOTELS RESORTS AND SPAS

Digitized by Hunt Institute for Botanical Documentation

Digitized by Hunt Institute for Botanical Documentation

Digitized by Hunt Institute for Botanical Documentation

Digitized by Hunt Institute for Botanical Documentation