

him know, that he must come forthwith to scourge them. He was sent for England, but got off by the Way, and came up a second Time to Constantinople; from whence he was more surely conveyed; and some, that knew John, told Sir Dudley North they had seen him on the Exchange, where he recognised the admirable Virtue of Turkish Drubbing.

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### *Friends in Current Literature.*

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Amos and Elizabeth S. Satterthwaite worked together for some time on a *Genealogy of the Satterthwaite Family*, descended from William Satterthwaite, who settled in Bucks County, Pa., in 1734, with some Account of his Ancestors in England, but before the fruitage of their labours became apparent in the publication of the volume, Amos Satterthwaite passed away. He died 23rd of Fifth Month, 1910—"a consistent and conscientious Friend in its every sense, the courage to live up to his convictions, willing to lend a helping hand whenever it was needed, doing kindly acts unostentatiously and leaving them to be found out by accident" (introductory note). This *Genealogy* records descendants to the seventh generation, and is illustrated by views of Hawkshead, Lancs., in the neighbourhood of the Satterthwaite home, and of the ancestral residence itself, also of Meeting Houses at Middletown, and the Falls, Pa., and some Satterthwaite residences. There are also portraits of the compilers of the book. Several of the name Satterthwaite (originally Setrthwaite—settlement in the clearing) joined Friends in the time of George Fox. The volume can still be obtained from Mary S. Taylor, Langhorne, Pa., for five dollars.

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A paper by E. Vipont Brown, M.D., of Manchester, entitled *The Medical Aspects of the Temperance Question*, has been recently published by the Manchester Primitive Methodist Temperance Council (27, Oscar Street, Moston, Manchester).

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Albert J. and Gulielma Crosfield, with the assistance of other Friends, have written a delightful biography of Dr. William Wilson (1857-1909), *A Man in Shining Armour: the Story of the Life of William Wilson, M.R.C.S., and L.R.C.P., Missionary in Madagascar, Secretary of the Friends' Foreign Mission Association* (London: Headley, 7½ by 5¼, pp. 278, illustrations, 3s. 6d. net).

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A second edition of *Jordans*, by Anna L. Littleboy, has recently appeared (London: Headley, pp. 26, seven illustrations and large map, 6d. net).

In *Modern Language Notes*, for May (Baltimore, Md., Johns Hopkins Press), there is a review by a Friend, T. Atkinson Jenkins, Ph.D., of the University of Chicago, of "La Mule sanz Frain," an Arthurian Romance by Paiens de Maisieres, edited by Raymond Thompson Hill, of Yale.

The latest addition to the series "Friends Ancient and Modern," of the London Friends' Tract Association, is *Richard Hubberthorne : Soldier and Preacher*, by Ernest E. Taylor, author of several books relating to Friends (London : Headley ; and New York : Friends' Book and Tract Committee, 6¾ by 5½, pp. 40, six illustrations, 1d. or 5 cents. This is a well-written sketch of the life of this early veteran (1628-1662). It shows us a man alive to the events occurring around him and full of a desire to shape them to the furtherance of noble ends. George Fox writes of him, "Dear Innocent Richard ! as Innocent a man as liveth on the Earth, who never turned his back, but Conquered through Truth, who for the Truth laid down his life."

Friends' School at Great Ayton, Yorkshire, has now its school Magazine—*The Beckside*. The first issue, Spring Term, 1911, runs to forty 8vo pages with four illustrations. The contents are varied and interesting. Price half-a-crown per annum, for the three issues.

It is decidedly interesting to learn how best to convert Quakers into Roman Catholics. Robert Hugh Benson, M.A., tells us, in his contribution to "The Westminster Library: A Series of Manuals for Catholic Priests and Students," entitled *Non-Catholic Denominations* (London, New York, etc. : Longmans, 7¾ by 5½, pp. 217, 3s. 6d. net) :—

"In a limited sense they are extraordinarily spiritual persons. First, then, in dealing with them, this fact must be remembered. It would be a grave mistake to class them generally and vaguely as having anything in common with noisy revivalists, or those semi-political, semi-social 'religious' bodies into which so many modern Nonconformist sects appear to be gradually changing. They are an extremely retiring race—though, strangely enough, some of their members are markedly prosperous in worldly affairs ; they have none of the vices of self-advertisement, they have practically no ambitions towards proselytism ; they approximate far more to the Contemplative than to the Active ideal. Neither have they produced any theologians or preachers of note (such, in fact, is not their ambition) : they rather resemble a quiet spiritual family desiring to serve God in peace after the manner of their fathers, unpretentiously and simply.

"It is difficult, beyond this, to suggest any particular line of argument to pursue with them ; and probably most good would be done, in the earlier stages, by sympathy, and by showing that the spiritual life is at least as much a product of Catholicism as of any system of mere 'introversion.' Any theological discussion, until it is grasped that the outer is an expression of the inner, and can be its help rather than its hindrance, would be certainly useless. The Quaker inquirer must first be made to see that since man consists of body and soul, the sacramental idea answers to his needs far more adequately than any purely interior scheme of devotion. It is this 'blind spot' in his spiritual outlook that is responsible for the defects of his system. . . .

“ Finally it should be remembered that the Quaker, when converted, usually makes a most admirable Catholic. [This is true of the Friend who passes over to any other religious communion.] He has learnt already certain elements of the science of prayer . . . His is a soul of great simplicity, purity and natural obedience ; and when his own well-trained character and his quiet self-control receive the grace of the Sacraments and the benefits of organized Catholic worship and discipline it is probable that he will progress rapidly and surely ” (pp. 177-179).

The writer evidently sees a disintegration of Quakerism—they “ number *at the present day* considerably less than twenty-thousand ” (p. 174) [the latest returns give 19,522 for London Y.M.], see his parentheses, “ or rather *was*, until quite recently ” (p. 175), “ as a matter of fact, in *recent years* ” (p. 176), “ tending to *disappear* ” (*ibid.*), “ their *original* ideal, at least ” (*ibid.*). The section relating to Friends is written in a very kindly spirit.

The writer is not, apparently, aware of the work of the Adult School Movement (see pp. 152-155).

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George Routledge & Co., of London, have published a valuable book on botany, *Alpine Plants of Europe, Together with Cultural Hints*, prepared by Harold Stuart Thompson, F.L.S., a Bootham Scholar, 1885-1887. (8½ by 5½, pp. 287, sixty-four coloured plates, 7s. 6d. net.)

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Isaac Mason, of Suining Sze, China, has sent, for preservation in D., a variety of Quaker pamphlets in Chinese, including “ Tentative Book of Doctrine, Practice and Discipline, used by the Sz Ch’wan Society of Friends ” ; “ War as it is ” ; “ The First Printed Minutes and Proceedings of Sz Ch’wan Yearly Meeting, 1910, ” printed from native cut wood blocks ; “ Agenda for the Yearly Meeting, 1911, ” and several translations of English pamphlets.

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From an American correspondent I have recently received a book, which, he states, has been prepared “ for Hicksite Friends and Unitarians ” — *A Life of Jesus for Boys and Girls*, by Marianna S. Rawson, of Brooklyn, N.Y., and one of the Managers of Swarthmore College, Pa. (Phila. : The Biddle Press, 8½ by 5½, pp. 115, \$1.00). The dedication is to the boys of the author’s Sunday morning class and to her husband. The author carefully avoids the name “ Christ, ” and writes of “ the noblest of heroes ” (p. 88), as “ Jesus, ” although, apparently, she cannot avoid the term “ Christian people ” (pp. 11, 89), “ ‘ The Lord’s Prayer, ’ ” (p. 43), and the titles to several illustrations contain the name “ Christ. ” This is the description of the storm on the Lake :—

“ Suddenly the disciples’ courage left them, and terror-stricken they called to Jesus to save them. Jesus sprang to his feet. . . . Jesus took in the situation at a glance. He was a man of action, and in this case he acted so quickly that in an incredibly short time the men found themselves in calm water and the danger past. It seems probable to us who look back over nearly 2,000 years to this incident on the Galilean lake, that Jesus grasped an oar, and, shouting to his companions to pull for their lives, filled them with fresh courage ; and together they quickly

pulled the boat into the calm water in the lee of the shore. It may have been, however, that the wind dropped as quickly as it had arisen, for that sometimes happens in these storms. At any rate safety was gained so speedily that the sailors thought Jesus had saved their lives by a miracle, and when they told the story afterwards they said he commanded the winds and the waves to be still and they obeyed him" (p. 35).

The Author takes a very favourable view of the character of Joseph :—

"Jesus and his father had loved each other so dearly, that after he was grown up, and his father was dead and he felt God speaking in his heart and telling him to be kind and helpful to the people around him, it seemed to him just as if his father were speaking to him, and telling him to be kind and helpful to his brothers and sisters" (p. 50).

Referring again to Dr. Hodgkin's lecture on George Fox, in his *Trial of our Faith and other Papers*, 1911, it hardly seems correct to state, as the author and some other writers have stated, that "though Fox must often have been moving about in the track of the warring hosts, there is not a hint in the pages of his *Journal*" of the "agony of conflict" through which England was passing. The "Worcester fight" is mentioned nine times in the *Journal*; there is mention of Sir George Booth's defeat at Nantwich in 1659; according to the *Camb. Jnl.* (i. 38) "ye people saide wee made more noice in ye Country then ye comeinge uppe of ye Scotch army," under Prince Charles, in 1651; Fox wrote to the Triers of Ministers immediately they were appointed, and Burrough and others addressed the Committee of Safety as soon as it was established; the "coming of the King" is frequently referred to.

Dr. Hodgkin is doubtless correct in his belief that after 1660 there is not any instance of Fox's interrupting the service in any of the churches, but earlier than the Restoration the "disturbance of a preacher during his sermon" was an offence under a law made in 1656 (Braithwaite, *Spiritual Guidance*, p. 55; *F.P.T.*; and forthcoming *Camb. Jnl.*), and it is doubtful if Friends at first realised the force of this new enactment. It is likely, however, that objection was taken to what was said rather than to the time at which it was spoken.

The Biddle Press, of Philadelphia, has brought out a new edition of the early life of Mary Penington, under the title *Experiences in the Life of Mary Penington, written by herself* (7½ by 4½, pp. 116, several illustrations, 75 cts. net), edited with introduction, notes, bibliography and genealogical chart, by Norman Penney, F.S.A. The text printed is the result of a collation of various MSS. in D. and elsewhere. The previous American edition of this narrative appeared in 1848 and the last English edition in 1821. These pages throw a vivid light upon seventeenth century life and reveal a fine, active woman of that period "full of mercy and good fruits," and in addition a capable "femme d'affaires." The writer was widow of Sir William Springett, and mother of William Penn's first wife, and, later, wife of Isaac Penington, the Quaker mystic.

The autobiography, *Leaves from the Journal of Joseph James Neave* (London: Headley, 7½ by 5½, pp. 228, 3s. 6d. net) will prove very



interesting reading to Friends, but there is a danger in publishing to the world that which is written without much consideration of those who may read or, in the case of some other recent Quaker literature, in publishing that which was never intended for the public eye. If remarks made casually in the Yard at Devonshire House run the chance of being published and commented on by the public press,<sup>1</sup> we shall all have to be very careful what we say when we meet our friends.

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*An Anthology of Essex* has just been issued, edited and arranged with Biographical Index, by our Friend, Charlotte Fell Smith. Among the contributors are Elizabeth Fox Howard, James Parnell, William Penn, and C. Fell Smith (London: Low, 8¼ by 5¼, pp. 268, 5s. net).

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In the last volume of the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society* (Kendal: Titus Wilson, 9 by 6, pp. 521), there is an article on "The Kaber Rigg Plot of 1663"—the Westmorland portion of the republican rising, which, in Yorkshire, was known as the Farnley Wood plot. The principal authorities for the history of this plot are the "Calendars of State Papers," the "Depositions from York Castle," published by the Surtees Society, and the "Fleming MSS.," published by the Historical MSS. Commission. These "authorities" frequently associate Quakers with the promoters of the rebellion, but the connection was doubtless imaginary, as far as the general body was concerned, though individuals going under the name of Quaker may have participated in the rising. Of those who supported Capt. Robert Atkinson, the chief of the Westmorland plotters, one was Richard Fawcett, but of him Francis Howgill states that he had been disowned some six years before (Besse, *Suff.*, ii. 12), "Robert Wharton, a Quaker shoemaker," was committed to Appleby Gaol, as a suspect, by Daniel Fleming, along with "George Walker, of Kendal, surgeon," described by Fleming as "a kind of Quaker, yet much employed by most sorts of recusants." The Kaber Rigg plotters were "poor fellows who set forth to overturn a kingdom, and returned home the same night hoping that they had not been seen."

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John E. Southall, of Newport, Mon., has recently printed some selections from the works of Job Scott (1751-1793), of Providence, R.I., entitled *Pearls from the Deep* (7¼ by 5, pp. 248, 2s. 6d. net). Hitherto Job Scott has been available only in two 8vo volumes printed in 1831; Friends and others to whom such a record of personal spiritual experience appeals will be glad to have at hand this useful selection. It might have been more helpful if the author had made less use of the first person, and told us, in the simplicity, more of the results of his preaching upon the variety of persons in many places who heard his messages.

NORMAN PENNEY.

<sup>1</sup>See *The Methodist Recorder* of June 22nd, in which a writer, Arthur Hoyle, refers to the incident given on p. 109 of *Leaves*, as exhibiting either "sardonic humour" or "utter humility."