

Friends in Current Literature.

The Biddle Press, of Philadelphia, and Headley Brothers, of London, have published a very attractive book, *Old Meeting Houses*, with verses by J. Russell Hayes and others and over fifty illustrations of Quaker buildings on both sides of the Atlantic. The frontispiece represents Preston Patrick, Westmorland, and there are, *inter alia*, views of Meeting Houses in Philadelphia, Gwynedd, Pa., Piles Grove, N.J., Maple Grove, Ind., Hopewell, Va., Sandy Spring, Md., and Grange, Ireland.

A Library Catalogue *de luxe* has been received from Luton, Bedfordshire. It contains a list of the books at the Friends' Meeting House in that town, arranged under ten section headings. The writer of the Introduction thus refers to the ancient volumes of Friends' literature:—

“ONLY by reading these old authors can their merits be rightly appreciated. Sober in outward appearance, the ancient volumes belie a surprising degree of vivacity in their method of recording events. ‘Gleams like the flashing of a shield’ will reward us as we turn over their pages and begin to understand what was passing in the writers' minds. Books like these are at once ancient and modern, for they have a life within them which defies oblivion, a spiritual message good for all time and all people.”

The “Yorkshire 1905 Committee” have recently published *Poems for the Inner Life*, by John Greenleaf Whittier, with Introductory Note by Rufus M. Jones. (Ernest E. Taylor, Bannisdale, Malton, Yorks, 6 by 4, pp. 54. one penny each, or 7s. 6d. per hundred.) This selection of about three dozen of Whittier's poems has been “limited designedly to those pieces which are pre-eminently calculated to nourish the ‘inner life’ of the Seeker after Truth.” This cheap and attractive selection is sure to have a very large circulation.

A pamphlet by Oscar Roberts, entitled, *Missions : Some Reasons and Requirements for them*, has reached me. Copies may be obtained from the Author, Westfield, Ind., at 4 cents per copy.

A Year of Awakening is the title of the Report for 1908 of the Friends' Foreign Mission Association of London Y.M. (15, Devonshire Street, Bishopsgate, London, E.C.) There is nothing of the dryness often associated with reports, in this publication; the main portion of 128 pages is full of illustrations, and accounts of work in India, Madagascar, Syria, China, and Ceylon, as also the home-news, are attractively given; those who are interested in money matters will find material for study in the financial section of the Report, which runs to 64 pages. The frontispiece is a portrait of Henry Hipsley (1810-1889) whose visit to India with Russell Jeffrey and William Brewin led a large number of Friends to take an interest in that land.

An article entitled *Notes on the History of the Society of Friends in Lothersdale* has been running through recent numbers of the local Parish Magazine, written in a very sympathetic manner by the Rev. C. A. Dutton,

M.A., Rector of Lothersdale, Yorks. The Rector, in a private letter, expresses regret that Friends' work in his parish no longer exists, and adds, "Though they have passed away who wrought the good work in the past in trials and sufferings of which we know nothing in these days, their memory is still fragrant and their work abides in the high moral tone for which our parish is distinguished." Here is a different spirit from that shown by the Vicar of the neighbouring Carleton a century ago, who caused Friends to suffer long imprisonment in York Castle for non-payment of tithes.

In *Literary By-Paths in Old England*, by Henry C. Shelley (London: Grant Richards, 9 by 6, pp. 400, 10s. 6d. net; printed at Cambridge, Mass.), a chapter is devoted to William Penn. Writing of Penn's first marriage, the author says, "Perhaps it spoils something of the romance that Penn took a second wife, even though it is always affirmed that Guli ever remained his favourite spouse. . . . This second wife has left little impress in the life of her husband." Probably the writer was not aware of the loving service rendered by Hannah Penn to her husband through many years, and especially during his last illness. See *Penns and Peningtons*.

Among cases of "Healing by Saintly Persons," Percy Dearmer, M.A., in his *Body and Soul: An Enquiry into the Effects of Religion upon Health*, etc. (London: Pitman, 7½ by 5, pp. 405, 6s. net), includes three events in the life of George Fox, those occurring at Twy Cross, Arnside, and Worminghurst.¹ Of these he remarks: "As in the case of other leaders of great spiritual movements, so do we find works of healing in the founder of the Quakers. Here, again, we have a man of immense spiritual intensity moved to use his powers for the healing of the sick. The incidents are told in Fox's own simple language. They are not very remarkable; but it must be remembered that Fox's religious views did not lead him in this direction, while at the same time he was not surrounded by that atmosphere of expectant faith which would naturally exist among those who sought the blessing of a saint in Catholic circles."

Two articles on "Quakers in Wales" have appeared in the *South Wales Daily News* (Cardiff), May 15th and 22nd. They are illustrated by portraits of F. William Gibbins, of Neath, High Sheriff of Glamorganshire and late Clerk of South Division of Wales M.M., and of Dr. Rufus M. Jones, of Haverford, U.S.A.; there are also views of the ancient Meeting House at The Pant and the modern one at Cardiff.

New York Monthly Meeting (Fifteenth Street and Rutherford Place) has issued a *Year Book* for 1909, which forms a useful compendium of information respecting the work of various committees, with some historical notes (J. Barnard Walton, 221, East Fifteenth Street, New York, N.Y.). On page 67, there is a notice of the Joint Committee on Records, of which John Cox, Jun., 156, Fifth Avenue, New York, is Chairman.

¹ *Journal of George Fox*, i., 49, 158, 159, ii., 377, 378. For other similar cases, see i. 45, 46, 133, 252, 258; ii., 176, 184, 192, 233.

“ The records, documents, and papers belonging or relating to the Meetings and allied organisations of the two New York Yearly Meetings were brought together in 1904 and placed in the care of this Joint Committee at the Fifteenth Street Meeting House. About a thousand volumes are already collected. Many lost volumes and papers have been found and restored. . . . The first volume of New York Monthly Meeting Minutes was discovered in 1868 in an old garret at Flushing, much injured by the neglect of a century and a half.”

The booklet written by James Holden, late locomotive superintendent of the Great Eastern Railway Company, *Has Prayer a Scientific Basis?* (London: Friends' Tract Association, 15, Devonshire Street, E.C.), has been translated into French (*La Prière a-t-elle une base scientifique?*) and into German (*Kann das Gebet wissenschaftlich erklärt werden?*).

In *The Pedigree Register* (London: 227, Strand, W.C.), June, Joseph J. Green continues his article, “Genealogical Reminiscences and Anomalies,” and brings out some remarkable facts in connection with the ancestry of well-known Friends' families.

“ It would almost seem as if the first really effective motor-car, in the style we know that form of conveyance to-day, was made by Sir Richard Tangye (then Mr. Tangye) in Birmingham. The weight was small, only 27 cwt., and the carriage could travel twenty miles an hour, carrying ten people. Its machinery was extremely simple, and this carriage was undoubtedly capable of going hundreds of miles without difficulty, thus proving itself the first really true motor-car of use for roads.” See “Early Forms of Some Great Inventions,” in *Windsor Magazine*, for April.

Canon Vaughan, M.A., of Droxford Rectory, Hants, discourses pleasantly on “Early Quaker Burial Grounds” in *The Churchman*, for April (London: Elliot Stock). He refers to graveyards at Chapel Hill, Rossendale, Lancs., 1663; Leiston, Suffolk, 1670; several in Wales; Milford Junction, Yorks.; Gateshead and other places in the county of Durham; and, in particular, the Swanmore Burial Ground, “lately rescued from secular uses, and now taken over by the Society of Friends.”

See THE JOURNAL, v. 162; the pages of “Quakeriana” contain much information on this subject.

In the *Proceedings of the Delaware Valley Ornithological Club*, no. xii., 1908, appears an article by Samuel N. Rhoads, the well-known Quaker bookseller and ornithologist, of Philadelphia, on George Ord (1781-1866), friend of Wilson, the ornithologist, and author of a *Life of Wilson*, himself a scientist of no mean worth.

Anna L. Littleboy has written, at the request of the Committee in charge of Friends' Reference Library, Devonshire House, a useful little *History of Jordans*, the famous Buckinghamshire Meeting House and Burial Ground associated with the name of William Penn and other worthies of the olden time. The book consists of twenty-four pages of type, seven illustrations, and a very clear road-map of the district.

Headley Brothers are the publishers, and the price is sixpence net. Copies can also be obtained from Friends' Book and Tract Committee, 144, East Twentieth Street, New York, N.Y.

In their new "Religion of Life Series" of little volumes, Headley Brothers have just published *Little Book of Selections from the Children of the Light*, being extracts gathered by Rufus M. Jones, M.A., D.Litt., from the writings of twenty-five early Friends, including George Keith, Margaret Fell, Stephen Crisp, George Bishop, and Christopher Holder, (6¾ by 4¼, 1s. 6d. net).

Another volume of the same Series is *Selections from the Works of Isaac Pennington*, by Henry Bryan Binns, with Introduction and Chronological Notes. Ten of Pennington's essays have contributed to form the *Selections* (6¾ by 4¼, 1s. 6d. net). The compiler states, "Pennington's works are diffuse, and, on the whole, unreadable. But strewn here and there across his pages are some of the rarest and most fragrant flowers of the Spirit."

At Devonshire House, on the 18th of Fifth Month last, to an audience of over one thousand Friends and Friendly people, William Charles Braithwaite, B.A., LL.B., delivered the second Swarthmore Lecture, entitled *Spiritual Guidance in the Experience of the Society of Friends*. This lecture, with additional portions not read, has been published by Headley Brothers in an octavo volume of 112 pages, at 1s. net. The author's aim is thus indicated:—

"I propose in the first place to refer briefly to the development of the Catholic idea of the Church—outward, visible, universal—and to the change effected by the Reformation in removing the seat of religious authority from without to within, from the Church to the Christian consciousness. The systematising of Protestantism has then to be alluded to, by way of preface to the vital experience which led Fox and the Friends to emphasise the authority of the Light Within. My chief aim is to examine the strength and weakness of this position as shown in the early history of Friends, and to trace the hardening processes by which spiritual guidance became confined even in a Church which based itself upon this guidance. Certain lessons of importance, not only to the Society of Friends but to the Church at large, result from the experience of the past, and I have accordingly ventured a re-statement of the question of spiritual guidance in the light of this experience and from the intellectual standpoint of the present day."

The object of the treatise has been admirably carried out, and the constant reference to original sources of history makes the results specially valuable.

The *Times* of June 12th has the following:—

"When a bear catches a cow he kills her in the following manner: he bites a hole into the hide and blows with all his power into it till the animal swells excessively and dies." . . . We have this information on the high authority of a naturalist who was also a Quaker.

Who was this Quaker naturalist? I do not find any such reference in the works of James Backhouse.

S. Halliday, of Rathmines, Dublin, calls attention to a curious anachronism in *Chambers's Journal* for June, where the Pilgrim Fathers,

who sailed in the "Welcome" in 1620, are described as "heart-stout disciples of William Penn," which could hardly be, seeing Penn was not born till 1644!

A copy is to hand of the monumental work of Marion Dexter Learned, Ph.D., L.H.D., *The Life of Francis Daniel Pastorius* (Phila.: William J. Campbell, 10 by 7, pp. x. + 324). Dr. Learned must have exhausted all sources of information in the preparation of his work. The amount of information gathered between the covers of this volume is wonderful. There are ninety photographic reproductions.

London.

NORMAN PENNEY.

Studies in Mystical Religion, by Rufus M. Jones, M.A., D.Litt. (London and New York: Macmillan, pp. 518, 12s. net).

A peculiar interest attaches to the first-fruits of the scheme mapped out by the late John Wilhelm Rowntree years ago, "of writing the history of Quakerism, treating it as an experiment in spiritual religion." The method "of finding a direct way to God" was no new discovery of the early Friends. In the volume under notice, Dr. Jones traces the recurrence of that first-hand experience of God which has been reached by seekers in successive ages. In his researches he appears to have tapped every available source and used his materials in no spirit of sectarian bias, but with judicial discrimination.

From the "golden age, when the Divine and human were completely united in our life," to the middle of the seventeenth century, he introduces us to all the great spiritual movements that have aimed at a return to apostolic Christianity. The early Church lost spirituality as the importance of the sacraments and the authority of the priesthood grew with the establishment of an ecclesiastical system.

Against materialism on the one hand and usurpation of Divine authority on the other, the mystics of each succeeding age revolted, sometimes loyally retaining their connection with the Church, at others openly breaking away from it.

In contending with the Puritan spirit of the Waldenses in the twelfth century, the Church, says Dr. Jones, began a battle against heresy which has not ended yet. The points of the disputation of Narbonne show how far the followers of Peter Waldo departed from ecclesiastical law and custom, even allowing women to preach. They were followed by the gentler revolution of the Spiritual Franciscans reflecting, at their best, the spirit of their Founder.

The Brotherhood groups, the Friends of God, the Brethren of the Common Life, Anabaptists, Family of Love, and Seekers are in turn skilfully portrayed. The analysis of the extravagances and fanaticism of the Ranters is clear and searching.

The history of individual mystics is not lost in the survey of the movement they represented, but it is needless here to give a mere enumeration of names. The book concludes with a chapter on the individual mystics of the English Commonwealth period.

London.

ISAAC SHARP.

The Maulsby Genealogy, by Ella K. Barnard, Baltimore, Md. (9 $\frac{3}{4}$ by 6 $\frac{3}{4}$, pp. 338).

Among many points of value and interest this work contains more notes than have elsewhere appeared of early Friends in their first active centre, East Derbyshire and the adjoining district of Notts.

To trace the Maulsby or Maltby family back to pre-Norman times in this country has doubtless been a congenial task to an American, and the result must be very satisfactory to the numerous American descendants, many of whom are Friends, though few such, I fear, remain in this country. The name is still common in Derbyshire and Notts. among those not Friends, and doubtless includes some County families.

Those acquainted with early Derbyshire Friends have mostly associated the Maltby family with Eastwood in the Breach or White Lee Monthly Meeting of the old Derbyshire Q.M., though Eastwood is in Notts., but only just over the border, about two miles east of Heanor. It appears, however, that the first Friends Maltby lived on the other side of Notts., near Newark, at Orston, where still are farmers and maltsters of that name.

Wm. Maltby, son of Wm. Maulsby, or Maultby, of Orston, settled at Eastwood on his marriage with Mary Rodes of Ripley, near Heanor, in 1689. They emigrated to America in 1698-9. About 250 pp. are devoted to this family and their descendants.

Nearly 50 pp. more are occupied with the account of the Derbyshire Rodes family, of which there were two branches. Of that at Ripley we first hear in 1670, when John Roads was fined £20 10s. in connection with attendance at a meeting for worship. The first mention of the Barborough Hall family is in 1688, when Lady Rhodes (*Besse*) or Rodes (original *Derbyshire Book of Friends' Sufferings*) had goods seized for tithes to the value of £27 15s. Her son, Sir John Rodes, or Rodes, came of age in 1691, and remained a faithful testimony bearer in this and other respects till his death in 1743.

Several allusions are made to other Derbyshire Friends: Luke Hank, ancestor of Abraham Lincoln, John Blunston, Speaker of the Provincial Assembly of Pennsylvania, Joshua Fearn, "Clerk of Court and Sheriff," John Bartram, of Ashbourne, great-grandfather of the American horticulturist, the Cartledges, of some note in America, and others.

This scanty notice does not attempt to do more than point out the connection of this book with Derbyshire Friends.

Fritchley, near Derby.

EDWARD WATKINS.

Mountain Pathways. A Study in the Ethics of the Sermon on the Mount, Together with a Revised Translation and Critical Notes, by Hector Waylen (London: Sherratt & Hughes, 9 by 5 $\frac{3}{4}$, pp. 95). The author writes me from Atlantic City, N.J., "The book contains much which should be interesting to Friends, and takes up several questions which peculiarly concern their especial propaganda." A perusal of this book will prove this statement clear, especially the sections on "The Nature of an Oath," and "Christian Non-resistance."