

Friends in Current Literature.

Memoirs of a Person of Quality, by "Ashton Hilliers" (London: Heinemann, 8vo, pp. 425) is a very interesting work of fiction by a well-known Friend. The Quaker characters, with which alone we have here to deal, are well drawn. The influence of Friend Penington on a fellow-passenger by coach (p. 30) is thus portrayed:—

Until now the varied shows of my journey had found me an amused and indulgent spectator . . . but this Quaker had left something of himself with me that I could not away with. I was uneasily conscious of the new malady of thought.

When the fortunes of the "person of quality" bring him to employment in the shop of a Methodist couple, we have some fine word pictures of the religious impressions made upon his mind, made to be sadly dissipated by the fall from grace of the mistress whose ministrations had made these impressions. This is in sharp contrast with the holy calm of the Quaker household subsequently entered. Compare this (p. 126):—

At family worship I had been prayed for until I sweated with anguish at the prospect of God's anger and the fiery doom of the lost. I beheld the mouth of the pit gaping for my poor helpless soul, and then, as my mistress pleaded as with a Presence in the room itself, I quivered and throbbed, and *almost* found salvation.

With this (pp. 169, 172):—

What a family life was here! such as I had never conceived of . . . How make you to understand the sense of love and of kindness, that pervaded all; the brooding Presence of the Holiest which rested upon that household, little spoken of, never forgotten, always felt? . . . Less than a dozen times during eight months of intimacy did I *see* my master kneel in prayer, but I was not misled by the absence of ritual, for the Presence silently invoked was with the household to aid and bless as effectively as if approached with clamour and emotion.

But are the following sentences statements of fact?:—

As is well known, my masters, as Quakers being bound in conscience to take no oath, were debarred from recovering a debt or defending an unjust claim at the King's Bench [p. 177].

These persons . . . are Quakers, whose religious convictions forbid them to take an oath, and whose testimony is therefore legally inadmissible [p. 323].

I hope that this book will lead the way to an improved presentation of Quakerism in fiction.

In the copy which the author has presented to D., he has corrected a few errors which have appeared in his book, some of which are as follows: p. 24, *College Street*; pp. 85, 156, *Gillygate* for *Skeldergate*; p. 162, *Peter gate* for "the street"; p. 167, *north-est* ward; p. 227, *sock*; p. 379, Robert Raikes, *merchant*.

A lecture delivered by Silvanus P. Thompson, D.Sc., F.R.S., at the meeting of the British Association at York last year, has been published under the title, *The Manufacture of Light* (London and New York: Macmillan, small 8vo, pp. 67).

William C. Braithwaite has published, through Headley Brothers, a little book of his poems, entitled, *Red Letter Days : A Verse Calendar*.

The Westonian (Pa.), for Second Month, 1907, contains an excellent "Short Account of Rebecca Jones," by Ruth E. Chambers, with reproduction of a shadow portrait of R. J., drawn by Sarah Hustler at Bradford in 1787. Some more of such articles, please!

"The Young Friends' Review" (London) has ceased to exist, and has been replaced by *Friends' Fellowship Papers*, the organ of the Friends' Christian Fellowship Union. The new review is to be published bi-monthly. M. Catharine Albright writes on "Comradeship," Rufus M. Jones on "The Divine Presence in Human Life," and Herbert G. Wood on "The Life of Jesus." One or two paragraphs under "By the Way" might have been omitted with advantage.

The following book has reached me: *The Baptism of the Holy Spirit for Salvation. A Treatment of the Doctrine of Baptisms from Greek Usage, History and Scripture*. By Cyrus W. Harvey (Author, Wichita, Kan. 8vo, pp. 262). It is dedicated to "those earnest souls in or out of church organisations whose inner experiences prompt them to an ever proceeding sense of the futility of all material ordinances and an ever increasing reverence for the Divine Immanence in man as the Saving Presence of the Living Christ."

The *Journal of the Presbyterian Historical Society* (Phila, Pa., 518 Witherspoon Building, 4to, pp. 48 and three illustrations), for June, 1906, vol. iii., no. 6, just to hand, contains, among other valuable matter, a paper by Dr. Sharpless on "The Political and Religious Conditions of the Province of Pennsylvania Two Hundred Years ago."

Albert J. Edmunds, of Philadelphia, sends me a copy of his *Fairmount Park and other Poems, with Historical Notes* (Author, 1300 Locust Street, Phila., 4to, pp. 52). The author dedicates his book to his mother, Rebecca Edmunds, now living at Kings Lynn, Norfolk.

For the amount of one shilling and sixpence only can now be purchased a *History of the Life of Thomas Ellwood*, with historical introduction, frequent notes, extracts from Joseph Wyeth's Supplement, biographical notices of persons mentioned, bibliography and index. This is made possible by the enterprise of Headley Brothers and their literary manager, Samuel Graveson, the editor of the present edition. The book is in handy small 8vo form, 372 pages, and is the third of the Chalfont Series, of which the first two issues were "The Journal of John Woolman" and "William Penn's Fruits of Solitude."

In accordance with the request of the late Mary Ricketts, formerly Mary Frank, some of her poems, written at various times, have been printed in a little volume, entitled, *Village Sketches from Life* (Headley, small 8vo, pp. 51). Several pieces are connected with the Sidcot district of Somersetshire; one is entitled, "Lines composed at Ackworth, 1858"; and there are poetical references to Arnee Frank (the author's father), William Tanner, and Richard Frank. Some of the pieces have already appeared in Mary Frank's little book, "Verses, Sacred and Descriptive," 1850.

Lotus Leaves is the title of a little collection of poems by J. Thomson Dunning, R.B.A., printed for private circulation only. The author is son of the late John Dunning, of Middlesbrough, Yorks.

Various accounts of the annual meetings of the Evangelical Free Churches, held in Leeds lately, have appeared. This year's president is our Friend, J. Rendel Harris, M.A., Litt. D.

The Studio, March 15th, has a fourteen-page description of the work of J. Walter West, R.W.S., with reproductions of his pictures. J. W. West is a member of a London Meeting and lives in north Middlesex.

Rickman John Godlee, surgeon in Ordinary to the King, a London Friend, has published an address delivered by him in Tenth Month last on *The Past, Present, and Future of the School for Advanced Medical Studies of University College, London* (London: Bale, Sons & Danielson, large 8vo, pp. 46). Among portraits which adorn this book is one of Lord Lister, the author's uncle.

The Olney Current, the organ of Friends' Boarding School, Barnesville, O., contains, in the last two issues, a good article by Watson W. Dewees, late of Westtown, on "The Origin of the Book of Discipline."

The fourth edition, revised, in one volume, of E. V. Lucas's *Life of Charles Lamb*, has appeared (London: Methuen, 8vo, pp. 757). In 1797, Charles Lloyd visited Lamb:—

Lloyd left behind him, as a souvenir, the Journal of John Woolman, the American Quaker, whose slender writings form a record of beautiful spiritual character and simple moral courage. The book seems to have had an immediate influence, for in the letter to Coleridge of February 13th, Lamb says: "Tell Lloyd I have had thoughts of turning Quaker, and have been reading or am rather just beginning to read, a most capital book, good thoughts in good language, William Penn's 'No Cross, no Crown;' I like it immensely. Unluckily I went to one of his meetings, tell him, in St. John Street [Peel Meeting] yesterday, and saw a man under all the agitations and workings of a fanatic, who believed himself under the influence of some 'inevitable presence.' This cured me of Quakerism; I love it in the books of Penn and Woolman, but I detest the vanity of a man thinking he speaks by the Spirit, when what he says an ordinary man might say without all that quaking and trembling." The incident recurs in the essay of "A Quaker's Meeting" After the defection of Lloyd, and the death of Hester Savory, Lamb seems to have been without Quaker acquaintances until the beginning of his friendship with Bernard Barton, in 1822 (pp. 113, 114).

Hester Savory was the daughter of Joseph Savory; she lived at one portion of her life at Pentonville in the same street as Lamb, with a brother and two sisters. She was born in 1777, married Charles Stoke Dudley in 1802, and died in 1803. The book contains a portrait of her "from the miniature in the possession of Mrs. Braithwaite, of Kendal."

The Westonian, for Third Month, has a view of Anthony Benezet's house on Chestnut Street, Phila., as its "art supplement." It is reproduced from a print belonging to George Vaux.

NORMAN PENNEY.