

Friends in Current Literature.

A warm welcome is extended to the Baptist Historical Society, founded last year; a copy of the first *Transactions* of this body, dated November, has been received. The President of the Society is George Pearce Gould, M.A., Principal of Regent's Park College, London, and the Secretary is W. T. Whitley, M.A., LL.D., F.R.Hist.S., 7, Wolseley Road, Preston, Lancs. The *Transactions* (London: Baptist Union, 4, Southampton Row, W.C. 2s.) are to appear three times in the year. The first issue contains a valuable article by the Editor, Dr. Whitley, on "Baptists and Bartholomew's Day," in which the names of Richard Claridge and Samuel Fisher occur—"Richard Claridge, M.A., who had been rector of Popleton, was baptised at Bromsgrove in 1691, and soon joined the Friends. . . . Samuel Fisher, M.A., laid down the vicarage of Lydd before 1649 to join the Baptist Church at Ashford." See "*F.P.T.*" An active correspondence has already opened between the Secretaries of the B.H.S. and the F.H.S.

Commander Charles N. Robinson gives an outline of the well-known story of Thomas Lurting in his *British Tar in Fact and Fiction* (London and New York: Harper, 9 by 6, pp. 520, 15s. net). At the close of his reference to Lurting, he says, "It is worth while to observe that Philemon Bacon, captain of the 'Bristol,' was killed in the Four Days' Battle in 1666."¹ A chapter of this volume is devoted to the "Fair Quaker of Deal," which opens with "There is a distinct quality about Charles Shadwell's comedy," which was first produced at Drury Lane in 1710. "Miss Santlow was the original Dorcas Zeal . . . 'the gentle softness of her voice, the composed innocence of her aspect, the modesty of her dress, and the reserved decency of her gesture, made her seem the fair Quaker she represented.'" On page 264, we read of the "Quaker Surgeon, who, while in principle averse to fighting, has always some good reason for engaging the enemy with the prospect of plunder, and without the responsibility." This doubtful character appears in "Captain Singleton," published in 1720, attributed to Daniel Defoe. There is not any reference in the book to Richard Sellar, 1665.

Penn and Religious Liberty, interpreted by Representatives of Sixteen Denominations, is the title of the volume containing the addresses given in Friends' Meeting House, Fifteenth and Race Streets, Philadelphia, in Founders Week, last Tenth Month.

¹ For information respecting Thomas Lurting, see also "Friends' Intelligencer," 1898, pp. 447, 463; "Friends' Quarterly Examiner," 1901, p. 170; Clement's "Settlers in New Jersey"; Myers's "Immigration of Irish Quakers"; Tangye's "Tales," fourth series; MSS. in D. A new edition of Lurting's life, placed in its historical setting, is needed.

Two articles recently contributed to periodical literature by Dr. Isaac Sharpless have been reprinted under the title *The Quaker Boy on the Farm and at School*, with fifteen illustrations by Jane Allen Boyer and Amy C. Sharpless (Philadelphia: The Biddle Press; and London: Headley, 9½ by 6½, pp. 38, \$1).

Amelia Mott Gummere's book, *Witchcraft and Quakerism* (Philadelphia: Biddle Press; and London: Headley, 7¾ by 5½, pp. 69, \$1), throws valuable light upon a little-trodden bypath of knowledge. Our author commences with the statement, "In many respects the Quakers stand out conspicuously free from some of the current phases of thought prevalent at the time of their rise. Among these may be mentioned the belief in witchcraft," but she adds (page 19), "George Fox was not entirely superior to the superstitions of his age."² Writing of the third decade of the eighteenth century, and in respect of Philadelphia Y.M., A. M. Gummere states (page 49): "It is not safe to assert that sorcery or witchcraft had come to an end, even among the Quakers, except officially, although the mild forms in which it still survived gave little cause for notice." The book contains a wealth of illustrative extracts from printed books and manuscript records. I am in hearty agreement with the words (page 32). "The prints that were published at this time [c. 1655], as well as the pamphlets, books and broadsides, form a necessary part of Quaker history, disagreeable and coarse, like the times, but none the less important and quite neglected." *Devonsdale* is, of course, a slip for *Doomsdale* (page 25). An index might have usefully occupied some of the four blank pages at the end of the book. The frontispiece is a reproduction of one of Robert Spence's etchings, "George Fox and the Witches."

In the Christmas number of *Milling* several pages are occupied with an illustrated account of a new flour mill recently erected at Luton, in Bedfordshire, for Brown Brothers, of that town. Until his recent retirement the head of the firm was William Henry Brown; now the partners are his sons, Wilfred Henry Brown and Percy William Brown; for about two-and-a-half centuries the business has been in the same family of Friends, and the present heads are well-concerned members of the Society.

The Treasury (London) for January contains an article on Friends, under the heading, "Byways in English Religion," by Arthur Reynolds. It is, on the whole, sympathetic. The writer visited Westminster Meeting House, "a bare hall, badly lighted from the roof, and depressing in its appearance," and thus sums up the meeting:—

"The long silences, broken only by prayers and addresses uttered in subdued tones and with remarkable deliberation, the atmosphere of tranquility, the evident devoutness of the people assembled, lifted this singular act of worship far above the commonplace, and everything that was said and done was in perfect good taste."

² His contact with witchcraft may be seen in his *Journal*, bi-cent. ed., i. 165, 166, 400; see also forthcoming Cambridge *Journal*.

In connection with the Angus Lectureship, J. Rendel Harris, M.A., D.Litt., gave seven lectures at Regent's Park College, London, during last year. These have now been published under the title *Side-Lights on New Testament Research* (London : Clarke, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 243, 6s.).

The first chapter of *Cornish Characters and Strange Events*, by S. Baring-Gould, M.A. (London and New York : John Lane, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 774), describes briefly the life of William Pengelly (1812-1894), but without any reference to his Quakerism.³ Another chapter deals with Sir William Lower, Knt. (c. 1600-1662), a relative of Thomas Lower, son-in-law of Margaret Fox. "The Lowers were a very ancient family in Cornwall, seated in S[aint] Winnow parish, and at Clifton, in Landulph."

E. Howard Brown, author of "Young People's History of the Friends' Church," has issued an illustrated pamphlet, *War against War* (New Sharon, Ia. : The Brown Press, 7 by 4 $\frac{3}{4}$, pp. 30).

A Revised Edition of the *Journal of Joseph Hoag* (1762-1846) has just been printed by William H. Pile's Sons, Philadelphia ; it can be obtained for 50 cents from Friends' Book Store, 304, Arch Street, Philadelphia.

In *The East Anglian Notes and Queries* for October last, there appeared an article headed "Theodore Eccleston of Crowfield Hall, Esq." In a subsequent issue, February, 1909, appeared a further article, headed "The Quaker Family of Eccleston," supplementary to and correcting the previous article. We gather from these two papers that Theodor Eccleston (1650-1726), the well-known London Friend, was the son of Richard and Priscilla Eccleston, Seekers who became Quakers. Richard Eccleston died in 1665, his widow married Thomas Hart, of Enfield, in 1671. Theodor Eccleston married Anne Selby in 1677. His son, John (born 1678) married into the Quaker family of Harwood, of London and Crowfield, co. Suffolk. John's only surviving son, Theodore, was born 1715. John Eccleston appears to have left Friends ; his son became connected with the Anglican Church, and was specially noted for his interest in bell-ringing. Theodore Eccleston the younger had one son, of the same name, who died in infancy. Thus came to an end the descendants in the male line of the valued Quaker Minister, Theodor Eccleston.

The *Official Report of the Seventeenth Universal Congress of Peace*, held last year in London, is now out (9 $\frac{1}{2}$ by 6 $\frac{1}{2}$, pp. 480, 5s.).

Fielden Thorp, of York, has recently published *A Brief Sketch of the History of the Early Friends* (York : Sessions, pp. 60, 6d. net, post free). The author states that his sketch is "based upon lessons given many years ago in the School at Bootham and on some lectures delivered somewhat later to members of York Meeting, recently abridged and revised." The pamphlet is written in a very readable style, and deals with the beginnings of Quakerism, from the "orthodox" point of view.

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³ William Pengelly did not come of Quaker stock, but joined Friends and, later, married, as his second wife, Lydia Spriggs, a Friend. See *Memoir*, 1897.