

Friends in Current Literature.

In *Religious Persecution, A Study in Political Psychology*, by E. S. P. Haynes, late Scholar of Balliol College, Oxford (London : Duckworth, 1904), there are interesting references to Quakerism. Among them is the following (p. 116):—
“There is much vain talk of ecclesiastical continuity, but the Nazarene carpenter would hardly have understood the ideas of any Christian sect after the fourth century but the Quakers. They have made religion a strictly individual matter ; they have, at all times, stood out for peace, and they have never tainted religious ideals with political subterfuges. Even when politically supreme, they have never violated spiritual freedom. Yet we are asked to believe that the medieval inquisitor and the ritualistic priest are, in some mysterious way, more closely connected with the Christian tradition than Dissenters like George Fox or William Penn.”

G. M. Trevelyan, late Fellow of Trinity College, Cambridge, in *England under the Stuarts* (London : Methuen, 1904), writes (p. 312), “George Fox, the weaver’s son, apprentice to a shoemaker and dealer in wool, had little book-learning beyond the Bible ; but he had as a young man acquired first-hand knowledge of varieties of religious experience by walking through the Midlands to seek out and converse with ‘professors’ of Puritanism in all its forms. Thus trained he was better suited to found a new religion that should satisfy the desires of the soul, than if the academic study of Hooker and Calvin had accustomed him to regard the organization of Churches and the details of dogma as matters of spiritual importance. His views, which he drew from obscure corners of his own country, had come from distant lands and ages. . . . These ideas . . . he alone was able to impress upon a large portion of mankind by the fire of his living genius.” And again (p. 314), “Quakerism corrected the worst faults of those Puritan sects out of whose midst it grew. It was not for nothing that Fox had spent so many years studying ‘professors.’ Instead of the military spirit, he proclaimed the wickedness of all war. Instead of the reliance on force, he enjoined martyrdom. Instead of the suppression of vice, the influence of example. In place of the religion of gloom and reprobation, he opened the inner well-springs of constant joy. In place of the hell waiting the sinner in the next

world, he taught men to unfold the heaven that each carried hidden within himself on earth. . . . The doctrine of the 'inner light' was the centre of his system. . . . The 'inner light' was at once the outcome and the countercheck of the Puritan Bible-worship." Fox's *Journal*, Ellwood's *Life*, Barclay's *Inner Life*, Stephen's *Quaker Strongholds*, and Sewel's *History* appear in the Bibliography; the first is described as "One of the greatest spiritual autobiographies in the world."

The Manuscripts of the House of Lords, 1695-1697, issued by the Historical Manuscripts Commission, contains various references to Friends as a body, and also to individual members such as Archdale, Armstrong, Billing, Carpenter, Eccleston, Floyd, Goodson, Heathcote, Penn, Vaughton.

Social Law in the Spiritual World, being "Studies in Human and Divine Inter-Relationship," by Dr. Rufus M. Jones (Philadelphia: Winston), is just to hand.

The fourth volume of the *Proceedings of the Wesley Historical Society* is just complete (Rev. H. J. Foster, Wesley Manse, Harrogate). It contains a short article on "Joseph Rule, the White Quaker," who is mentioned in Wesley's *Journal*. The Society is doing excellent work in the elucidation of names and places, etc., occurring in Wesley's writings. The F.H.S. might follow suit as regards George Fox's *Journal*.

"This morning I went to a Quakers' meeting. It was very good and most restful, but even more silent than most I have been to. They are wise in not making them too long—never apparently more than an hour. . . . It certainly is curious that, in the peaceful atmosphere of a Friends' meeting, wandering thoughts don't come at all in the same way as at other times." So wrote Ada Ellen Bayly (Edna Lyall), respecting the Meeting at Tunbridge Wells, which she attended on the invitation of Joseph J. Green. See *Life of Edna Lyall*, by J. M. Escreet (London: 1904), p. 220. This *Life* contains about a score of allusions to Friends¹, including extracts from letters to J. J. Green, who gave Edna Lyall valuable assistance in the representation of Quaker characters in her books. Her views on war were largely in harmony with those held by Friends.

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¹ The copy in D., presented by J. J. Green, has been furnished by him with a full list of these allusions.