

Foreign Works on Quakerism.

In the last issue appeared a notice of a book on Friends in Dutch ; below are given reviews of books in German and French.

A valuable addition to the George Fox literature has appeared in *George Fox. Aufzeichnungen und Briefe des ersten Quäkers*. It consists of selections from the "Journal" translated into German by Fräulein Marg. Stähelin, of Basel, whose father is a distinguished writer on Church history, and the biographer of Zwingli. The introduction is by Professor Dr. Paul Wernle, of Basel, well known for his theological works. Professor Wernle, in an impartial analysis of the character of George Fox and of the influences that contributed to its formation, places him in his historical setting. Both the Professor and the translator are enthusiastic admirers of George Fox, and the former remarks that, in briefly explaining the place occupied by him and the Quakers in history, it becomes clear whether he has a message for the world to-day. The intention has been to reproduce all that is essentially characteristic of George Fox and the early Friends, and to retain in translation the simple unaffected style of the original. This intention has been admirably carried out in some 340 large 8vo. pages. The type is exceedingly clear, and the notes are concise and informing. There is a chronological table of events from 1642 to 1689. The work is published by Mohr of Tübingen, and bears date 1908. It may be obtained of Headley Brothers for 5s. net. An English translation of Professor Wernle's introduction has been prepared for the *Friends' Quarterly Examiner*.

ISAAC SHARP.

The world of letters is greatly indebted to Professor Gustave Lanson for the first scientific critical edition of Voltaire's *Lettres Philosophiques*, the first volume of which contains the four famous letters on the Quakers (Paris: Société des Textes Français Modernes, 7½ by 4¾, pp. 220, 5 francs). The text of the letters, which were printed by various publishers in London and Amsterdam from different manuscripts, presents many critical difficulties, which are dealt with in a masterly way by the Editor in his introduction and initial notes. At least until one of the MS. versions (several copies of which were sent by Voltaire to his friends before the work was printed) is discovered, Mr. Lanson's edition is likely to be regarded henceforth as the *textus receptus*.

Amongst the notes of special interest to the readers of THE JOURNAL may be cited a hitherto unpublished contemporary account, giving a picture of the new sect in 1659 (pp. 8-10).

"Their sermons," says this French critic, "are only a sort of jumble or tissue of passages of the Scripture, with but little judgment. . . . The most remarkable thing in their outward appearance, beyond their sad countenance, is that they often sigh and groan, whether from the feeling of their own weakness or from reflecting over the sins of other

men. . . The only person of quality who has appeared amongst them is the Earl of Pembroke,¹ and he has since withdrawn from them."

Voltaire's letters themselves are delightful examples of his wit, and of the rapier thrusts of his characteristic irony, and present a not unkindly picture of the old Hampstead Quaker, Andrew Pitt, who serves as a foil to expose the unreal conventional religion of the day. With not a few of the standpoints of the Quaker Voltaire was in agreement, but he did not understand mysticism, while the externals of Puritanism only seemed to him absurd and barbaric.

He evidently skimmed through, at least with some amusement, and not without admiration, the life of William Penn, and he recounts various anecdotes also of Fox, several of which are typical stories which on analysis prove to be conflation from various sources in Sewel and Croese. Voltaire quotes with admiration the close of Barclay's dedicatory letter to Charles II., but he probably would not be interested in the theological argument of the "Apology." It was the practical statesmanship and tolerant spirit of Penn which above all appealed to him. His concluding observations are full of significance:—"I cannot divine what will be the lot of the Quaker religion in America, but I see that it is dying day by day in London [1728-9]. In every country the dominant religion, when it does not persecute, in the long run swallows up the rest. The Quakers cannot be members of Parliament or hold any office, because it would be necessary to take the oath, and they will not swear. They needs must gain their living by trade; their children, made rich by the industry of their parents, wish to play, to enjoy honours, buttons, and ruffles, they are ashamed of being called Quakers, and turn Protestants to be in the fashion." One wonders how the keen-eyed philosopher would have viewed the Quakers of to-day.

T. EDMUND HARVEY.

The Pedigree Register (227, Strand, W.C.) for March contains, as its first article, a paper by the President of the Friends' Historical Society on "Genealogical Reminiscences and Anomalies," in which occur the names of many Quaker families.

The first volume of *Publications of the Pennsylvania History Club* (Philadelphia, 1300, Locust Street, 9¼ by 6¼, pp. 58), is dated February. The principal portion of the book is occupied by a valuable "List of Members with their Historical Bibliographies, a Contribution to Pennsylvania Historical Bibliography." The Club had its inception early in 1905 (see *THE JOURNAL*, ii. 124). Albert Cook Myers, Moylan, Pa., is Secretary and Treasurer.

¹ This statement conveys an erroneous impression. The Earl of Pembroke is referred to in a letter from Burrough to Howgill, dated London, 24 vii., 1658, and quoted in Barclay's *Letters*, "The Earl of Pembroke has been with us; there is a principle of God stirring in Him;" but the writer adds, "This night at Woodcocks at the meeting was the Earl of Newport—he is truly loving to us." Lord Newport is also mentioned in George Fox's *Journal*.