

Friends in Current Literature.

Joseph John Armistead's book, *Piloted; being a Series of Notes and Experiences from the Author's Life*, is very readable (London: Headley, 8vo, pp. 208). The writer, who is a son of the late Wilson Armistead, of Anti-slavery fame, graphically describes some of his striking experiences in the work of fish-culture, and subsequently in connection with mission work in the Vigten Islands and other districts of the far north of Europe. The work of John Frederick Hanson,¹ of Iowa, and Charles and May Replogle, from Alaska, is also referred to.

Albert J. Edmunds, cataloguer to the Historical Society of Pennsylvania, and late assistant librarian at Haverford College, Pa., has re-issued his *Buddhist and Christian Gospels, now first compared from the originals, being Gospel parallels from Pali texts*. In this edition, the third, all the translations from the Pali have been compared with Chinese versions of the early Christian centuries, by M. Anesaki, Professor in the Imperial University of Japan (Tokyo: Yuhokwan Publishing House; Chicago: Open Court Publishing Co.; and London: Kegan Paul, large 8vo, pp. 230). A. J. Edmunds is a son of Thomas and Rebecca Edmunds, late of Tottenham, Middlesex, and was educated at Croydon School, and The Flounders Institute, Ackworth.

The Essex Review, for April (London: Simpkin), contains an article by Joseph J. Green, on "The Wayside Chapel at Stansted Montfitchet," with illustrations, also a paper on "Newport School and its Founder," by Charlotte Fell Smith.

The Sun-baked City, and other Verses is a collection of poetical pieces, by Elizabeth Fox Howard (London: Headley, 4to, pp. 24). One piece is entitled, "Silent Meeting." The author is a member of a London suburban Meeting, and daughter of Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex.

Two poems by John G. Whittier, "The Eternal Goodness" and "The Minister's Daughter," have been reprinted by the British and Foreign Unitarian Association, of London, as No. 24 of *Unitarian Tracts* (New Series).

¹ See *Light and Shade from the Land of the Midnight Sun*; by J. F. Hanson, 1903.

Bayard Taylor's poem, *The Quaker Widow*, is given in full in "The Indianapolis News" of January 23rd.

Jonathan Hutchinson, F.R.S., of London, has just issued a book, *On Leprosy and Fish-Eating, a Statement of Facts and Explanations* (London: Constable, 8vo, pp. 444).

In furtherance of his concern that the Inward Light, "a central part of the teaching of the Society of Friends," should become more known among persons of different religious beliefs, Henry W. Fry, a grandson of Elizabeth Fry, but not in membership with Friends, has issued a pamphlet, entitled, *The Inward Light* (London: Headley; and New York: H. W. Fry, 541 Lexington Avenue, 8vo., pp. 48). This little compilation contains "Editorials"; "The Mission of the Quakers," by Edward Grubb; "Flashes of Light"; and extracts from William Penn, Joseph John Gurney, Isaac Pennington, J. G. Whittier, Robert Barclay, and from some others not Friends. Further pamphlets will probably appear.

Very lucid and interesting addresses delivered at various places, by President Sharpless, of Haverford College, Pa., have recently been collected into a volume, entitled, *Quakerism and Politics* (Philadelphia: Ferris and Leach, 8vo, pp. 224).

"For the most part these addresses relate to features of early Pennsylvania history not usually emphasized. As a whole they are intended to show that the foundation principles of the colony, on which it greatly prospered—liberty, peace, justice to Indians and negroes, simplicity and fidelity in government—were logical outgrowths of the Quaker habit of mind and doctrine."

The Bookman Illustrated History of English Literature, by Thomas Seccombe and W. Robertson Nicoll, part 6 (London: Hodder), contains (page 234) a brief notice of George Fox and the early Friends.

"It is probable that the greatest spiritual energy of the age emanated neither from conformists nor dissenters of the old orders (Presbyterians, Independents, and Anabaptists), but from the extraordinary mystics who became known as Quakers, and whose proper place in the scheme of the universe (were they mad fanatics or the salt of the earth?)—it is still so difficult to define (*cf.* Macaulay and Carlyle). Discontent with the sham of a State Church, whether Presbyterian, Episcopal, Baptist, or Independent, may have well contributed to the rise of these mystical and mysterious psychopaths. But, as with other mystics (the family likeness is notable), the conviction of illumination from within and direct guidance from the unseen world is their predominant feature. They have religion

(conventional, as far as it goes, but not very clearly emphasised or defined); in a most acute form; their belief is fixed on auto-inspiration, not in dogma or learning. . . . In an age of shams, this cult of veracity rooted in spiritual inwardness, and existing only in an atmosphere of antagonism, found a ready response. . . .”

The God of all Comfort and the Secret of his Comforting is the title of another devotional work from the pen of Hannah Whitall Smith (London: Nisbet, 8vo, pp. 258). It is published in America by Fleming H. Revell, under the title, *Living in the Sunshine*.

Frederic L. Paxson, of Philadelphia Yearly Meeting, and now professor of history in the University of Colorado,² is devoting himself to the history of American diplomacy and to the progress of the westward movement in America. Since the publication, in 1903, of his *Independence of the South American Republics* (Philadelphia: Ferris and Leach), he has published two valuable papers, *A Tripartite Intervention in Hayti, 1851*, and *England and Mexico, 1824-1825*. His research in the field of western history has produced *The Public Archives of the State of Colorado*, *The Boundaries of Colorado*, *The Territory of Jefferson*, *The Historical Opportunity in Colorado*, and *A Preliminary Bibliography of Colorado History*. These various papers have appeared in the “University of Colorado Studies,” the “Quarterly of the Texas State Historical Association,” and the “Annual Report of the American Historical Association, 1903.” Dr. Paxson is now at work upon a paper on *International Morality*, for the Friends’ Conference to be held at Mountain Lake Park, Md., this autumn. A large portion of his research in the diplomatic field has been done in the British Museum and the Public Record Office, London.

The Friends’ Tract Association, of London, has brought out, as No. 7 of its series, “Friends Ancient and Modern,”³ *Francis Howgill, of Grayrigg, A Sufferer for the Truth*, written by Ernest E. Taylor, of Malton, Yorkshire (London: Headley; and New York: Friends’ Book and Tract Committee, 4to, pp. 40). The author has produced a very readable sketch of Howgill’s life, which is worthy of wide distribution. There are illustrations of the yew-tree

² Dr. Paxson has recently accepted the position of Assistant Professor of History in the University of Michigan, at Ann Arbor, Mich.

³ The others of this series are George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, and Thomas Chalkley.

in Sedbergh churchyard, under which George Fox preached in 1652, of Fox's "Pulpit," and the graveyard of old Firbank chapel, of the Bull and Mouth Inn, site of early Quaker gatherings in London, and of Chapel Houses, Grayrigg.

A new edition of *A Book for a Rainy Day, or Recollections of the Events of the years 1766-1833*, by John Thomas Smith (London: Methuen, 8vo, pp. 332), has appeared, edited, with Introduction and Notes, by Wilfred Whitten. "Rainy Day" Smith came of Quaker stock, his father, Nathaniel Smith, having married "Miss Tarr, a Quakeress." On p. 50, we read the following extract from the "Daily Advertiser," June 18th, 1744, "On Friday last, Mr. Carlile, a Quaker, of about 17 years of age, had the misfortune to fall into Marylebone-Basin, and was drowned." There is a portrait of Benjamin West, P.R.A., and underneath, this sentence, "Sir, I was once a Quaker, and have never left their principles."

In his preface to *The Cult of the Heavenly Twins* (Cambridge University Press, 8vo, pp. 160), the author, J. Rendel Harris, writes, "In the following pages I have returned to the subject which was introduced in the lectures on the 'Dioscuri in the Christian Legends.' The field has widened under survey, and is now comparable with 'all time and all existence!'" The book contains a curious and interesting survey of beliefs and customs of all ages and peoples regarding twins. There is an interesting review of this book in "The Expository Times," for May.

The Life and Experiences of Sir Henry Enfield Roscoe, D.C.L., LL.D., F.R.S., written by himself (London and New York: Macmillan, 8vo, pp. 420) contains considerable reference to John Dalton, the great Quaker scientist. The author's lecture on Dalton is given in Appendix I., and there are other references here and there in the text, with a portrait, engraved by C. H. Jeens from a daguerreotype. Lord Lister, who, as Joseph Lister, was a member of London and Middlesex Quarterly Meeting, and who has a world-wide reputation as a surgeon, especially in connection with antiseptic treatment, is also mentioned.

In a recent issue of the *Newcastle Weekly Chronicle* appears a sketch of "The Fountain Inn," in Pipewellgate, Gateshead, Co. Durham, in which Friends met to worship about 1657. John W. Steel, of Darlington, writes me,

“As I knew the house was in danger, I had the sketch made. The house is now pulled down. I know of no place in Durham county now existing where George Fox preached.” Our Friend’s prompt action is worthy both of commendation and imitation. See his “Sketch of the Society of Friends in Newcastle and Gateshead,” p. 7; George Fox’s “Journal”; “Early Quakerism in Gateshead,” by J. R. Boyle.

The *Transactions* of the Congregational Historical Society for May (London: Thacker) contains a brief memoir of Robert Mackenzie Beverley, of Scarborough, who was closely associated with Friends in the north of England, written by Mary Stickney Rowntree, daughter of Edward Stickney, of Beverley, and wife of William Rowntree, of Scarborough. Beverley died in 1868.

Dr. Rufus M. Jones has added another to his valuable series of religious works, *The Double Search: Studies in Atonement and Prayer* (London: Headley; and Philadelphia: Winston, 8vo, pp. 106). Following the Introduction are chapters on “The Historical and the Inward Christ,” “The Atonement,” and “Prayer.”

The second (American) edition of Maria Webb’s *Fells of Swarthmoor Hall*, 1896, can now be obtained from Headley Brothers, London. It has been furnished with an index, prepared in the Library Department at Devonshire House at the cost of Joshua L. Baily. The following errors in the Index, which escaped the American press-reader, should be corrected:—for Chigines read *Chifines*; Dric, *Drie*; Geldarb, *Geldart*; Lampert, *Lambert*; Logt, *Loft*; Moaxson, Kornab, Moaxson, *Kornat*; Wilmot, Low, Wilmot, *Lord*.

The Ramallah Messenger (Elihu Grant, East Saugus, Mass.) is now issued as a quarterly, and has been enlarged. The number for June (vol. iii. no. 4) contains interesting accounts from the field in Palestine, with illustrations.

I hope my readers will unite with me in giving a hearty welcome to the new edition of *The History of the Life of Thomas Ellwood*, edited by Samuel Graveson, late of Ashford, now of Hertford (London: Headley, 8vo, pp. 372). In this edition the text of the first edition is followed, including the suppressed description of Newgate prison (pp. 155-8); and copious extracts from Joseph Wyeth’s Supplement appear. The late William Henry Summers

contributed an Historical Introduction to the book shortly before his decease, and there are also Testimonies, General and Biographical Notes, Chronological Memoranda, Bibliography, and Index, also thirty-two portraits and other illustrations. This book, with all its helps to the understanding of the narrative, marks a great advance upon the mere reprints of this and other Quaker classics, which have been published by Friends from time to time without any indication of original research.

Reynolds-Rathbone Diaries and Letters, 1753-1839, edited by Mrs. Eustace Greg (printed for private circulation by T. and A. Constable, at the Edinburgh University Press, 8vo, pp. 205), may be regarded as an appendix to the "Life of Richard Reynolds," prepared in 1852 by his granddaughter, Hannah Mary Rathbone, wife of Richard Rathbone—parents of Emily Greg, the author of this book. The volume opens with a memoir of Hannah Mary Rathbone, daughter of Richard, which is followed by extracts from diaries and letters of Hannah Darby, wife of Richard Reynolds (1761), of H. M. Rathbone (1784-1809), and of Deborah Reynolds, wife of Joseph Reynolds (c. 1800), some memoranda by Richard Reynolds, and Appendixes. There are several illustrations.

Yearly Meeting, 1860, is the title of an album of reproductions of seven pen and ink sketches by John Joseph Willson (London: Headley, oblong). The scenes depicted are "Friends on their way to Yearly Meeting—Distractions of Derby Day," "The Meeting House Yard, Devonshire House," with the brothers Bratt, in their ancient dress, in the foreground, "The Men's Side," "The Women's Side," "Hill's the Confectioner's," "Capper's the Draper's," and "The Royal Academy." J. J. Willson, a Friend, of Leeds, was for twenty-seven years president of the Leeds Fine Art Club. He died in 1903.

A supplementary volume to "Essays and Addresses," by John Wilhelm Rowntree, has just appeared, under the title of *Palestine Notes and other Papers*, by John Wilhelm Rowntree, edited by Joshua Rowntree (London: Headley, 8vo, pp. 276). Additional incidents in the life of the author are given in the Preface; Part I. contains "Travel Journals" in Palestine and Mexico, Part II. "Adult School Notes, Addresses, etc.," and Part III. papers on "Art and His-

tory." A few miscellaneous extracts complete a volume, which is sure to have a large circle of readers.

A cheap edition of Willis R. Hotchkiss's *Sketches from the Dark Continent* is just out (London: Headley, 8vo, pp. 130). It is practically a reprint of the 1903 edition, but without illustrations.

NORMAN PENNEY.

A Quotation in the London Yearly Meeting's Epistle, 1906.

I perceive you exalt Christ in all His offices beyond what I have ever heard before.

These words, introduced into the Epistle by a slight reference only, were spoken by Colonel Lyne, of Barbados, when George Fox and others visited the Island in 1671, and are given in *The Journal of George Fox*. They were first quoted in a letter from John Hull to Edward Man, of which letter E. Man sent a copy in his own handwriting to Margaret Fox, with a letter of his own to M. F., dated "12 of 11mo., 1671." John Hull writes (according to the copy made by Edward Man), "As J hinted before, G. ff. appointed ye mens meeteing to be here, and so accordingly they mett, where came some of ye world among some others, as one Coll. Lyne, a sober pson who was much troubled at first y^t he might not have admission, but after y^t, G. ff. speakeing to all, he was exceeding well sattisfyed, and sd to this purpose: 'Now J can gainsay such as J haue heard speake euill of you, y^t say you owne not Xt, nor y^t he dyed, but now J pceiue y^t you exalt Xt in all his offices, as y^t J neuer heard so much before,' &, seeing me tooke y^e heads of what was spoken, desired me to giue him a cobby of it, and after stayd with us an other day, euen till 8 at night. J beleiue we shall haue more of his Company at Meeteings."¹

¹ D. Spence MSS. ii. 363b. (MS. *Journal of George Fox*.) Compare the above with the reading of the printed *Journal*. This particular incident does not appear in the portions of the MS. *Journal* written by Thomas Lower at G. F.'s dictation, but, apparently, Thomas Ellwood, when preparing the matter for the printed *Journal*, inserted this portion in the direct narrative as though related by George Fox himself.