

Friends in Current Literature.

The Quakers in the American Colonies (London: Macmillan, 8½ by 5½, pp. 603, 12s.). In the third volume of the Rowntree series—which is, however, the second in order of issue, Dr. Rufus M. Jones, assisted by Dr. Isaac Sharpless and Amelia Mott Gummere, has produced a valuable addition to Quaker historical literature. His subject is divided into five sections, dealing respectively with New England, New York, the Southern Colonies, New Jersey and Pennsylvania. With the persecutions undergone by Friends in New England, culminating in the execution at Boston of William Robinson, Marmaduke Stevenson, William Leddra, and Mary Dyer, readers of the *THE JOURNAL* will be familiar. Penn's "Holy Experiment" again is more or less known to all. The extent to which Friends participated in the government of the five geographical areas mentioned above, with the exception of Pennsylvania—and even there it is associated chiefly with William Penn—is not a matter of such common knowledge. The impression left on the mind of the reader after perusal of the book is that "The Quakers as makers of America" is no mere phrase, but the embodiment of a great historical truth. Especially interesting is the story of Quaker government in Rhode Island, under the Eastons, Coddington, Clarke, Bull, the Wantons, Hopkins, and others, perpetually confronted as they were with the difficulty of steering a clear course between adherence to their peace principles on the one hand, and their responsibility for the safety of the colony on the other. Here, as elsewhere, the discharge of civil duties did not prevent participation in the work of the religious body to which they were so loyally attached. Accustomed to the thought of "plainness of apparel" and "Quaker grey," one can scarcely imagine a Minister of the Society such as John Wanton, "a powerful and eloquent preacher" devoting "much of his time to religious service," appearing in "a bright scarlet cloak lined with blue." We read again of John Kinsey as Speaker of the Pennsylvanian Assembly, being at the same time Clerk of the Yearly Meeting. He became subsequently the Chief Justice of the Province, "and held the three offices combining leadership in Church and State." John Archdale, a Proprietor and sometime Governor of the Carolinas, whose memory of late years has been rescued from obscurity, is not left out in the narrative, a man who "possessed, in an extraordinary measure, the genius for putting his finger on cardinal issues, and for penetrating through the husks of controversy to the inner core of righteousness."

Apart from politics and statecraft of the best type, such allied subjects as treatment of Indians and negroes are fully dealt with, and there is a valuable chapter on "The Keith Controversy." We heartily commend the book to our readers.

ISAAC SHARP.

That Friends in Australasia are prominent in opposition to the warlike measures of the Commonwealth and New Zealand is evident even from current comic papers. The coloured cartoon of the issue for October 21st, of *The Comic Australian* (147, King Street, Sydney) represents

the bombardment with paper and ink of a certain writer by a posse of men dressed in Quaker costume, and is entitled, "Billy and the Quakers. A recent 'Case for Labor' article by Hon. W. M. Hughes, defending the National Defence Scheme, aroused the spirit of retaliation in the Peace Party. Billy: 'Help! Help! Save me from the Friends.'"

In *The English Illustrated Magazine* for November there is an article on the Burial Ground at Sennen, Land's End, Cornwall, and a copy of the inscription over the tomb of Philippa, wife of John Ellis, d. 1677. See *Camb. Jnl.* i. 447.

The Pennsylvania Society of New York (249 West Thirteenth Street) has, through its energetic secretary, Hon. Barr Ferree, published a full *Report on William Penn Memorial in London* (9½ by 6½, pp. 110, with twenty-seven illustrations). The memorial tablet in the church of All-hallows Barking by the Tower, London, was unveiled on the 13th of last July. Sections in this book deal with the Exhibition and Tea at Devonshire House, which formed parts of the day's proceedings.

Marshall N. Fox has sent home a printed report of *A Conference of the Educational Workers of Syria and Palestine*, held at Beyrout, May 3-5 (Beirut: Printed at the American Press, where copies may be obtained at one franc each, post free, pp. 54). Thirteen Societies having agents in these countries were represented. Foreign Protestant Societies operating in Syria number thirty-five. Henry T. Hodgkin and Marshall N. Fox contributed papers.

George T. J. Miles and William Richardson have been working for some time on *A History of Withernsea, with Notices of other Parishes in South Holderness in the East Riding of the County of York* (Hull: Brown, 8½ by 5½, pp. 286, 5s. net). Appendix VI. deals with "Quakers in Holderness," and gives valuable extracts from "Records of things done in Holderness Monthlie Meeting since the year 1669." There is a view of the Renish Farmhouse in which the first Monthly Meeting was held. On page 171 there are records of the baptism of several adult members of the Quaker family of Storr, of Hilston.

Unemployment: A Social Study, by B. Seebohm Rowntree and Bruno Lasker, has recently been published by Macmillan & Co. (9 by 6, pp. 317, 5s.). The book "gives an account of a detailed investigation of unemployment in York, together with suggestions for remedying the evils which it disclosed."

Robert Bird, of Glasgow, has presented to the Reference Library a copy of his recent work, *John, the Companion of Jesus* (London: Nelson, 8¾ by 6¾, pp. 376, 5s.). "The story is told in realistic pictures, giving form and colour as with a brush; and to deepen the historic impression I have glanced at the world and the men of his time," writes the author in his Preface. There are ten full-page coloured illustrations and many woodcuts in the text. The short sections into which the book

is divided will facilitate its being read aloud to the children, or being read by them.

In connection with the centenary of the birth of John Bright (he was born on the 16th November, 1811), Headley Brothers have published a pamphlet of sixty pages, prepared by Cecil Wedmore, entitled, *Sayings of John Bright* (8½ by 5, 6d.).

Another book from the pen of Rufus M. Jones is to hand, *Stories of Hebrew Heroes* (London: Headley, 7½ by 5½, pp. 160, 2s. 6d. net) Children will be delighted with these unconventional recitals of deeds of old. The Author writes, "I have always believed that the cultivation of imagination by means of stories which *suggested* noble traits of life, and which exhibited heroic persons facing the issues of life, has a large influence . . . and that the cultivation of the imagination through the right type of story-material is one of the most important stages in moral education." Among the chapter headings are:—The Story of a Garden, The Story of a Great Boat, How a Boy Cheated his Brother, How a Boy Killed a Giant, How a Beautiful Girl Became a Queen and Saved her People. There are six coloured illustrations.

Mayfair for December 7th contains a cartoon of the Right Hon. Lord Emmott, P.C., the new Under-Secretary of State for the Colonies. Alfred Emmott was the son of Thomas Emmott, of Oldham; he was born a Friend and was educated at Friends' schools at Kendal and Tottenham. He was Mayor of Oldham in 1891, and has sat in Parliament for his native town from 1899 till his recent elevation to the peerage. For five years Alfred Emmott was Deputy Speaker of the House of Commons. The accompanying account ends thus: "Lord Emmott is another eminent example of the phenomenal success that has attended so many members of that numerically insignificant sect," but Lord Emmott is no longer an actual member of the Society.

A German edition of Georgina K. Lewis's *Elizabeth Fry* has been prepared and published by F. Siegmund-Schultze, of the Friedenskirche in Potsdam. Copies may be obtained from Headley Brothers, Bishopsgate, London, at 3s. 6d. net.

The sermon, preached by Percy Dearmer, D.D., Vicar of St. Mary the Virgin, Primrose Hill, London, some months ago, entitled "Do we need a Quaker Movement?" has been reprinted with other addresses in *Sermons on Social Subjects* (London: Robert Scott, 7½ by 5, pp. 90, 2s. net). Dr. Dearmer writes:

"There is no time here even to summarise its history . . . let it suffice to notice that, decline or no decline, the Friends continued to be the salt of the earth during the eighteenth century, and are still to-day at the heart of all that is best, most strenuous, most serviceable, most Christian in the life of the nation."

A Quaker Movement within the Establishment would lead to the non-use of oaths, insistence on peace, freedom in interpretation of

Scripture, business on Christian methods, and, above all, to the belief in the indwelling Spirit of God in every man.

King John's Farm (or simply King's Farm), Chorley Wood, Herts, in the great parlour of which William Penn and Gulielma Maria Springett were married in 1672, has recently been purchased, repaired and enlarged by the Hon. Arthur Capell. A description of this house, with several views, including one of the room in which Penn was married, appears in *Country Life* for October.

Urie House, Stonehaven, N.B., the seat of Sir Alexander Baird, Bart., occupies the site of the old mansion of the same name so historically interesting in connection with the Quaker family of Barclay. Urie, or Ury, was purchased by Col. David Barclay in 1648, and was rebuilt by him. At his death in 1686 the property came into the possession of his son, Robert Barclay, the Apologist. On the death of the last Barclay of Urie, Capt. Robert Barclay-Allardice, in 1854, the estate passed into the Baird family. The burial place of the Barclays still stands and has been added to as a place of sepulture for the Baird family. Views of the present mansion may be seen in *The Scottish Field*, for October.

In Henry W. Clark's *History of English Nonconformity from Wiclif to the Close of the Nineteenth Century*, vol. i., there is a good, discriminating account of the rise of Quakerism (London: Chapman & Hall, 9 by 5½, pp. 439, 15s. net).

Malcolm and Leila Sparkes (Long Gable, Gerrards Cross, Bucks) have brought out a useful little book for sale at Jordans Meeting House, entitled *Penn and Jordans*. There are twelve illustrations. Price 3d.

The *Glasgow News*, of December 12th, contains the following:—

“ On Saturday afternoon last a small company might have been seen assembling near the foot of that usually almost deserted thoroughfare—Kelvin Street, Partick. It transpired they were representatives of that small and little-known body of Christians known as ‘Quakers,’ who prefer to be known as ‘The Religious Society of Friends.’ It was not, however, their intention to try to proclaim their tenets to the denizens of Partick, but only to affix an iron tablet to the gate of a little plot of ground on the west side of the street. On this tablet is inscribed the words—‘Society of Friends’ Burial Ground. Gifted by John Purdon, 1711. Last used 11. xii. 1857.’ By this it will be seen that it is exactly 200 years since this small plot of land was acquired by the Society as a burying-place for their dead, and that they so used it for the space of 146 years, doing so for the last time exactly fifty-four years ago on Monday, the 11th inst. Originally the piece of land was somewhat larger, but, a few years ago, the Partick Commissioners, wishing to widen Kelvin Street, approached the Society of Friends, and an arrangement was come to whereby the Commissioners took over the care of the ground, simply recognising the overlordship of the Society by a small annual quit rent. The high wall next the street was then taken down and the ground reverently cleared. A low retaining wall, with iron railing and gate, was then erected, and a flight of four steps led up to the now raised

surface. A footpath was made the entire length of the interior, and the remainder planted with trees, shrubs, etc., making a little oasis in that otherwise dreary neighbourhood."

Prebendary Hancock, M.A., F.S.A., Vicar of Dunster, has presented to D. a copy of his recent work, *Wifela's Combe, A History of the Parish of Wiveliscombe* (Taunton: Wessex Press, 9 by 5½, pp. 296). On page 44 we read, "That interesting denomination, the Quakers, whose sincerity and devotion all impartial persons cannot but admire, were in the seventeenth and eighteenth centuries very numerous at Wiveliscombe." Among items of Personal History appears an account of Dr. Thomas Pole (1753-1829), taken from a Supplement to THE JOURNAL; there are also three illustrations reproduced from the same publication.

It is interesting to note the statement in a review of the life of Dr. Alexander McLaren, which appeared in *The Manchester Guardian* of November 27th, that "of his devotional reading he seldom or never spoke, but the books he always took with him when he went from home included Augustine's 'Confessions' and Fox's 'Journal.'"

Sir George Newman's *Annual Report for 1910 of the Chief Medical Officer of the Board of Education*, dated September, 1911, is a valuable document of 258 pages, followed by fifty pages of Appendices (London: Wyman, 1s. 3d.). It deals with such live subjects as Medical Inspection and Treatment, Dental Disease, Education of Feeble-minded, Open-air Education, Teaching of Hygiene. Another Friend is also one of the Medical Officers of the Board of Education, Ralph H. Crowley, M.D.

Blackwood's Magazine for October contains an article on "The England of George Fox's Journal," by Lydia Miller Mackay. Of Fox, the writer remarks:—

"He said some uncommonly nasty things about the ecclesiastical ancestors of most of us—such exceedingly unpleasant things, in fact, that we cannot be altogether surprised that in the hot times of the Commonwealth and Restoration he had a way of ending his arguments amid a shower of stones or at the open door of a jail. A perfectly calm and quite immovable man, standing up and telling his heated opponents in the plainest and most unmistakable terms exactly what he thought of them, must quite conceivably have been difficult to put up with. . . . He never lost his temper—he left that to his opponents; and he had the most exasperating way of getting the best of an argument. . . . He has inimitably racy powers of description, so that his *Journal* makes delightfully picturesque reading.' . . . It is like a little rusty gate which opens right into the heart of the seventeenth century, so that when we go in by it, hey presto! we find ourselves pilgrims with the old Quaker in the strangest kind of England."

The thirtieth Annual Report of the Ackworth Old Scholars' Association (Sec. : Malcolm Sparkes, Long Gable, Gerrards Cross, Bucks., 8½ by 5½, pp. 149), has appeared. It is full of interest for those for whom

¹ How much more evident is this when the new Cambridge edition is taken into account

it is specially intended, and will also prove good reading to others. Records of the past and information for the present are intermingled. There are portraits of Thomas Pumphrey (d. 1911), John Broadhead (d. 1911), Frank A. Bunting (d. 1910), Mary Dearman Burt (d. 1911), Henrietta King (d. 1910), Herbert Linney (d. 1911), and E. Booth Woodhead (d. 1911), and of other Friends still among the living. The membership of the Association is 2,505; a list of the names is given.

Headley Brothers have printed for Francis R. Pryor, of Hatfield, Herts, a beautiful quarto volume entitled *Memoirs of Samuel Hoare, by His Daughter Sarah and His Widow Hannah; also Some Letters from London during the Gordon Riots* (11½ by 9½, pp. xiii. + 68, £1 1s.). Samuel Hoare (1751-1825) was a banker of Lombard Street, and lived in Paradise Row, Stoke Newington, and later at Hampstead. In Sarah Hoare's delightful account of her father occurs the following (page 10):—

“ My father also had a curious adventure with thieves, which strongly marks his habitual attention to truth. He was on the road between London and [Stoke] Newington in a stage-coach one night, and having some suspicion that it might be attacked by highwaymen, concealed his watch. The coach was stopped, and a pistol presented. The passengers gave up what they had about them, and he gave his money, and being asked for his watch, felt for it in his fob, and said, ‘ I have none.’ But, before the men went away, recollected where the watch was hidden, but not his motive for concealing it; and said, without reflection, ‘ Yes, I have a watch!’ and gave it up to the thief, advising him at the same time not to expose himself to detection by taking it. He hesitated for a moment, and then went off with it.

“ This story was made in conversation ridiculous enough, and attributed to scruple in having told a lie to a highwayman. No desire of preserving the watch would have prompted him to say what was false, but folly only would, on such an occasion, have recanted what was thus spoken inadvertently. I know not whether he was most distinguished by love of truth, or freedom from scruple.”²

Mr. Pryor's volume is illustrated with some beautiful plates of persons mentioned in the Memoirs. His Explanatory Pedigree introduces the well-known Quaker names of Gurnell, Bland, Gurney, Birkbeck, Allen, Kett, etc. See “ Friends' Quarterly Examiner,” 1911, p. 583.

Richard Mott Jones, LL.D., headmaster of the William Penn Charter School, Twelfth Street, Philadelphia, has sent over a copy of a new publication, *Catalogue of the Graduates of the William Penn Charter School from its Reorganization in 1875 to 1911*, following a volume issued in the Spring of last year, and containing nearly one thousand names. There is also An Appreciation of William Penn, and brief notes of the fifteen Overseers named in the Charter of 1711 (the third)—Samuel Carpenter, Edward Shippen, Griffith Owen, Thomas Story, Anthony Morris, Richard Hill, Isaac Norris, Samuel Preston, Jonathan Dickinson, Nathan Stanbury, Thomas Masters, Nicholas Waln, Caleb Pusey, Rowland Ellis and James Logan.

² This anecdote reminds us of a somewhat similar story related of Dr. Robert Pope, of Staines, see *THE JOURNAL*, v. 200.

The Friends' Year Book for 1912 can now be obtained from Headley Brothers, Bishopsgate, E.C., for 1s. 2d., post free. The new issue, the fourth, has several new features; in addition to the large amount of information respecting a great variety of work conducted by Friends, here brought up to date, there appear for the first time several valuable reviews of the activities of Friends during 1911 along the lines of Home and Foreign Missions, Education, etc. E. Harold Marsh has supplied charts representing Our Increasing Membership and Our Changing Membership, and Ernest E. Taylor occupies four pages with Notes on Recent Literature. Pages 131-153 should be consulted by Friends arranging for lectures during the winter. There is a Calendar of Friendly events.

An address on John Bright, delivered at Rochdale on November 16th, by Augustine Birrell, M.P., has been published by T. Fisher Unwin, Adelphi Terrace, London, for sixpence net.

Headley Brothers have published for May Sunderland McLaughlin a collection of her poems, entitled *Verse Thoughts* (7½ by 4½, pp. 55, 1s. net). The author will be remembered by her previous book containing delightful "Parables from Fairyland."

Part I. of *Newmarket Notes (Prestatyn Hundred, Flintshire)* is to hand, compiled by Thomas Allen Glenn, of Meliden, Prestatyn, North Wales. The same author has in the press two volumes on "Welsh Founders of Pennsylvania," which are said to give much new information regarding those Friends who removed to Pennsylvania.

The Everlasting Mercy is a striking poem, by John Masefield (London: Sidgwick, 7½ by 5, pp. 91, 3s. 6d. net). It is the story of a man who says of himself:

"I lived in disbelief of heaven;
I drunk, I fought, I poached, I whored,
I did despite unto the Lord.
I cursed, 'would make a man look pale,
And nineteen times I went to gaol,"

but who was converted through the medium of a Quakeress, Miss Bourne, of whom we read:—

"There used to be a custom then,
Miss Bourne, the Friend, went round at ten
To all the pubs in all the place,
To bring the drunkards' souls to grace;
She come to us near closing time,
When we were at some smutty rhyme.

* * * *

She up to me with black eyes wide,
She looked as though her spirit cried;
She took my tumbler from the bar,
Beside where all the matches are;
And poured it out upon the floor dust.
'Saul Kane,' she said, 'when next you drink,

Do me the gentleness to think
 That every drop of drink accursed
 Makes Christ within you die of thirst ;
 That every dirty word you say
 Is one more flint upon His way ;
 Another thorn upon His head,
 Another mock by where He tread,
 Another nail, another cross ;
 All that you are is that Christ's loss.' "

The dedication of the book is " To my wife," who, I believe, is a Friend.

The Biddle Press of Philadelphia has brought out a second edition, revised and enlarged, of *Old Quaker Meeting Houses*, by John Russell Hayes, Librarian of Swarthmore College, Pa. (8½ by 6¼, pp. 240, \$1.00 net). The book now contains 166 illustrations. It is beautifully printed on grey paper.

In *The English Historical Review*, for July, 1911, there is an article by Champlin Burrage (an American gentleman, who spent some time in D. several years ago) on " Anna Trapnel's Prophecies," which contains a review of a large book of verse, lettered on the back " Quaker Poems," once offered to the Reference Library by the then owner, and since acquired by the Bodleian Library. This book should have borne the title " *Anti-Quaker Poems*," as the author writes against early Friends. Mr. Burrage ascribes the book to Anna Trapnel, a " prophetess " of the middle seventeenth century, not a Friend, though so described on a scarce print of her, published in 1823,— " Hannah Trapnel, a Quaker and Pretended Prophetess." Some of Anna Trapnel's writings are noted in Smith's " Catalogue of Friends' Books."

A Quaker Royal Descent sets out the descent of our Friend, Henry Stanley Newman, of Leominster, through many generations, from Edward III. Compiled by Josiah Newman, F.R.Hist.Soc. Quakerism entered this ancestral record in the person of Dorothy Onslow, afterwards Somerford, who died at Somerford Hall, 15 Oct. 1681. See *THE JOURNAL*, vol. vi.

The ninety-ninth number of *The Annual Monitor* has appeared, full, as usual, of instructive records of well-spent lives. There are thirty-two memoirs and sixteen portraits. The Editor, Francis A. Knight, informs us that this is to be the last issued under his care. (London : Headley, 5¾ by 3¾, pp. 213, 1s. 6d. net.)

The report of the Conference of Young Friends held at Swanwick, Derbyshire, from August 28th to September 4th, 1911, may be obtained from Headley Brothers, 140, Bishopsgate, London, for 1s. net. It contains two hundred pages of valuable and thought-stirring articles, as, for instance, " The Person and Place of Jesus Christ," by Wm. C. Braithwaite ; " The Ethical Application of the Quaker Message," by B. Seebom Rowntree ; and " The History of the Society of Friends," by A. N. Brayshaw.

FRIENDS IN CURRENT LITERATURE. 77

By the kindness of the author, a valuable addition has been made to the rich store of Quaker family biography on the shelves of the Devonshire House Reference Library—*Records of the Gibbins Family; also a few Reminiscences of Emma J. Gibbins, and Letters and Papers Relating to the Bevington Family*, edited by Emma Gibbins, of Edgbaston, and printed for private circulation by Cornish Brothers, Ltd., of Birmingham. This is a beautiful volume in quarto, of 343 pages, printed at the Oxford University Press, and contains many illustrations. Two genealogical charts introduce several allied families, among them, Palmer, Brueton, Tunstall, Lovell, Bowly, Aggs, Tregelles, Cadbury, Gillett, Storrs, Biddle, Shewell. There is a good index.

James N. Richardson, of Bessbrook, Ireland, has given us some chatty *Reminiscences of "Friends" in Ulster*, in a book of one hundred pages, printed by John Bellows, of Gloucester, 1911. There are thirty-seven short accounts in this beautifully printed little volume, referring principally to members of the families of Barcroft, Bell, Bewley, Clibborn, Green, Haughton, Malcomson, Richardson, Wakefield. Price 2s., post free.

Another volume of the Rowntree series has been published—*The Beginnings of Quakerism*, by William Charles Braithwaite, B.A., LL.B. (London, etc.: Macmillan, 8¾ by 5½, pp. 562, and maps, 12s. net). This remarkable volume is the result of many hours of patient research among ancient literature—a history based upon original materials, but presented in modern literary form. The Author acknowledges his indebtedness to the publications of the Friends' Historical Society.

Of a very different character is another book on Friends—a second edition of *The Quakers, A Study Historical and Critical*, by Frederick Storrs Turner (London: George Allen, 7¾ by 4¾, pp. 448, eight illustrations, 6s.). Contrary to the advice of several Friends, the Author has reprinted his first edition of 1889, with some corrections and additions, rather than re-written the book in the increased light thrown upon the subject by more than twenty years of study and research. Thus the outward form is curious—e.g., "this nineteenth century" (p. 73), and the index is rendered useless by its having been re-printed without alteration of figures to suit altered pages! There are four mistakes in the short preface to the second edition. Joseph J. Green, whose "assistance and advice" is acknowledged, wishes it to be understood that he did not see any proof-sheets; he thinks that the author must have misunderstood him regarding the note on p. 97, which note is, of course, quite incorrect. Inaccuracies are evident in various places:—p. 2 Fox was born "1625," p. 26 gives "1624," his "suit of leather is not quite historical," p. 3, he states, himself, "he was made to get Lethern Breeches & Dubblet" (*Jnl. F.H.S.* vii. 78); Gervase Bennett was not a *judge*, p. 56; Bevan Braithwaite did not go to *Iona*, when travelling in America (p. 414)! The "latest statistics"

(p. 422) are taken from the Minutes of Y.M. 1900! Many Friends will object to the statement in a new chapter that "those who now bear the name and carry on the worship and work of the Society do not profess to enjoy the inward Light, the Christ within, the seed of God in the heart" (p. 412).

While in attendance at Baltimore Y.M. of Orthodox Friends last Autumn, I met Jacob Baker, a Minister with certificate from Ohio Y.M.—an alert, hale, old Friend of eighty-four years of age. Jacob Baker, whose home is in Adrian, Michigan, has recently caused to be printed an autobiography, *Incidents of My Life and Life Work of Eighty-Four Years* (Richmond, Ind. : Nicholson, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 232, \$1.50). There is no lack of definiteness about this book. Of his conversion, he states, "June 1, 1863, at the age of thirty-six years and twenty-one days, at 9.30 a.m., I was born again" (p. 29), and of conversion he writes, "I most emphatically declare that such a radical change is absolutely necessary over and above the best religious training the home, school, or church can give" (*ibid.*). It is in such a book as this that the great revivals of religion in Middle and Western America in the latter half of the nineteenth century must be studied.

Sections 2 and 3 of *Family Chronicles*, prepared by Lilian Clarke, The Old Market, Wisbech, have made their appearance (9 $\frac{3}{4}$ by 5 $\frac{1}{2}$, 103 pp., 5s. 6d. each). Section 2 deals with the Chapmans of Whitby, and their descendants, taken from the Chapman MSS. "compiled, 1786, by William Chapman [aet. 73], formerly of Whitby, lately of Barnes, and now of Newcastle-on-Tyne, partly from his own knowledge, and from information of his Grandfather, and from ancient records." These MSS. include notices of the families of Temple, Linskill, Baynes, Moreland, Wardell, and Walton. Section 3 follows the descent of Ingram Chapman, and introduces Bensons, Clemeshas, Clarkes, Bleckly Smiths. Each Section is fully supplied with genealogical charts.

NORMAN PENNEY.

Divine Guidance.

The following account was related by Thomas Wagstaffe, of Stockwell:¹

My Father² one day going to Baugust [Baughurst] Monthly Meeting (he at that time living at Overton in Hampshire) intended staying all

¹ Thomas Wagstaffe (1724-1802), watchmaker. See *Piety Promoted*.

² Thomas Wagstaffe's parents were Thomas and Sarah (née French). See THE JOURNAL. viii. 94.