

Friends in Current Literature.

The activity of our American fellow-workers in the field of family-history is marvellous. Truman Coates, M.D., of Oxford, Pa., has just completed *A Genealogy of Moses and Susanna Coates, who settled in Pennsylvania in 1717, and their Descendants*, with brief introductory Notes of Families of the same name (Philadelphia: Winston, large 8vo, pp. 319). Moses and Susanna (Weldon) Coates were married at the Friends' Meeting House at Cashel, Ireland, in 1715. Their descendants are traced through eight generations. In addition to the genealogical portions, the book contains an account of the journey of Isaac Coates, of Caln, to "the Indian Country," in 1799; extracts from the journal of the travels of Sarah (Coates) Pennypacker in 1836 (pp. 187-231); and poems by Elmer Ruan Coates, who died in 1889. The book is a result of the reunion of the Coates family at Oxford Park in 1900. It is illustrated by twenty-five portraits, and seventeen views of residences, etc., including Meeting Houses at Carlow (Ireland), Radnor, East Caln, and Fallowfield, and Pikeland Burial Ground. It is to be regretted that a book of this valuable character should contain some rather noticeable typographical errors.

An excellent article on "Quakerism for Young Friends," by L. Hollingsworth Wood, of New York, appears in *The Interchange* for June, 1906 (Baltimore, Md.: John R. Carey).

The General Meeting of Friends held at Fritchley, Derbyshire, has issued *An Address on the Importance of Meetings for Worship*.

The address of Anne Wakefield Richardson, B.A., at the late Yearly Meeting in London, on *The Importance of Education to the Society of Friends*, has been reproduced at the request of the Yearly Meeting's Central Education Committee, Devonshire House, London, E.C.

Headley Brothers' *Classified List of New Books* for June contains notices of the following books by Friends: Sir Edward Fry, *The Rights of Neutrals as illustrated by Recent Events*, 8vo; Dr. George Newman, *Infant Mortality: A Social Problem*, 8vo, pp. 364.

Essays and Verses is the title of a little volume by Millicent Wedmore, daughter of Frederick Wedmore, and a descendant of Friends (London: Masters, 8vo, pp. 63). One piece, entitled "George Fox in Cartmel," gives a short history of G. F.'s visits to Newton, Cartmel, and other places in North Lancashire.

The executive committee of the Friends' Africa Industrial Mission has issued a booklet on the work of the Mission during 1905 (to be obtained, gratis, from Peter W. Raidabaugh, Plainfield, Ind.). The F.A.I.M. "Devonshire House," in the Kavirondo country, differs very considerably from the Devonshire House in which this note was written!

The African Record, a quarterly paper, made its appearance in Fifth Month last, as the organ of Friends' Africa Industrial Mission (Plainfield, Ind.: Publishing Association of Friends, 4to, pp. 8).

H. S. Cowper, F.S.A., has had his article on "The Kirkbys of Kirkby-in-Furness in the Seventeenth Century" reprinted from the Cumberland and Westmorland Antiquarian and Archæological Society *Transactions*, vol. vi. Of special interest to Friends is the notice of Richard Kirkby, the "Colonel Kirby" of George Fox's *Journal*. The writer says, "Colonel Kirkby died at the early age of fifty-six [1681], after a turbulent and feverish life—the life of a man at once ambitious, unfeeling, and mean. I suspect he was actually married four times in about eighteen years—1648 to 1666." G. F.'s statement that he "never prospered after" seems to be correct. In my indexes to "The Journal of George Fox" and to "The Fells of Swarthmoor Hall," I have entered all references under "Kirby, William"; these should be separated under "Kirby, Colonel" and "Kirby, William." The latter is said by H. S. Cowper to have been the Colonel's brother, of Ashlack. Among the Kirkby portraits reproduced in the pamphlet is one which the author attributes to Col. Richard Kirkby, and describes his expression as "arrogant," "supercilious" and "unpleasant." Work of this kind relative to persons appearing in Quaker history is most valuable, and students of the early days will greatly appreciate it.

For the Fellowship, Part II., containing another collection of verses by Henry Bryan Binns, has appeared (London: Daniel, 4to, pp. 20).

In *The Anglo-German Courier*, for March 23rd, we read, "Our movement may be said to have begun in June, 1905, through the influence of a pamphlet of the Society of Friends. At that time, however, we scarcely could have imagined the development it would take. At the fourteenth International Peace Congress at Lucerne we met many of our friends, who invited us to confer with them. Deliberations about the question at issue took place at a large tea-party kindly given to us by our English friends in the spacious apartments of the Hotel National, which was also attended by the numerous Germans at that time in Lucerne. This was the cradle of the Anglo-German Friendship Committee." The *Courier* is the organ of the Anglo-German Friendship Committee, 28, Victoria Street, London, S.W., of which our Friend, Francis Wm. Fox, is an Hon. Secretary. The pamphlet above-mentioned was issued in German and English by the Meeting for Sufferings on behalf of the Yearly Meeting, addressed "To the Lovers of Peace in Germany."

Among Friends is the name of "a monthly record of work in connection with the Society of Friends in Bournville, Northfield, Selly Oak, Stirchley, etc., etc." (Birmingham, 28, John Bright Street).

The Friend (Phila.), of Sixth Month 30th, gives a valuable list of forty "Travelling Friends in America" from 1665 to 1839, abstracted by Albert J. Edmunds from the fourteen volumes of "Friends' Library," edited by William and Thomas Evans.

The Women's Yearly Meeting of London has had printed and distributed a paper read before it this year, on *The Cultivation of the Spiritual Faculties*, by Margaret Irwin, of Manchester.

A volume of *Tales in Prose and Verse, and Dramas*, written by the late Thomas Edward Heath, of Cardiff, has recently been prepared by the author's son, of the same name (London: King, Sell, and Olding, large 8vo, pp. 259). T. E. Heath was a Friend by birth and descent, but resigned his membership in 1852. The contents

partake largely of the sensational, and even the "Extracts from the Diary of a Friend" portray a Diary widely different from the usual run of such writings.

Charles H. Stalker describes his missionary journeys in many lands in his book, *Twice Around the World with the Holy Ghost, or the Impressions and Convictions of the Mission Field* (Author, 363 Buttles Avenue, Columbus, O., 8vo, pp. 237). The book is written in a very interesting manner, and is well illustrated. Seth C. Rees supplies an Introduction.

Francis H. Balkwill, a Friend of South Devon, has an article in *The Nineteenth Century and After*, for August, entitled "The Sacred Fire of Israel."

The London "Friend" has got into *Punch* (August 15th), in connection with the statement respecting old London Bridge in the issue for 27th July (page 501), upon which *Punch* remarks, "We do hope Peter was paid piece work!"

Caroline Emelia Stephen, of The Porch, Cambridge, has written the life of her father, under the title, *The Right Honourable Sir James Stephen, K.C.B., LL.D., Permanent Under-Secretary for the Colonies*, etc. Although printed for private circulation, copies can be obtained from the well-known firm of John Bellows, Gloucester. The volume contains 298 pages. On p. 81, Sir James is described by one of his friends as "a transcendental Quaker with a tendency to Popery." He shared with Friends an intense horror of war, and was active in opposition to slavery. C. E. Stephen, who is a Friend by conviction, not birthright, is the author of "Quaker Strongholds," a book which has had a wide circulation.

Albert J. Edmunds has followed his large work by a pamphlet, *Buddhist Texts Quoted as Scripture by the Gospel of John, a Discovery in the Lower Criticism*. (*John vii. 38 : xii. 34.*) (Author, 241, West Duval Street, Philadelphia, Pa., large 8vo, pp. 41.)

Charlotte Fell Smith's *James Parnell* (London: Headley, small 8vo, pp. 111) is a very readable little volume, the result of considerable original research. It was prepared for the commemoration at Colchester, on the 21st of Sixth Month last, of the 250th anniversary of the death of James Parnell (see "The Friend" (London),

1906, p. 445). I hope that in another edition several errors may be corrected, which have "escaped the presse," e.g., Fenny Drayton was the place of the memorable meeting between Fox and the priests,¹ and not Athersstone, and this latter town is in Warwickshire, not Leicestershire (p. 32); James Blackley is probably the Friend referred to on p. 40 (see *F.P.T.*, pp. 13-15); Kings Ripton (p. 88). The first general Affirmation Bill was not "fifty years after the first rise of Quakerism," but in 1869, (p. 92). J. J. Green informs me that the conversion of his ancestor, Samuel Cater, was previous to the disputation, which was at Littleport and not at Wickenbrook (pp. 44, 104). Parnell was nearly twenty when he died, and not "ætat 18," as stated on the title page. The illustrations add much to the value of the book, and the facsimile of the entry of James's birth in the East Retford parish register is very interesting.

The Hibbert Journal (London), for July, contains an article by Caroline E. Stephen, the substance of an address given to the Sunday Society, at Newnham College, Cambridge, on "Signs and Wonders in Divine Guidance," in which there is reference to "the accumulated experience of the Society of Friends with regard to personal intimations of divine 'requirements.'"

John William Graham contributes to the portion of the same *Journal* devoted to "Discussions" some paragraphs dealing with Father Butler's attack on Sabatier's "Religions of Authority," in which he (J.W.G.) refers to the Society of Friends. Among "Reviews" is a critical survey of A. J. Edmunds's "Buddhist and Christian Gospels." It is the first time that the principles of Friends have been advocated in this, which is now a theological review of first rank, although one or two previous articles written by Friends have appeared.

¹ At first sight it looks as though this dispute took place at Athersstone, but when the passage in *The Journal of George Fox* is read more carefully this does not appear so. The Editor of the Bi-centenary edition of *The Journal* (the late Daniel Pickard, of Leeds) has unfortunately put Athersstone in small capitals (i. 201), and I have fallen into the same error in my index to this edition. These disputes are referred to in Richard Farnsworth's *Spiritual Man*, where it is quite evident that both the earlier and later disputes took place at Drayton. The names of several of the priests are given in this tract. The *Short Journal* of George Fox confirms this.

A Retrospect of Colonial Times in Burlington County is the title of an address delivered before the Young Friends' Association at Moorestown, N.J., by Dr. A. M. Stackhouse, of which 150 copies have been printed. It deals in a familiar manner (possibly rather too familiar for print) with the early history of the district, and gives interesting glimpses of matters relating to the visits of itinerant Ministers, to education, intoxicants, etc. I heartily agree with the following sentences, relative to travelling Ministers :—

They had unusual opportunities to become acquainted with the people, as they met them at their meetings and their homes, and were entertained at their firesides with a homely hospitality that our social life knows nothing of. They might have told us so much we would now be glad to know.

A Quaker Lover, or Scenes from Quaker Life in Cumberland Sixty Years Ago is the latest work of fiction introducing Friends (London: Partridge, 8vo, pp. 318). The author, Joseph Adair, lives at Gill Foot, Egremont, in the county of which he writes. He was educated at Wigton School, but has never been in actual membership with Friends. As the sub-title indicates, the book deals with "the middle-ages of Quakerism" in a district somewhat out of the thoroughfares of life. The chief incident of the narrative is unconnected with Friends, but Friendly scenes abound; we are introduced with pleasure to events of Quarterly Meeting day; we listen to sermons by Ministers from far and near; we overhear discussions on answering the Queries, as to sports and other doubtful doings. Some of the remarks made strike one as too frivolous for Overseers and other well-concerned Friends to make, as, for instance, when engagements and marriages are the subject of conversation, and if the book could have included a typical Quaker wedding, instead of just stopping short of one, it would have increased its value. The reader will be glad that Richard Bowman was no Friend, but it is to be feared there are of his kind within the fold.

Books for review, and any information suitable for future articles, will be welcomed.

NORMAN PENNEY.