

Friends in Current Literature.

Francis A. Knight, of Sidcot, has written *Somerset and Devon* in the "Cambridge County Geographies" (Cambridge: University Press, 7½ by 5, pp. 192, with maps, diagrams, and illustrations).

As a souvenir of the one hundredth anniversary of "The British and Foreign Bible Society of Newcastle-upon-Tyne and its Vicinity," the Hon. Secretary of the Society, Thomas Pumphrey, has compiled, from various historical sources, a pamphlet entitled *The Diffusion of Christianity in Northumbria, with Special Reference to the Dissemination of the Holy Scriptures in the Language of the People*. This attractive sketch of scenes and incidents of Bible work, covering many years, is fully illustrated with views of buildings and of persons associated with the transmission of the Bible through the Christian centuries—Iona, Lindisfarne, Melrose, Whitby, Jarrow—Luther, Calvin, Tyndale; and there are also maps and charts, and numerous quotations from ancient and modern writers.

The Woodnutt Visitor has made its first appearance. It emanates from Chicago, Ill. (1015 East Fifty-fourth Street), and is issued in the interest of Central Meeting of Friends, Room 603, Athenæum Building, 18-26 Van Buren Street, in that City. It takes its name from a member, Thomas W. Woodnutt, recently deceased. Its four large octavo pages tell us of Sunday School and other work, and record just such information as will interest the membership of the Meeting and others beyond it. There is a page of extract from C. E. Stephen's *Quaker Strongholds*, and several references to the *Friends' Intelligencer*. We quote the following:—

"Chicago has been burdened for some time with a yellow poster advertising 'Old Quaker Whiskey.' The manufacturers claim that this whiskey 'is as honest as its name.' . . . No more inappropriate name could have been chosen."

The John C. Winston Company has recently brought out *Trans-continental Sketches*, by Eliza B. Chase, Author of "Over the Border," "In Quest of the Quaint," etc., illustrated from pencil and water-colour drawings by the Author. This very attractive volume of some 350 pages is composed of "Legends Lyrics and Romances Gleaned on Vacation Tours in North-Eastern and Middle Canada and the Pacific States." The author is daughter of the late Pliny Earle Chase (1820-1886), who was for many years a member of the Faculty of Haverford College, and "was more or less familiar with one hundred and twenty-three languages and dialects, claiming thorough acquaintance with thirty of them" ("History of Haverford College," where see portrait).

The Life of William Thomson, Baron Kelvin of Largs (1824-1907), prepared by Silvanus P. Thompson, F.R.S., has recently appeared (London: Macmillan, 2 vols., 9 by 6, pp. xx. + 1297). A review of these volumes appeared in "The Friend" (Lond.), 11th March, 1910, from the pen of James Edmund Clark, B.Sc., F.R.Met.S.

In the *History of Mediæval Civilisation and of Modern to the End of the Seventeenth Century*, by Charles Seignobos, Doctor of Letters of

the University of Paris (London : Unwin, 8½ by 5½, pp. 437, 5s. net), we read (following upon a paragraph respecting the Independents) page 299 :

“ The Quakers will not even have pastors. . . Each one is for himself his own pastor ; for each member can be enlightened and sanctified directly for the spirit of God. . . Sometimes the person inspired falls into ecstasy or is even attacked by convulsions. . . The Quakers take literally all the words which they find in the Scriptures. . . The Quakers condemn the philosophers and scorn reason. . . ”

Then follows a paragraph on the Pietists, with whom Friends are compared.¹

This is a curious mixture of ancient and modern Quakerism, and it is not surprising that among the “ References for Supplementary Reading,” given in an Appendix, there is no mention of literature relating to Friends ; but when, to the first sentence, given above, the Editor (presumably an English man of letters) adds the footnote, “ The Hicksite Quakers have pastors,” we may well cry, “ Hands off.”

The Friends’ First-day School Association, 15, Devonshire Street, London, E.C., has issued, through Headley Brothers, a pamphlet by Florence B. Reynolds, of the West Hill Training Institute for Sunday School Workers, Birmingham, on *The Equipment of Teachers in Children’s Sunday Schools* (post free 2½d.)

The first number of *The Avenue*, the magazine of Saffron Walden School, is to hand. It is the successor of *The Waldonian*, but is produced as a magazine of 32 octavo pages, with several illustrations. It is to be published three times a year, March, July and December, 1s. 9d. per annum, post free, and to be obtained from C. Brightwen Rowntree, B.A., Friends’ School, Saffron Walden, Essex.

The Journal of John Woolman is now done in “ Everyman’s Library ” (London : Dent ; New York : Dutton), with an Introduction by Vida D. Scudder.

The life-story of Elizabeth Fry is worth telling again and again, especially if told after the manner of Georgina King Lewis, in her latest book, entitled simply *Elizabeth Fry* (London : Headley, 9 by 6, pp. 176, 3s. 6d. net, popular edition, 1s. 6d. net). As the story proceeds, the reader must be afresh and more deeply impressed by the remarkable manner in which this noble woman won her way among princes and prisoners and achieved success in so many of her undertakings. The following striking anecdote is given on page 127 :—

“ In 1842, the King of Prussia came to England to be sponsor to the infant Prince of Wales. Mrs. Fry, who had been much impressed with the kindness shown her when in Prussia, was by his desire invited to meet him at the Mansion House on Sunday morning after he had attended the service at St. Paul’s. ‘ The luncheon was a cold one. Mrs. Fry sat by the King,

¹ John E. Southall, when sending me a notice of the above work, writes, “ Pietism so called has a distinct influence to-day, and that influence may be seen, as years go on, to be far more owing to the work and testimony of early Friends, and to the almost forgotten literature they disseminated in Germany, than is generally acknowledged.”

the Lord Mayor being on the other side of him. Mrs. Fry leant back, and said to the Lord Mayor, "We must have no toasts to-day." "Oh, Ma'am," said the Lord Mayor, "we must have one to the Queen and one to the King." "No; remember it is the First-day; we must not have any to-day," said Mrs. Fry. The King overheard, and said, "Yes, Mrs. Fry, you are quite right, we must have no toasts to-day." "Then wilt thou strengthen the Lord Mayor's hands?" said Mrs. Fry to the King. "No, ma'am, his hands do not need strengthening; a word from you is quite enough." And the King told Mrs. Fry she was the best friend he had in the world, and that he should not think of leaving England till he had paid her a visit at her own house.' "

The first article in *The Quiver* for April is entitled "A Quaker Baron and his Bibles," illustrated by a portrait of Lord Peckover of Wisbech, views of his residence, Bank House, Wisbech, and illustrations of some of his literary treasures.

Quaker Biographies, vol. iii. (Phila: 304 Arch Street, 8 by 5½, pp. 224, 75 cents). Here may be read pleasantly written and admirably illustrated accounts of John Woolman (1720-1772), Thomas Chalkley (1675-1741), Thomas Story (1666²-1742), Mary Pryor (1737-1815); Anthony Benezet (1713-1784); *Indian Embassages, a Study in Fairness*, a very useful *résumé* of intercourse between the Indians and Friends, (in which "there is a picturesqueness which is furnished by almost no other element in our civilisation,") especially in connection with William Savery (1750-1840) and Thomas Wistar (1798-1876), the latter described as "the man with a tear in his eye"; Samuel Emlen (1730-1799), "the Seer of his day"; *Exiles of Virginia, an Incident of the Revolution*; Arthur Howell (1748-1816), another Seer; and John Churchman (1705-1775).

There is a slip on page 67: Story's "landlord," Joseph Green, lived in Spitalfields, London, and not in Cumberland. A desk once belonging to Thomas Story, and later in the possession of several generations of the Green family, is now at Devonshire House, London.

Alex. R. Macewen, D.D., professor of Church History in New College, Edinburgh, has recently written a book on *Antoinette Bourignon, Quietist* (London: Hodder, 8 by 5¾, pp. 219, 3s. 6d. net). The contact of Bourignonism with Quakerism is referred to in several places, and also the literature which arose therefrom. Some Friends, curiously described by the author as "English refugees in Amsterdam," "imagined that they could not but find helpfulness and fellowship in one who disparaged church ordinances and obligations, and who was guided solely by an inward light. But she

² Is this date correct? T. Story died on the 21st of Fourth Month (June), 1742, and according to the London "Daily Advertiser" of the 28th, he was "aged about eighty," which would place his birth in or about the year 1662. His parents appear to have been married in January, 1658, and to have had children in the following order:—George, Christopher, Thomas and Anne (see M. I. in Arthuret church, Cumb.), but the dates of their births do not appear. The quotation from the "Daily Advertiser" is to be found in "The Irish Friend," l. 112, but there the date of the paper is incorrectly given. I have had the issue examined in the British Museum, it is dated "Monday, 28th June, 1742."

met their advances with contempt. . . . The pungency and piquancy of her criticism stung them, not only in Holland but in England, and an Englishman, Benjamin Furly, appeared in Amsterdam, commissioned to refute her charges. To her intense annoyance she herself was charged with being a Quaker, and she prepared a lengthy 'Warning against the Quakers,' one of the ablest and least extravagant of her writings" (page 78). Benjamin Furly wrote "Anthoniette Bourignon ontdeckt," 1671. We are told (page 145) that "at Schleswig her company was increased by the arrival of some twenty recruits, chiefly Quakers, Jansenists and Mennonites," but that they proved intractable and unsatisfactory. Some of "A.B.'s" works are in D.

A Historical Sketch of Dr. John Rutter (1762-1838), by Thomas H. Bickerton, president of the Liverpool Medical Association, is a good example of that which may result from patient and well-directed research. A painting in the possession of the Medical Institution was known to represent a certain John Rutter, "President of the Institution," but none seemed to know aught about the said President. Mr. Bickerton set to work, and by degrees he collected a considerable amount of information. Help was readily forthcoming as soon as it was known that Dr. Rutter was a member of the Society of Friends, "a body in which method is an integral part of religion," and the family of Rutter was soon traced back to 1661. The information thus diligently collected was embodied in a presidential address delivered 7th October, 1909. Dr. Rutter's life-history takes us to Liverpool, Edinburgh, London, and Liverpool again. His various benefactions are detailed by his biographer, who also introduces the reader to various members of the Quaker families of Brownsword, Wilkinson, Rathbone, Chorley, etc. There are two portraits of Rutter and other illustrations.

A year book, prepared by London Y.M. Home Mission and Extension Committee in 1908, has recently been revised and reissued by authority of the Meeting for Sufferings, as *The Friends' Year Book for 1910* (London: Headley, 6½ by 4¼, pp. 136, 1s. net). This little book contains much information concerning the work of members of London and Dublin Y.M.'s in the domains of education, extension, home and foreign missions, trust property etc., and should be at hand for consultation by all Friends interested in the work of the Society and by others who desire information respecting the various activities of the Society and its members.

In a *History of Over Wyresdale: Its Church, Schools and Charities* by (Rev.) D. Schofield, Vicar (Lancaster: "Guardian" Office), there are several references to Friends, and to the families of Cragg, Kelsall and Pye in particular (pages 103-110).

A new edition, revised and enlarged, is to hand of "Bible Notes," vols. iii. and iv., by Edward Grubb, M.A. It is entitled *Notes on the Life and Teaching of Jesus* (London: Clarke; and Headley, 7½ by 5, pp. 184, 1s. 6d. net).

The Woodbrooke Extension Committee has published through Headley Brothers in one volume (7½ by 5, pp. 165, 1s. 6d. and 1s. net),

84 FRIENDS IN CURRENT LITERATURE.

a series of papers, *Preparation for Service*, previously issued separately. This series includes the very practical paper by Edward Grubb on "The Delivery of the Message."

Charles H. Kelly (twice President of the Wesleyan Methodist Conference) tells us in his book, *Memories* (London: Culley, 7¾ by 5½, pp. 368, 5s. net), "My mother was Sarah Lowe. She died on September 24th, 1900, in her ninety-second year. She often spoke of her grandmother as having, in later life, become a Quakeress. She seems to have been a stately dame" (page 11). In the chapter, "School-days" (pages 29-35), Mr. Kelly graphically describes his life at Charles Cumber's school in Manchester, "connected with the Society of Friends."

"Mr. Cumber [-1853] was a thorough Quaker. He was a Channel Islander, sprightly, scrupulously neat, and an advanced educationalist. . . . He was great in physical science, and taught a good deal by illustration. He was a bachelor, and lodged in Dickinson Street."

The history of Friends' Mexican Mission is on record in a recent book, *Samuel A. Purdie: his Life and Letters; his Work as a Missionary and Spanish Writer and Publisher in Mexico and Central America*, by James Purdie Knowles, with Introduction by Allen Jay (Plainfield, Ind.: Publ. Asso. of Friends, 9 by 6, pp. 251, \$1). Samuel Purdie was born at Norwich, England, in 1804, and received his education in a school taught by Priscilla Gurney. The family emigrated to America in 1827. He became a school teacher in North Carolina and elsewhere, and then missionary in Mexico. He died in Salvador in 1897.

Quaker journals to the number of nearly twenty have been brought under review in the preparation of Anna Robeson Burr's *Autobiography: a Critical and Comparative Study* (Boston and New York: Houghton Mifflin Company, 8¼ by 5½, pp. 451, \$2). Of Friends' autobiographical literature, the author writes:—

"No other religious movement has left so large a mass of classified material. The autobiographical intention with the early Friends became a dogma, as it were, of their belief, and to leave behind a journal or an autobiography was almost a requirement of faith. The Quaker journals . . . are full of incident and adventure on land and sea, in the old world as in the new. At the same time, they show a common lack of imagination in dealing with their creed . . . they all employ the same style, the same terms of expression. . . . The stamp of George Fox is upon every [one], and we are led back to Fox's Journal as the earliest important self-study in English. . . ." (pages 235ff).

I am deep in the study of Amelia Mott Gummere's *The Quaker in the Forum* (Phila.: Winston Co., 8½ by 5½, pp. 327, \$1.50). Though introduced as a "little study," this work shows an immense amount of research in many by-paths of Friends' history, but I cannot at present give more than the main divisions of the book, which are—The Oath, A Wanton Gospeller, The Quaker Franchise, The Quaker Citizen and the Law, The Quaker in International Politics, The Quakers and Mirabeau, and Quaker Loyalty. There is a good Index.

Headley Brothers can supply the book at six shillings net.

NORMAN PENNEY.