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THE JOURNAL
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The Case of William Gibson, 1723. *Illustrated.*
The Quaker Family of Owen.
Cotemporary Account of Illness and Death of George Fox.
Early Records of Friends in the South of Scotland.
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Irish Quaker Records.

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Personal Recollections of American Ministers, 1828-1852.
Early Meetings in Nottinghamshire.

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D.=The Reference Library of London Yearly Meeting,
Devonshire House, Bishopsgate, London, E.C.

F.P.T.=*"The First Publishers of Truth,"* published by
the Friends' Historical Society.

Camb. *Jnl.*=*The Journal of George Fox*, to be published
shortly by the Cambridge University Press.

The Annual Meeting was held on the 25th of Fifth Month, and was very well attended. Extracts from the address of the President are printed in this issue, also a list of the officers of the Society and the balance sheet for 1910.

The Editor hopes to visit some of the Eastern States of North America, in the Tenth and Eleventh Months, in the interest of the history and literature of the Society of Friends. Arrangements for his visit are in the hands of Prof. Allen C. Thomas, Haverford, Pa.

Notes and Queries.

A TURKISH VIEW OF QUAKERISM, 1659.—The author of the extract quoted on pp. 25-27 of this volume of THE JOURNAL, and referred to on p. 50, was not really a Turkish spy. Perhaps I may be allowed to repeat a passage from an article written by myself which appeared in *The Friend* (London), of January 16th, 1903:—

“A curious reference to the early Friends, showing how strange and wide-spread were the rumours concerning them, is to be found in the sixth volume (edition of 1734) of *Letters Writ by a Turkish Spy*. The author of these was John Paul Marana, who was born at Genoa, 1642. Becoming involved in some conspiracy he was imprisoned for four years and then retired to Morocco. In 1682 he settled in Paris, and, under the form of the reports of a spy sent to headquarters at Constantinople, he wrote a satirical commentary on the events of the preceding forty-five years during which time he claimed to have been living undiscovered in Paris. He died in Italy in 1693. ‘The author,’ says *Chalmers’ Biographical Dictionary*, ‘had the art to interest curiosity by an amusing mixture of adventures, half true and half fictitious, but all received at the time as authentic by persons of confined information. Few supposed the author to be a real Turk, but credit was given to the unknown European who, under a slight fiction, thus delivered opinions and anecdotes which it might not have been safe to publish in a more open manner.’ The popularity of the work was enormous, and it was soon translated into English.”—

A. NEAVE BRAYSHAW.

BREAKING UP MEETING.—On p. 34 the question is raised as to

whether, in the early days, the sign of meeting being ended was given by the Friends at the head of the meeting shaking hands. It is not likely that information on this not very important point should be preserved other than incidentally; I have come upon the following minute of “The Men’s and Women’s Meeting” at Bristol, dated 14th of 7th month, 1676. (The said meeting was an assembly acting, as it were, parallel with the *separate* men’s and women’s meetings, but without any executive functions, for the purpose of considering cases of discipline.)

“Friends takeing notice that towards the latter ende of o^r meetings on first days after a friend hath prayd the Rewder sort of people there departe & thereupon the meeting doth frequently desolve to the greife and dislikeing of friends; for the prevention of which John Love Edw^d Martindale & Richard Sneed are desired to acquaint the meeting that it is the desire of friends that every one will advise their children and famelys not to depart out of the meetings untill they see them selves or other Ancient friends Rise for the ending of the meeting, And that friends (not withstanding some doe abruptly depart) will if time may conveniently pmitt sitt a little while after their deptime weighting to desolve our meetings in the weighty sense of gods presents & power.”

This going out of meeting early seems to have been a perfect nuisance at Bristol, and I have come upon several minutes dealing

‘The Minute book is lettered on the back C 1842 C 2.

with the matter, the last one being as late as 1719. I hope to deal with this and other matters in some papers which I expect to write concerning the early history of Friends in Bristol.

Is the paragraph on page 34 quite fair to the authoress of *Damaris of the Downs*? The Friends are not represented as bolting out of meeting at the approach of the troopers; the meeting *had already broken up* (even though some Friends had not risen from their seats) when the alarm was given.

—A. NEAVE BRAYSHAW.

WILL OF ELIZABETH POPE (d. 1709).—1707, March 19. Elizabeth Pope of the City of Bristol widow late wife and relict of Michael Pope late of the same City grocer deceased.

To my kinsman John and William Burges sons of John Burges late of London merchant deceased. £100 apiece at 21 if either die before then to the survivor.

To Richard Snead mercer Charles Harford senior sopemaker Thomas Callowhill linnendraper Charles Harford Junior and Edward Lloyd merchants of said City [of Bristol] £50 for the use of the poor among the people called Quakers, and other pious uses as to them shall seem most fitt.

Whereas by deed of even date with these presents between myself of one part and John Scanderett grocer James Blackborow gent and John Thomas mercer of the other part I granted to them divers messes, tents, lands, etc. in Philton and elsewhere co Gloucr. upon trust, I confirm same.

All rest of my goods and personal estate to said J.S. J.B. and J.T. in trust to dispose of as my sister Sarah wife of Sampson Coysgarne merchant shall appoint and for default to such person as my kinswoman Elizabeth wife of Thomas Hawkins mercer shall appoint and for want to use of Thomas James and Charles children of said Elizabeth Hawkins to be divided between them. Said trustees, exors and to each £5.

ELIZABETH POPE.

Witns. Joan Wilkin, Jon^a Smith, Jonⁿ Gregory.

Proved at London, 8 Dec. 1709 by the three exors.

P.C.C (295 Lane).

Elizabeth, wife of Michael Pope, of Bristol, grocer, son of Michael Pope, of same, draper, had lands at Filton, co. Glouc., under her husband's will, 1699. She was buried 2—4 mo.—1709, then late of St. Michael's parish, Bristol, registered at Bristol M.M. Her husband's will, dated 14 Oct. 1699, proved 26 Augt. 1703. P.C.C.—W.A.C.

The History of Great and Little Bolton, Manchester, printed by John Leigh and published by the Editor at Bolton, to the Trade and his Subscribers, &c., issued in parts.

Page 356. Mr. James Brandwood gives a very clear account of a family of "Friends," vulgarly called Quakers, who resided at Bolton prior to the time when William Penn led a colony of persecuted exiles across the Atlantic Ocean, in the hope of finding in the New World that liberty of conscience they were denied at home. It appears by *Sewel's History of the People*

called *Quakers*, that A.D. 1681 seventy-three persons of that persuasion were incarcerated in Lancashire prisons. It may be assumed that a solitary family was likely to suffer indignity in a petty and obscure town, when persecution was the order of the day. The chief of this family of primitive Quakers was Israel Pemberton: he was a shopkeeper and his house stood on the east side of the Windebank-lane, on Little Bolton Wharf, and fronted the narrow outlet of that age. The descent from Deansgate was then very steep; Israel Pemberton's house stood at the foot of the Brow, perhaps at the N.E. corner of the Old Bridge. His grandson, John Pemberton, about eighty or ninety years since, visiting England, came to Bolton, and enquired earnestly after the abode of his expatriated grandsire, which it seems stood contiguous to the Old Dungeon.

Considering the temper of the age, it is by no means improbable, on some pretext or other, Israel fell under the frowns of some busy zealot, and suffered imprisonment if not the stocks. Our historian of past ages told us with great animation, that just as the Methodists were rising into notice in Bolton, he met with an aged man in a public house, in the Windebank, who said, "It is a common thing for a new religion to spring up once in a hundred years. It is," continued he, "about a hundred years since the Quakers sprung up, and now we have these Methodists. I can tell you a funny story of a troublesome fellow of a Quaker, named Roger Longworth, and who used to tell their neigh-

bours of their faults, who, not liking him, how they got rid of him. A chap got secretly into Roger's Shippon, and hid himself in a hogshead that lay there. When Roger came in the evening to fodder his cattle, the man concealed, exclaimed, in a hollow voice, 'Stay not here, but go, thou, & all that belongeth to thee, to America,' And taking it as a solemn warning, Roger soon afterwards sold off and departed." We would not have it supposed so intelligent a mind as Mr. Brandwood possesses, believed Roger Longworth was so easily frightened away. He merely mentioned the anecdote to show the spirit of the age, and the light in which the Methodists on their first rise in Bolton were generally held.

According to his account, a Quaker, named Henry Wood of Tottington, migrated with William Penn, and many other Lancashire families. From the expatriation of the Pembertons, half a century is supposed to have elapsed before any other Quakers were inhabitants of Bolton."

Scholes, in the Bolton Bibliography pub. 1886, page 79, states of the book from which extract is taken that it was written by Mr. Jno. Brown and published 1824-5 and not finished through most painful circumstances and is now one of the rarest of Lancashire books. Mr. James Crossley purchased a copy at Mr. Wm. Bird's sale and observes, "I had to give a very high price for it," but does not state price.

Brown's Bolton (Scholes states) in his time was catalogued at £10 10s.—Copied by R. MUSCHAMP, Myrtle Cottage, Radcliffe.

Extracts from Presidential Address,

DEVONSHIRE HOUSE, 25 v. 1911.

In accordance with the request of our Editor I set down some points from the address which I gave at the Annual Meeting of the Friends' Historical Society. Inasmuch as I spoke from notes I cannot undertake to recall everything that I touched upon, or to express myself in writing as I did in speech.

In the historical study of our religious Society, beyond the satisfaction of our antiquarian instincts we have a practical end in view. It is well that we should realise with clearness that for which we stand, and be able to account for our existence separate from other Christian bodies and in so many ways different from them. At the present moment this is of special importance, when the thought of Christian "unity" is sometimes presented to us in such a way as to imply (if words are being used with precision) that, in the mission field and elsewhere, we are responsible for a breach of this unity and that our separate existence can hardly be justified. By historical study of the messages of the early Friends and of the circumstances in which they were placed, our understanding is enlightened and our loyalty is strengthened; we learn wisdom from the successes and mistakes of the past, and gain insight to direct our course. And as we come to see that Quakerism is the best form which *we* know of setting forth the Christian message, we do not say that we are "Christians first and Quakers afterwards," as if the one were some essential irreducible minimum which we must make sure of, and the other consisted of certain detachable spiritual luxuries stuck round the outside.

Our historical study is in one respect, at least, made easy by the care with which Friends have preserved their records almost from the beginning. William Penn, in the Preface which he wrote to the published edition of George Fox's *Journal*, touches upon this point; in the minutes of the "Men's Meeting" at Bristol we find frequent mention of the care which was taken to keep a record of births, marriages and burials. On pp. 120, 121 of vol. iv. of THE JOURNAL is set out a memorandum written by

Richard Snead of Bristol, explaining that when there was a fear that the minute book would be taken possession of by the Wilkinson and Story party "w^{ch} wee thus judged would not only be a wrongdoing in them, but also be a great Loss to us, on the Account of truths service," he (Richard Snead) had caused a duplicate to be written—"John Higgins he [?doen, *i.e.* doing] it, and I payd him, my self, for doeing thereof near Forty Shillings, in the yeare 1680." The meetings of the Scarborough and Whitby Monthly Meeting were held in the beginning at Staintondale, accessible from both places, and for some time a separate minute book (in triplicate) was kept for each of the three. The Quaker instinct for preserving records is seen in the story of Deborah Logan as told near the beginning of vol. ii. of THE JOURNAL.

Of late times our knowledge and appreciation of the early Friends has been greatly increased. The published histories were somewhat conventional; the second generation of Friends, ashamed of certain rough and uncouth passages and proceedings of the earliest days, quietly dropped them out of the books for whose appearance they were responsible. A schoolgirl is reported to have said that she thought all the ancients lived at the same time; the ancients did not all live at the same time, nor did all the "early Friends." It is not yet generally realized how different was the furious uprush, often turgid and ill-regulated, of the first ten or fifteen years from the subsequent period of organization and discipline and the scholarly presentment of the Quaker faith by Penn and Barclay. Much of our recently acquired knowledge will be made public in the forthcoming volume of the History of Friends up to the year 1660, written by William Charles Braithwaite in pursuance of a scheme planned by the late John Wilhelm Rowntree. There will also appear shortly a *complete* transcript of George Fox's *Journal*, published by the University of Cambridge, with editorial notes prepared by Norman Penney. One of the most important tasks on which our Historical Society has been engaged has been the printing of the reports concerning "The First Publishers of Truth." These are records written at the request of the Yearly Meeting, giving accounts of those who first preached the Quaker message in various places,

of the reception which they met, and of those who took them to their houses and accepted their message. Here for the first time we have understood the significance of George Fox's visit in 1652 to the "Seekers" at Preston Patrick in Westmorland, and of perhaps the greatest day in the history of Quakerism, when he entered their assembly and "tooke A back Seat neare the doore" and sat silent waiting on God for nearly half an hour. The preacher, Francis Howgill, "seemed uneasey, and pulled out his bible, & opened it, & stood up severall times, sitting downe againe and Closeing his Booke, A dread & ffeare being upon him y^t he durst not begin to preach."¹ Then Fox declared his message, and several hundreds were reached, many of whom became leaders in the Quaker Church. About these records, told very simply, there is often a wonderful charm. Concerning Pardshaw in Cumberland, we read, "Many more profound men & women were raised in this meeting, who suffered greatly the spoiling of their goods & Imprsonmt of their bodies, and were as the stakes of Sion yt Could not be moved."² Unwelcome truths are sorrowfully admitted—of Hythe we are told that "Friends grew as y^e Garden of y^e Lord. But in time, for want of Watchfullnesse, The Fowles of y^e Aire pickt vp the Seed in some, And the Thornes choaked it in some, And y^e sun scorched it in Others, so that that Scripture came to be fullfilled, Many called, Few chosen, to stand in y^e Battle, & beare y^e Burden of y^e heat of the Day."³

Of late years we have come to a better appreciation of the Quaker message as we have understood more of the historical situation in which it first arose. In fact, it is a considerable time since William Tallack published *The Friends and the Early Baptists*, and Robert Barclay (a descendant of the Apologist), *The Inner Life of the Religious Societies of the Commonwealth*. This last-named work is not without its defects, but the undeserved neglect and disrepute into which it has fallen are, I suspect, due more to theological and doctrinal causes than to any offended

¹ *First Publishers of Truth*, p. 244. See "The Westmorland and Swaledale Seekers in 1651," by W. C. Braithwaite, *JOURNAL*, vol. v. p. 3.

² *Ibid.* p. 40.

³ *First Publishers of Truth*, p. 145.

critical sense. A study of *Gangraena*, written by Thomas Edwards, helps us to an understanding of the position taken up by Friends. Edwards ("shallow Edwards," as Milton calls him) was a bitter Presbyterian, and in 1646-7 he wrote the aforesaid work in three parts, reproaching the Parliament for being slack in their suppression of Independency and other sects. He declares that if the devil had his way, the toleration which the Parliament was allowing would be better for his purpose than a return to power of the Hierarchy of the Episcopal Church. He sets out long lists of what he calls "Errors, Heresies, and Blasphemies," and among these we come upon almost all of the points in which Friends differ from other Christians. They were not held by any one set of people, and, still less, as the outcome of any one central principle—it was as if George Fox had put a magnet into a mass of rubbish and drawn out what few bits of iron there were in it. For example, in this list of what the Presbyterian called "Errors, Heresies and Blasphemies" we come upon the following :—

PART I.

- p.* 28, *no.* 101.—That the Scriptures nowhere speak of Sacraments, name or thing.
- p.* 30, *no.* 117.—That all settled certain maintenance for ministers of the Gospel, especially that which is called tithes, is unlawful, Jewish, and anti-christian.
- p.* 30, *no.* 118.—That ministers of the Gospel in these days ought to work with their hands, and to follow some calling, that they may not be chargeable to the Church.
- p.* 30, *no.* 123.—No man hath more to do to preach the Gospel than another, but every man may preach the Gospel as well as any.
- p.* 30, *no.* 124.—That 'tis lawful for women to preach, and why should they not, having gifts as well as men? and some of them do actually preach, having great resort to them.
- p.* 33, *no.* 148.—That Christian magistrates have no power at all to meddle in matters of religion or things ecclesiastical, but in civil only concerning the bodies and goods of men.

p. 33, *no.* 149.—That for a people to wait upon man for a form to worship God by was idolatry; nay, for a people to wait upon Parliament for a form to worship God by was worse than corporal idolatry.

p. 34, *no.* 158.—'Tis unlawful for Christians to defend religion with the sword, or to fight when men come with the sword to take it away, religion will defend itself.

p. 34, *no.* 159.—'Tis unlawful for Christians to fight and take up arms for their laws and civil liberties.

p. 34, *no.* 160.—'Tis unlawful to fight at all, or to kill any man, yea, to kill any of the creatures for our use, as a chicken, or on any other occasion.

PART 2.

p. 1. *no.* 1.—That no opinion is so dangerous or heretical as that of compulsion in things of religion.

PART 3.

p. 4, *no.* 4.—That our common food, ordinary eating and drinking, is a sacrament of Christ's death, and a remembrance of His death till His coming again.

p. 6, *no.* 9.—That John's baptism, which was by water, did end at the coming of Christ, and that there is no baptism by water instituted by Christ.

p. 9, *no.* 14.—That 'tis unlawful to keep days of thanksgiving to give thanks to God for victories for one man's killing another.

p. 14, *no.* 40.—That 'tis not lawful for Christians to take an oath, no, not when they are called before authority and brought into Courts.

More important, however, than these are certain points which contain a measure of truth but in such a distorted and grotesque form as to have done much harm in our Society, even up to the present day. In the light of this knowledge we have a better understanding of certain controversies that have been carried on among us.

PART I.

p. 30, *no.* 127.—That men ought to preach and exercise their gifts without study and premeditation, and not to think of what they are to say till they speak, because it shall be given them in that hour, and the Spirit shall teach them.

p. 30, *no.* 128.—That there is no need of human learning, nor for reading authors for preachers, but all books and learning must go down, it comes from want of the Spirit that men write such great volumes and make such ado of learning.

p. 34, *no.* 157.—That parents are not to catechize their little children, nor to set them to read the Scripture, or to teach them to pray, but must let them alone for God to teach them.

PART 2.

p. 2. *no.* 12.—The means of God's revealing Himself and His mind and will to His servants in reference to their salvation is immediately by Himself, without Scripture, without ordinances, ministers, or any other means.

It is always interesting to look out the references to Quakers in the writings of the seventeenth century, and, in this way, to understand their position. One of the points which most laid them open to censure was their insistence on the fact that victory over sin was possible in this life, and they often speak of the " professors " as " pleading for sin and imperfection." The Puritan theology taught that victory would only lead to pride, as in the following passage from John Owen in his exposition of Psalm 130, " Were there not in our hearts a spiritually sensible principle of corruption, *and in our duties a discernible mixture of self*, it would be impossible that we should walk so humbly as is required of them who hold communion with God in a covenant of grace and pardoning mercy." Thus the Puritans insisted on the need for a small measure of sin, a sort of spiritual vaccination, in order to keep out the greater sin of pride, and to this the Quaker answered that Christ was not an imperfect Saviour, available up to a point, but that His power was sufficient to subdue the greatest sin. In the writings of Richard Baxter, who, as will be seen, was no friend of the Quakers, we get confirmation of their often repeated assertion that they, in the storm of persecution raised by the Conventicle Acts, stood more firm than did other Dissenters.

“ And here the fanatics called Quakers did greatly relieve the sober people for a time, for they were so resolute and gloried in their constancy and sufferings that they assembled openly (at the Bull and Mouth near Aldersgate) and were dragged away daily to the common gaol ; and yet desisted not, but the next day nevertheless, so that the gaol at Newgate was filled with them. Abundance of them died in prison, and yet they continued their assemblies still ! And the poor deluded souls would sometimes meet only to sit still in silence (when as they said the Spirit did not speak). . . . thus the Quakers so employed Sir R[ichard] B[rown] and the other searchers and persecutors that they had the less leisure to look after the meetings of soberer men, which was much to their present ease.

* * * *

“ Many turned Quaker, because the Quakers kept their meetings openly and went to prison for it cheerfully.”⁴

I have not time to point out further the ways in which study and research may help us in our spiritual work to-day. Our history is not yet written—no one has yet given an adequate biography of Margaret Fox—it is difficult not to call her Margaret Fell—to whom our Society owes far more than is generally understood : the story of Quaker education is not yet told⁵ ; the share of William Dewsbury in the formation of our discipline has not been recognised ; these are but instances of what there is yet to be done. In many a meeting there is good service to be performed by bringing out the old books from their hiding places and to the new-comers and to the young, and, in fact, to all, telling the story of the men and women whose names no one remembers, but who in their towns or districts gained for their religious Society an honourable name.

Scarborough.

A. NEAVE BRAYSHAW.

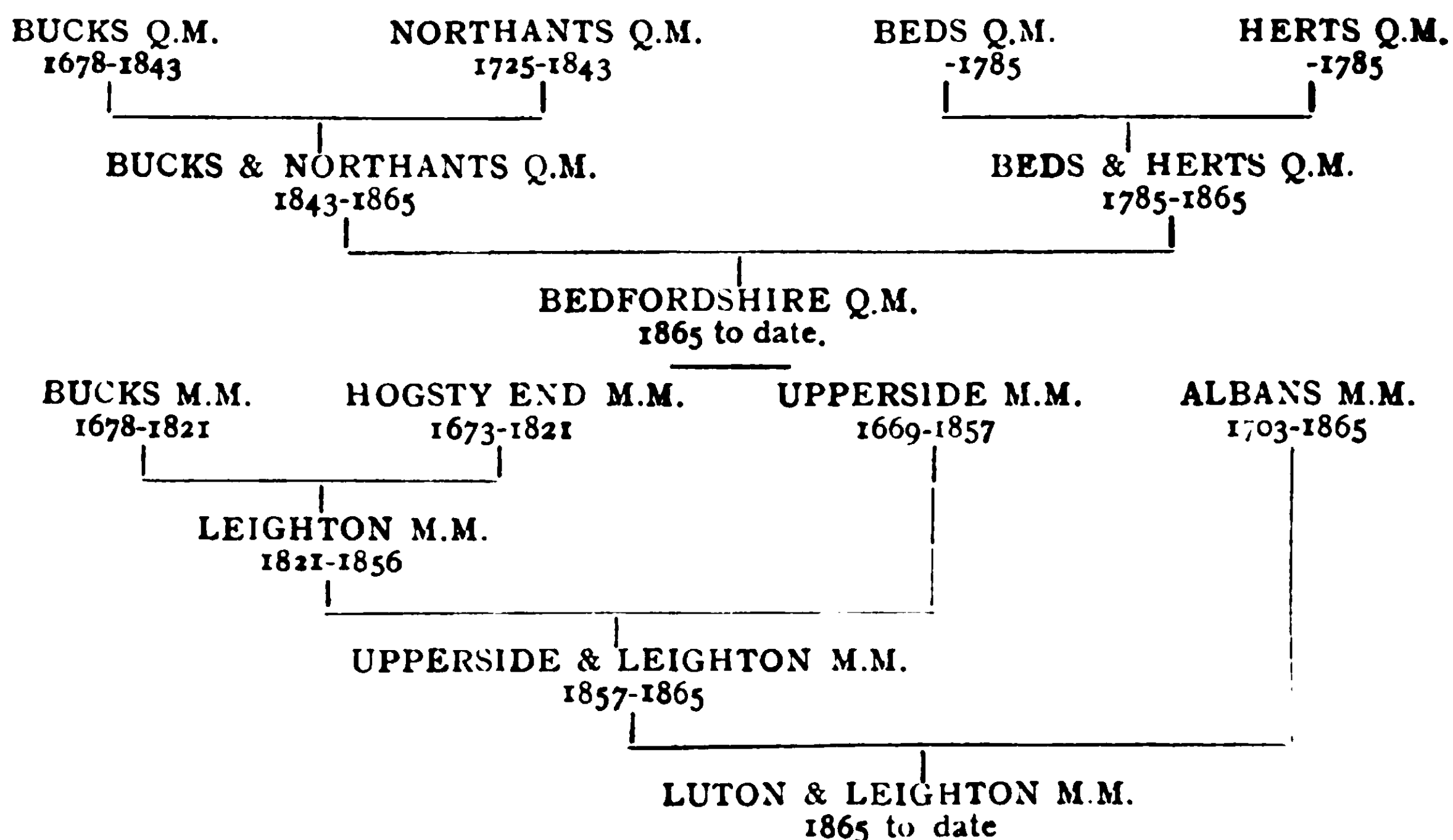
⁴ From Richard Baxter's Life, fol. ed., edited by Sylvester, 1696, Book i., part 2, §§ 431, 433, pp. 436, 437.

⁵ It is not generally known that even after the Toleration Act of 1689, at least twelve Friends were prosecuted for keeping school without a bishop's licence (see THE JOURNAL, iv. p. 131 ; v. p. 63). I have so far come upon only two cases before 1689.

Meeting Records.

AT DEVONSHIRE HOUSE, LONDON.

Buckinghamshire Q.M.	1678-1843	5 vols.
Bucks and Northants Q.M.	1843-1865	1 vol.
Bucks Q.M. of Women Friends	1800-1843	1 vol.
Bucks and Northants Q.M. of Women Friends	1843-1865	1 vol.
Northamptonshire Q.M.	1725-1843	4 vols.
Buckinghamshire M.M.	1678-1821	5 vols.
Bucks M.M. of Women Friends	1678-1762	1 vol.
Do. do.	1793-1821	1 vol.
Hogsty End M.M.	1673-1821	} 11 vols.
Hogsty End M.M. of Women Friends	1808-1821	
Leighton M.M.	1821-1856	
Leighton M.M. of Women	1821-1851	
Upperside M.M.	1669-1857	8 vols.
Upperside M.M. of Women Friends	1677-1795	2 vols.
Do. do.	1807-1835	1 vol.
Upperside and Leighton M.M.	1857-1865	1 vol.
Albans M.M.	1703-1865	8 vols.
Albans M.M. of Women Friends	1703-1771	1 vol.
Do. do.	1801-1814	1 vol.



Thwarted Marriage Proposals.¹

As a descendant of John Day's brother, Matthew Day, a Quaker shopkeeper of Newport, near Saffron Walden, Essex, I am able to add a few particulars of the family of the missing husband, although I cannot clear up the mystery of his disappearance; it is not unlikely, however, that he may have returned to England to visit his many relatives there.

John Day was a son of John Day, a yeoman farmer of Shaftner End (as is the present orthography), in the parish of Barley, co. Hertford, on the borders of North Essex. The last-named John Day belonged to a substantial yeoman family of the name which had its residence at Reed and Barkway, co. Hertford, of which John Day, of Reed, yeoman, made his will, and was buried in 1621, his wife Ellen in 1593.

John Day, of Barley, born *circa* 1607, married at Barley church, 29th September, 1631, Grace Hawke, daughter of James and Catharine Hawke, of Barley. The Hawkes were a considerable family of yeomen, of whom Stephen Hawke was patron of the living of Reed in 1613, when he presented the celebrated Andrew Willet,² the puritan divine and author, to the rectory there, he himself being allied to Willet by a family marriage.

By Grace Hawke, John Day had a family of some four sons and four daughters, six of whose baptisms, 1632-1643, occur in the Barley registers. He himself perpetuated his name in the same records by the following doggerel:—

“ John Day is my nam[e],
and with y^{is} pin (pen) J writ this same.”

Matthew Day (1634-1701), of Barley, and later of Newport, was the eldest son apparently, and joining the Society of Friends by 1660, two years after his marriage with Grace Wright at Wenden church in 1658. He became an upright and useful member of the early Quaker Church, and is named by Besse as suffering serious distraint in goods in 1670 for attending a meeting at Wenden, and is also alluded to in a controversial pamphlet of Samuel Cater, a pioneer East Anglian Friend of Littleport, as witness to a religious dispute on Thriploe Heath, co. Cambridge, in 1676. Cater's daughter Katherine married later, in 1696, as his second wife, John Day, of Stansted Montfitchet, Essex, a son of his old friend, Matthew Day.

This John Day (1664-1741), who was a nephew of the missing husband of Hannah Day, of Philadelphia, established in or before 1687 the well-known Quaker firm at Stansted, recently converted into a company, which has remained in the family of the principal directors and shareholders for the extraordinary period of at least 224 years, or for six generations. The grandmother of the present writer was Mercy Day,

¹ THE JOURNAL, vol. vii., p. 194; vol. viii., pp. 47, 48.

² (1562-1621) *D.N.B.*, lxi.-288.

wife of Joseph Markes Green, of Saffron Walden, and the only married child of Thomas Day, of Stansted and Saffron Walden (grandson of John Day of that place aforesaid), and who himself established a considerable business at Saffron Walden, the linen-drapery department of which is still carried on by his great-grandson, Walter Robson, of that ancient borough.

Of the other children of John Day, of Barley and Wenden, Katherine, baptized 1632, married a Mr. Willcocks apparently, and had issue living in 1669. Margaret, baptized 1636, married Mr. Cocke, and she and her three children, Anne, Grace and Mary Cocke, were all living in 1669, and as we have seen, she and her youngest daughter Mary were both named in the will of John Day of Philadelphia in 1692.

James Day, the next child of John and Grace Day, and named after his grandfather Hawke, was baptized in 1638 ; he was a Friend of Wenden, and named as one of his father's executors in 1669, but was buried that year in Friends' Burial Ground, Thaxted, Essex. The remaining children were Anna or Hannah Day, baptized 1641, who married at Peel Meeting House, 1663, Thomas Matthews, of St. Sepulchre's, London, carpenter, and had issue a child, Anna Matthews, living 1669 ; Grace Day, the youngest child, was baptized in 1643.

John Day, of Wenden, father of this family, had embraced the tenets of the early Quakers by 1660, when, according to Besse, he and others were taken out of a meeting at Hadstock, carried to Saffron Walden, thence to a Justice at Dunmow, who tendered them the oath of allegiance, and for refusing to swear, they were incarcerated a considerable time in Colchester Castle.

John Day, who is named in the churchwardens' accounts (1661-1669) at Newport, Essex, (where his son Matthew was overseer of the poor, as was the latter's second wife and widow, Rebecca Day, *née* Mills), made his will at Wenden, 14th September, 1669, having for witnesses, "Anthony Penneystone and Thomas Bowman." The former witness belonged to a well-known Essex Quaker family of gentle birth, descended from "Anthony Penistone of Deane in com. Oxon Esq.." father of a son of the same name at Saffron Walden, and great-grandfather of "Sr Thomas Peniston, Baronet." Of Anthony Peniston, the Quaker, the Saffron Walden parish registers state that in September, 1669, "Anthonie Penniston, Quaker, Buried his mother like a dog in his garden."

From him descended Thomas Pennystone of Saffron Walden, whose nieces and co-heirs were Mary Pennystone Day and Pennystone Anne Day, also nieces of Thomas Day aforesaid. Thomas Pennystone was for many years the respected Quaker steward and friend of Griffin, Lord Braybrooke, of Audley End Palace: and Susanna Crafton, second wife of Thomas Day, relates in her diary, that at Thomas Pennystone's interment at Friends' Burial Ground, Saffron Walden, in 1802, amongst "a large appearance of respectable neighbours, were there among them Lord Braybrook[e] with his Children and his Chaplain."

To continue our account of John Day, however. By his will he left his freehold tenement and one acre of land at Barley to his son Matthew. To his son John Day, later of London and Philadelphia, he left £20, also

"To my son John £5 if my wife shall see fit." The will was proved in London, 4th May, 1670.

John Day, with his wife Grace, were both buried in one day at Friends' Burial Ground, Thaxted, Essex, 22nd September, 1669, their son, James Day, following them to the grave the 12th October later.

The baptism of John Day, Junior, later of Philadelphia, is missing in the Barley registers, but he was a Friend, and resident in London with his wife Hannah, when he buried a son, John Day, in Friends' Burial Ground, Saffron Walden, 19th September, 1680. Possibly the London Friends' Registers may give other particulars of himself, his marriage and family.

It may be of interest to add that the present writer possesses the original Quaker marriage certificate, on parchment, dated 17 July, 1681, of Matthew Day, Junior, of Bocking, Essex, grocer, and Martha Ramsheire of the same, formerly of Newport, spinster. This document is witnessed by, amongst others, Matthew Day, Senior, of Newport, brother to John Day, of Philadelphia, and by the latter's nephew, John Day, later of Stansted, Essex. Of the twenty-two signatories, no less than seven at least are named by Besse as suffering for their Quaker principles.

Hastings.

JOSEPH J. GREEN.

Early Meetings in Hertfordshire.¹

The severall established & setled Meetings within the County of Hertford of the People of God there.

1	Hertford	10	Sacomb
2	Ware	11	{ Bendick
	{ Widford		{ Lilley
3	{ Sabridgworth	12	Albans
	{ Hartford	13	Slepside
4	Roiston	14	{ Cheshunt
	{ Ryston Sandon		{ Broxburne
5	{ Cottered & Buñingford		{ Merketstreet
6	Ashwell	15	{ Redburne
7	Baldocke		{ Gadsden
8	Hitchin	16	{ Northchurch
	{ Shiphall & Stevenage		{ Tring
9	{ Langley Rabble heath in	17	Hoddesdon
	{ Stevenage Welling Parish		

¹ Copied from the earliest Q.M. Minute Book. Date uncertain.

Preaching Based on Experience, not Hope.

I knew a congregation of Quakers where at one time a Friend had been for a year or two "exercising his gift in the ministry." Among the Quakers, "ministers" are not made by colleges or by bishops, but after a man or woman has "exercised their gift" in the congregation for a sufficient length of time, the spiritually-minded in that congregation meet together and decide whether, in their judgment, their friend has really received from the Lord a "gift in the ministry"; and if their decision is favourable, that gift is then acknowledged, and that friend becomes an "acknowledged" or "recommended" minister. The case of the Friend I speak of had been laid before the spiritually-minded members of his Meeting several times for "acknowledgment," but a favourable decision could never be arrived at, because one man invariably declined to sanction it. The Friend in question finally asked this man the reason of his persistent opposition. After a little hesitation, the man replied it had been a great grief to him that he could not unite in acknowledgment of the Friend's gift; "but," said he, "I have listened to thy preaching very carefully, and I have heard thee very often express a 'humble hope' that at some future time the forgiveness of sins and the gift of eternal life might be thy portion; but I have never heard thee express one single time the knowledge or belief that these blessings had really been bestowed upon thee; and I cannot feel that it is right to encourage any man to preach a gospel to others, about which he himself has so little knowledge." This reply left the Friend without excuse, and he inwardly resolved never again to open his mouth to tell others about eternal life in Christ until he could say with assurance that he knew that eternal life was his own. Ashamed of the uncertainty, which before he had cherished as a sign of humility, he went to the Word of God to see what was there taught. His faith laid hold of the announcement in 1 John v. 1, "Whosoever believeth that Jesus is the Christ, is born of God," and he said, "I do believe that Jesus is the Christ with all my heart; and God says that if I do this I am born of Him; therefore, I know I must be His child," and he was able from that moment boldly to assert it in the face of every seeming to the contrary. S.

From *The Life of Faith*, June 21st, 1911.

"Quaker Grace."—I want us to remember that like our silent meetings, this may be a formal and lifeless observance or a very vital thing. Thomas Story, in his travels, tells of being engaged in vocal prayer at such times, and speaks of the fact as having dispelled in one place the impression "that Quakers receive the mercies of God as brutes, never craving a blessing, nor returning God thanks."—EDWARD G. RHOADS, at a Conference in Philadelphia, Tenth Month, 1909.

Gleanings from the Records of the Yearly Meeting of Aberdeen, 1672 to 1786.

Concluded from page 80.

It being proposed at this Meeting to make a general contribution towards the purchasing of ane plott of Ground for erecting of a comon stable for frinds horses And ane dwelling house for a frind to att end the samen [at Aberdeen] Followes heir the severall contributions.—

Andrew Jaffray	5.16.0	John White	2.00.0
Alexander Gellie	29.00.0	Georg Spring	2.00.0
Robert Keith	1.09.0	William Taylor	29.00.0
William & John Nepers	20.06.0	Georg Forbes	29.00.0
John Forbes	29.00.0	Robert Gerard	29.00.0
Robert Barclay	58.00.0	John Glenny Elder	2.18.0
David Wallace	2.00.0	John Robertson	4.00.0
Alexander Galloway	4.00.0	William Smith	1.09.0
John Glenny younger	1.09.0	William Lundy	2.18.0
John Simm	1.09.0	William Glenny Merchand	3.00.0
Georg Trowp	1.10.0	Robert Gordon	4.00.0
John Somervell	14.00.0	Robert Scott & his son	6.00.0
Georg Temple	1.10.0	Daniell Simpson	3.14.0
Alexander Jaffray	14.10.0	James Brayn	58.00.0
John Lesk	5.16.0	William Spark	(sic)
Robert Bettie	(sic)	John Smith at Urie	1.00.0
John Hunter there [?]	1.00.0	John Scott Elder	1.00.0
Elizabeth Hall	29.00.0	Jsobell Gerard	5.16.0
Jsobell Galloway	4.00.0	Margaret Ligert- wood	3.00.0
Anna & Jean Skenes	6.00.0	Barbara Forbes	6.00.0
Jean Gall	1.10.0	Margaret Laing	1.10.0
Mary Bannarman	29.00.0		456.00.0

[=Pounds Scots]

to which is added
of Eliz. Dickson's
Donation

600.
£1056.

[Aberdeen Monthly Meeting, 2. xi. 1700, Friends] cannot but observe that by slighting the particular decent order sett down in our paper regulating apparell some have given ocasion for strangers to be burdened among us and thus [as in Tho^s Hicks' paper] to caution and complain of us.

This Meeting desires two overseers of our Mens Monthly Meeting to go throw frinds in Town once more and Deall plainly with them as to their conversations or apparell or anything contrary to good order (or our paper) And if they come not under their advyce and censure and so amend, to bring any such to the Quarterly Meeting aproaching That so Truth and righteousness may be set over all. And the overseers are desired to sett the women overseers to ther part of the work among ther sex as above.

[Aberdeen Yearly Meeting, 24. ii. 1701] . . . Robert Bettie proposes from Montross Meeting the need of buying or mailling a convenient Room for a settled Meeting At Montross This Meeting Recomends back again to the nixt six weeks Meeting at Montross To look out for a convenient Room to be rented untill frinds be more Capable to purchase on, And this Meeting will contribut with them. . . .

This Meeting unanimously concludes That heirafter Non shall sitt in or be owned as members of the men's meetings whether Yearly Quarterly or Monthly Unless they be subject to the order and Government of Truth in the meetings in Conversation and apparell, &c.

[Aberdeen Y.M. ii. 1703] . . . John Glenney yo^r and George Temple being overseers of Kinmuck Meeting Report that thorow mercy things are well peacable and orderly in their meeting And non obstinat nor Refractory from good discipline to the best of ther knowledg. David Wallace and Robert Scot being overseers of Urie and Stonhyve Meeting gives account that thorow mercy things are also well and peacable Among them. Only gives a Caution That non own Robert Watson he being out of Unity with the Meeting after Gospell order, and no satisfaction.

[Aberdeen Q.M. 26. v. 1705] The Meeting apoints

A. Jaffray to writt a pungent Letter to our Correspondents with a record therin of dear Georg fox Letter a Litle befor his death which first sett up this Correspondence as from the Lord: wherin we Lay it upon them their great failure therin and discontinuance ther of in all the ends ther of theirin mentioned And that if they continue in such slackness theirin we will be necessitat upon the Truths account to choose others to corespond with us.

[Aberdeen Y.M. 24. ii. 1706] . . . The overseers of ye Towns Meeting being cald to represent that ther are some disorders therin both as to Tipling in Taverns and Gameing, this Meeting weightily lays upon ye two overseers apointed by y^m to signifie to all such as are Guilty of such disorderly practices y^t if they give not full Satisfaction to them by a full refraining from such bad things they must bring them befor the next Quarterly Meeting without further delay.

[Aberdeen Y.M. 29. ii. 1708] The first thing referd to and spoke of in this Meeting being the reprinting of William Dell's works This Meeting is opened in the Love of Truth to shew their Sympathy and Unity with the motion of our frinds at Glasgow¹⁵ and the Service of Truth which is eyed in the thing To apoint five pound Sterling from this Country to help to reprint s^d Book one third from Kinmuck, one third from the town's meeting one third from Urie and Stonehaven.

¹⁵ The matter was first brought forward in Edinburgh Q.M. ix. 1706, when George Swan, of Glasgow, consulted Friends as to the desirability of "buying the Works of Wm. Dell." Friends advised him to "writt to London for what number he may want of them." What answer came from London we do not know, but in the following spring, iii. 1707, we find that Euphan Wear, another of the small company of Friends at Glasgow, "having presented william dells works to this meeting in order to have a Concurance for reprenting the same the perusall therof is recomended to John Robertson and Robert Barclay who is to make there observes and retturn them to be communicat to the said Euphan."

We hear no more of the matter until the next Yearly Meeting at Edinburgh, 1708, when we learn that "Euphan wear delivered to William Miller five pounds sterling which with other five formerly delivered to [?] her is apointed for the reprenting of William dell's workes." In the sixth month further contributions were reported. Kelso meeting twenty shillings sterling; Hamilton five pounds sterling, and Edinburgh forty shillings; whilst six months later Charles Ormston of Kelso gave in twelve pounds Scots, and "The lick was from Linlithgow." In First Month, 1709, £5 were contributed by Aberdeen Q.M. for the same purpose; so that the reprint would seem to have cost twenty-five pounds. The work was

[Kinmuck M.M. xii. 170₁₀] Our overseers being called had nothing to represent to our Meeting also freinds having understood that George Barclay intended to have troubled our meeting of worship by intruding himself to marrie w^t a certain woman unknown to us to prevent which freinds did not admitt him but kept him out and although he may have used some form of marriage w^tout doors it was altogether unknown to us none of our number being witnesses that we know of.

[Kinmuck M.M. ii. 1711] friends assembled for business and taking notice of Pipers accompanying the Marriages of the Worlds people and publick dinners at friends houses it is agreed upon and enacted by the s^d Monthly Meeting that no friend or friends in any ways hereafter shall suffer any Piper in or about their houses at such times as publick weddings or any oyr time and that no friend shall receive such weddings w^tout consent of the Monthly Meeting.

[Aberdeen Y.M. ii. 1712] The members of the Meeting for Sufferings appointed as follows :—

For Kinmuck.	For Aberdeen.
John Forbes	Andrew Jaffray
John Glenny Elder	George Forbes
John Glenny Collyhill	Alex ^r Jaffray
William Smith	Robert Gordon
William Reid	James Gray
Rhoderick Forbes	Daniel Hamilton
George Temple	John Somervel
	For Ury.
Robert Barclay	Robert Scot
David Wallace	John Scot yougr
John Scot Elder	William Melvin
George Troup	

[Kinmuck M.M. i. 1713] It being reported to this

proceeded with very deliberately. Copies of the book, to the number of twenty-seven, did not reach Aberdeen until Seventh Month, 1711. Of these, eleven were retained for Aberdeen Friends, eight were sent to Kinmuck, and the same number to Urie and Stonehaven. It is not clear where the book was printed—perhaps at Glasgow. Aberdeen M.M., Fifth Month, 1708, “allows A. Jaffray elder to writ to Ephie Weyr or the meeting at Ed^r that we think it not fitt to offer her book to be printed at Aberdeen.”

meeting that Alex^r Sim is gone to the steeple house [Friends] appointed the overseers to speak to him and return his answer to the meeting.

[Four months later James Spring reports] that he had spoken to Alex^r Sim, who answered that he would continue in the way he was walking in.

[Kinmuck M.M. viii. 1713] Resolved by this meeting that Isaac Winchester should furnish thach to y^e stable at twelve pennies [Scots ?] the sheaf.

[Kinmuck M.M. iii. 1714]. . . Moreover friends conceiving it proper that the mortifications, donations, legacies and purchases belonging properly to this meeting should be entred amongst the records, have appointed John Glenney and W^m Smith to enquire after them for that purpose. That so succeeding ages may both see their ancestors care of the publike and also may be more capable to distribute them according to the true intent of the donners.

[Aberdeen Q.M. xi. 171 $\frac{4}{8}$. Report is] made that George Temple had some of his children sprinkled by the preist and that the said George kept ane sprinkling feast att his own house as likewise that he keeps penney weddings att his house this meeting orders the overseers of Kinmuck to inquire into these matters and to use gospel order with him if they find these things are true. It is the generall sence of this meeting that the goeing to penney weddings upon any pretence whatsoever is Contrarey to the Testimoney of Truth Except to bear their Testimoney against the Excess of such Conventions.

[Aberdeen M.M. iii. 1716. " John Messer y^r " having been " plundered of his household stuff by the Souldiers " is to be releived by Friends. This was probably an echo of the Stuart rising in 1715.]

[Aberdeen Q.M. v. 1716. Report made that " some at Kinmuck have tampered in indirect ways with paying the small Tyths." The matter is to be particularly enquired into, and at a subsequent meeting it is reported that those who through fear or inadvertency have tampered with the paying of Tythes are so far prevailed with

as to become willing to suffer for the future rather than lose their testimony.]

[Aberdeen M.M. vi. 1716]. . . It being sometimes uneasy to friends in hot weather that ther are so few opening windues in the Meeting hows friends think fitt that two of y^e windues be set in opening Casments for letting in aire and have recomended to Thomas Affleck and Jo Somevel to caws doe it.

[Aberdeen M.M. viii. 1716] The meeting kept but nothing of Business only Robert Keith desir^d a Certificat for his Son he being to goe abroad to seek imployment friends are willing that he get one declaring him a Childe of honest parents and that they have nothing to lay to his Charge.

[Aberdeen Y.M. ii. 1717] The publick funds belonging to Aberdeen Yearly Meeting are reported to be thus laid out.

£100 Ster^s left by Eliz. Dickson for the School at Kinmuck in the hands of S^r W^m Forbes of Craigivar. The bond for it in Ro^t Barclay's name.

The Meeting Ho : at Ab : stands in the person of Rob^t Barclay.

The 1000 Merks for the Women's School in the hands of Alex^r Forbes of Ludwharn. Jn the person of George Forbes as Assign of Sam^l Forbes.

The £40 Sterl^s for putting out apprentices, in the hands of Alex^r Jaffray. A bond by him and And Jaffray y^r granted to Geo: Forbes. [This was one of Elizabeth Dickson's gifts, 1701.]

The 500 Merks apointed by Ja^s Brown¹⁶ for putting out apprentices in the hands of Brux¹⁷ representative. The bond in Geo: Forbes name assigned to Alex^r Jaffray.

¹⁶ James Brown, "Tanner in the West port," was for several years one of the principal Friends of Edinburgh Meeting. Most of the Friends' marriages in Edinburgh, from 1670 to 1680, were celebrated at his house. He died there 11. i. 1681, leaving by will 2,000 merks towards the purchase of a meeting house at Edinburgh, 1,000 merks to Robert Barclay, 1,000 merks to George Keith, 500 merks to James Halliday, a ministering Friend of Allartowne, Northumberland, and 500 merks, the interest of which was to be applied every third year to "putting out an apprentice."

¹⁷ Roderick Forbes of Brux. He died 30. viii. 1712, aged 42. See *Piety Promoted*, ii. p. 196.

[In a minute of a later date the following additional finds are mentioned :—] £50, a donation of Elizabeth Dickson, 1701, whereof the annual rents, issues, and profits shall be given to such faithful friends who are low in the world, and may be drawn from their outward business and habitation to visit the people of God called Quakers in Aberdeen or elsewhere in the northern or western parts of Scotland.

A Fund for the Poor—2,000 Merks mortified by Mary Bannerman 1705 ; 50 Merks a legacy by John Porter for the poor of Kinmuck Monthly Meeting ; 30 Merks, a donation by William Reid ; £12.10, part of a legacy by David Barclay, and £13.17.9 part of a donation by Kathrine Forbes ; together with the yearly rent of £9.10. arising from houses in Guest Row, Aberdeen.

Fund for Ministering Friends expenses, £50, part of a legacy by Mary Rathbone ; and 200 Merks left by Mary Bannerman for paying the charges of stranger friends at Inverury.

Fund for upholding the Meeting house at Old Meldrum, £25, a gift by John Elmslie.

Heritable property—Kinmuck Meeting house, Burial Ground and 2 Crofts, purchased partly by contributions and partly a gift.

Guest Row, Aberdeen. Tenement of Backland with houses thereon, purchased in part by contributions [1700 ?] and partly a gift by Mary Bannerman.

Gallowgate Aberdeen Houses, Meeting house & burieing ground. purchased by contributions in addition to Elizth Dickson's donation of £50 for ministering Friends in low circumstances.

Old Meldrum One quarter and one eighth part of a tenement of Land, with a house & Meeting house thereon with moss and pertinents thereto belonging : a gift by John Elmlie 1789. [J.E. seems to have purchased the property in 1741.]

[Kinmuck M.M. vii. 1717] . . . Overseers represent their visiting and giving admonition And occasion requiring its desired that they continue in advising and reproving.

[Aberdeen M.M. iv. 1725] A Testimony was issued

by the Meeting against tipling and excessive drinking There having been much sin of that sort.

[Aberdeen M.M. ix. 1727] . . . Likeways at this meeting Thomas Erreskin and James Gray are desired to speak to Joseph Williamson conserning his goeing to Chappel and Christian Jaffray daughter to Andrew Jaffray younger about her Gaudie apparel.

[Aberdeen M.M. x. 1727] . . . Joseph Williamson being spoke to answered that it was only curiosity, and had no other satisfaction or design in it. Christian Jaffray gave no satisfaction and friends are to take no more notice of her seeing she hath since gone off to the publick worship of y^e World.

[Aberdeen M.M. vi. 1730] Att this Meeting Fr^{ds} have taken to Consideration how stranger Fr^{ds} shall be Accomodated when they come to this Town and no particular place being thought so fitt as Tho^s Cutters his house he being willing to Entertain them kindly. This Meeting thinks fitt them stay there when in toun upon Publick Charge.

[Aberdeen Y.M. ii. 1743] Its the Sense of this meeting if any member in our Meeting shall proclaim to Strangers or in the publick Streets any of the smallest affairs done in our Meetings Shall be by this meeting Censured and be Declared incapable of sitting in our Meetings Henceforth.

[Aberdeen M.M. xii. 174 $\frac{1}{2}$] . . . Friends having under their Notice the hardness of y^e times for the poor recomends it to John Elmslie Colector to advance their pennie untill the times turn Esiar.

[Aberdeen, 1745.] The Reason of our not keeping the meetings of first and second Months is the Kings army being in the place poss^d the Meeting house. [The same thing occurred in the following year.]

[Aberdeen Y.M. ii. 1748] This Meeting having Considered what was Referd by the last Quarterly Meeting with respect to ocassional conformists do give our Sence as Followes *viz.* It is the Opinion of this Meeting, that although wee are not for cutting off from our Society for every trivial thing but where the same is directly

contrary to our Foundementall Principal. Wee ought to carry good order on the one hand and Charity on the other. Wee therefore Judge that no Person nor Persons whatsomever who makes it their continued practise to dessert our places of worship or by habitually frequenting other places of worship or if guilty of Lewd or Scandalous Behaviour or Vices though admonishd to the Contrary. In all or either of which cases wee declare that we Look upon such to be none of Us and consequently are to have no benefite as pretending to be of us Neither of our Burial places, Charity, the Indulgence granted by Law with respect to the Afirmation or any other Advantage as Belonging to our Society and Wee Recomend to our 3 Monthly Meetings to Examen into all Irregularities and to deal with the offenders Acordingly, and that these Regulations may be Minuted in their Different Monthly Meeting Books there to stand upon Record.

[Kinmuck M.M. iv. 1750] Frinds being assembled for effears it is the minde of this mitting that the Cloths that belonged to the mitting of Jnvirourie is to be given to Androw Jonston being two peare of pleads and eane Coverien and the reast of the bede furniter and neprie is to be sold to Gavien Crushank to the best welow and the money to be given in to the mitting.

[Aberdeen Q.M. vii. 1757] Robert Hervie¹⁸ having returned from England, did deliver back Friends Certificate and by all Accounts Friends do hear that he has Behaved Agreeable in his Travels.

[Aberdeen Q.M. vii. 1760] . . . it is heer by Recómeded that all frinds for the fouttr Dooe nearoly Jnquer Counsering the Charetor of Traveling frinds who askes for Guids for Jnverness whither it be on the accompt of Curiosity or for the Publick Servies of truth

¹⁸ Robert Hervey was a ministering Friend of Old Meldrum, where he died 21. xii. 1788, aged 77. Samuel Neale, in his Journal (*Life*, p. 96), mentions that "our worthy innocent Friend Robert Hervey [attended the Half Year's Meeting at Dublin xi. 1758] and had good service for his Lord and Master, and quite agreeable to the state of the meeting though his testimony was sharp." John Pemberton (*Life*, p. 263), when travelling in Scotland, alludes to him: "Ancient Robert Hervie nearly 80 years of age walked 18 miles through the rain to the half years meeting at Aberdeen; he seemed to possess an innocent green old age." See also *Piety Promoted*.

and if one any other accompt then for the Servies of truth then no Guids ar for the futter to be alloued to them.

[Aberdeen Q.M.] 30 July 1761 . . . The Meeting appoints John Elmslies Senior and Junior Gavin and George Crooshanks to look into the state of the School Croft and yeard w^t the priviledges thereof in Kinmuck and particularly that the Meeting House be in proper repair both within and without with seats lofts windows and others that the Stanse of the houses be kept and no body encroach upon any partt thereof by building upon them taking away Stones or other Materialls to enquire if J. B. [*i.e.* James Bean, the Schoolmaster] casts firing in that part of the Moss of Reethill which belongs properly to the Croft and a small Commonty in the s^d Moss adjacent to the s^d property and that he regularly Cast two spades Casting in the Reed Moss of Fintray and see regular receipts from S^r Aurther Forbes of Craigyvar for £2 Scots yearly as the few duty of s^d Croft. That they likewise enquire Jf J. B. Cow goes with the oxen of Kinmuck for £1 Scots yearly or pastures upon the Commonty of the 6 Ploughs for nothing and that he go regulary at least once in two or three years y^r to some other Mill with part of his corn besides Denmill lest it bring the s^d Croft into a thirlage which was always free.

[Old Meldrum M.M. iii. 1781] friends being Asembled for Afairs Nothing coming in Vue the Meeting Broke up.

I think, if one exact, uniform appearance in all things ever takes place in our Society, and is thought necessary and insisted on, it will be when the form has eaten out the substance ; or when, for want of a real, living growth in the inward life, the form becomes the main object instead of the substance.—JOB SCOTT, *Selections*, 1911, p. 115.

A minister of the Gospel has nothing of *his own* to offer to the people ; his whole dependance is on Christ ; he must speak as the oracle of God, and only in the ability that God giveth ; therefore is under an absolute necessity to keep silence unless immediately commissioned and abilitated from God.—JOB SCOTT, *Selections*, 1911, p. 196.

Sydney Parkinson and His Drawings.

Sydney Parkinson was the younger of the two sons of Joel and Elizabeth Parkinson, Friends of Edinburgh,¹ and was probably born about 1745.² The father was by trade a brewer, but was unsuccessful in business, though, as his son testifies, eminently distinguished for probity of mind and purity of manners, and well known and esteemed by men of all ranks. His widow was still living in 1771, when she relinquished her right to administer Sydney Parkinson's will in favour of her elder son, Stanfield, who, with her daughter, Britannia, seem to have been the only members of the family then alive.

Sydney was apprenticed to a woollen-draper, but before long, developing a great love for natural history, together with considerable skill in drawing, he attracted the notice of men of science. Proceeding to London, soon after his arrival he was introduced to Joseph Banks, Esq.—apparently by James Lee, the well-known nurseryman of Hammersmith. Banks employed him extensively during 1767 and the following year in making drawings, many on vellum, of rare animals and plants from India, Ceylon, Kew, “Mr. Lee's Nursery,” and elsewhere. His work was so satisfactory that in 1768 he was engaged by Banks as botanical draughtsman, to accompany Captain Cook and himself in H.M.S. *Endeavour* on its celebrated voyage of exploration round the world. His salary was to be £80 per annum. He joined the ship in the Thames in July, 1768, and after spending some time at Plymouth, where, we are told, the members of the expedition were hospitably entertained by William Cookworthy, the

¹ There are but scanty records of these Friends in Edinburgh Meeting books. In 1734, we find Joel Parkinson witnessing a marriage at Edinburgh—his name is next to that of John Fothergill, Jun., who was a student at the University there from 1734 to 1736. Elizabeth Parkinson's name appears on the same certificate, and also on one recording a marriage at Newbattle, Midlothian, in 1736. Joel Parkinson was certainly deceased by the end of 1749, as appears from an entry in the accounts of Edinburgh Monthly Meeting:—“1749, Dec. 22 By Cash to — Aikenhead for druggs to Wid: Parkinson, £2 . 2 . 0.”

² *Dictionary of National Biography.*

Friend of China-clay fame,³ the vessel finally left England on the 23rd of August. The expedition, which was absent for three years, was successful in one of its principal objects, the observation of the transit of Venus, and secured besides an immense amount of valuable scientific information.

Parkinson was very closely engaged in making drawings of the many new plants which were discovered. Mr. James Britten, in an interesting article on "The Collections of Banks and Solander,"⁴ states :—

The total number of drawings made by Parkinson during the voyage was 955, of which 675 were sketches and 280 finished drawings. All the Australian and most of the New Zealand ones are sketches ; those from Brazil, Madeira, Tierra del Fuego, and the Friendly Islands are nearly all finished drawings ; of the Java plants there are forty-four finished drawings, and seventy-two sketches ; in a few cases there are both sketch and finished drawings of the same plant. On the back of each finished drawing are pencil notes by Parkinson, indicating the colour of the leaves, flowers, etc., and the locality is added in Banks's hand.

Banks speaks in unqualified terms of Parkinson's unbounded industry in making for him a much larger collection of drawings than he expected, and other contemporary botanists allude to "these excellent delineations." In recent times the drawings were consulted by Sir Joseph Hooker when preparing his *Flora Antarctica*. "Váluable as the dried plants are," he says, "their utility is doubly increased by the excellent descriptions, and by the beautiful coloured drawings, executed on the spot, which accompany them."

In his leisure time Parkinson also made numerous sketches of the natives and of places of interest in those almost unknown regions, besides diligently collecting shells and curios of all sorts, together with notes on the natives and vocabularies of native words.

Several members of the expedition died during the voyage, and on 26th January, 1771, between Prince's Island and the Cape of Good Hope, Sydney Parkinson succumbed to fever and dysentery, and was buried at sea.

Arthur J. Naish, writing in *The Friend*, 1873, p. 339, says :—

³ *William Cookworthy*, by Theodore Compton, p. 64.

⁴ *Journal of Botany*, xliii. 287.

It is affecting to think of the Quaker youth keeping, as his brother assures us, an unsullied character in the midst of all the temptations of those new regions which spread their wonders around him on every hand ; drawing the people, their fruits, their flowers, their dwellings and their weapons, and obtaining their confidence and affection, preparing, as he doubtless thought, the materials for a well-earned European fame, and then dying, soon after he left Batavia, of a fever caught in that fatal island, and adding one more to the " treasures of the deep."

On the return of the expedition to England in July, 1771, Mr. Banks sent particulars of Sydney Parkinson's death to his brother, then in business as an upholsterer in Pulteney Street, Golden Square, London. Before starting on the voyage, Sydney had executed a will by which he left all his possessions to his brother and sister, appointing the former his executor. Under this will Stanfield Parkinson claimed all the drawings made by his brother during his spare hours, as well as his journals and collections. Much correspondence with Banks, and more than one interview followed. Stanfield regarded himself as having been treated very badly, indeed dishonourably ; but his complaints, embodied in the preface to his brother's *Journal*, must be taken with considerable reservation. Dr. John Fothergill's intervention being obtained, Banks agreed to pay £500 for Parkinson's private collections and papers and for the balance of salary owing. The papers were, at his pressing request, lent to Stanfield Parkinson, who had them transcribed, and with the assistance of Dr. Kenrick, prepared them for publication. Law proceedings followed, and the publication of the book was delayed by an injunction until after the issue of the official account in 1773. Before this poor Stanfield Parkinson had died, insane,⁵ but his book, entitled *A Journal of a Voyage to the South Seas, in his Majesty's Ship, " The Endeavour," Faithfully transcribed from the papers of the late Sydney Parkinson, draughtsman to Joseph Banks, Esq.* . . . London, printed for Stanfield Parkinson, the Editor, MDCCLXXIII., was issued some time that year. In size a thin royal 4to, it contains Sydney Parkinson's journal, with twenty-five copper-plate illustra-

⁵ Stanfield Parkinson was a member of Westminster Monthly Meeting at the time of his death, and Sydney had been brought up as a Friend, his brother remarking of him that " his religious profession prohibited him the study " of music.

tions from his non-botanical sketches, together with three other plates, one of them a poorly engraved portrait of the artist. There is a long preface by Stanfield Parkinson, in which he gives some very meagre particulars of his brother's life, and a detailed account of the quarrel with Banks.

A second edition of the *Journal* with additional plates and letterpress, including "Remarks by the late John Fothergill, M.D., F.R.S., &c., on the preface to the first edition," was issued in 1784, under the editorship of Dr. J. C. Lettsom.

Engravings of not a few of Sydney Parkinson's non-botanical drawings appeared in the official account of Captain Cook's voyage, but, in consequence of the unfortunate dispute between Joseph Banks and Parkinson's executor, the artist's name was very ungenerously omitted.

From Parkinson's botanical drawings and sketches more than 700 copper plates were engraved, under Banks's supervision, and much of the accompanying letterpress was prepared, but in spite of all the time and money expended over the work, the book was never published, and it was not until 1900 that a portion of the plates made their appearance in book form. In that year the first part of *Illustrations of the Botany of Captain Cook's Voyage Round the World in H.M.S. "Endeavour"* was issued by the trustees of the British Museum, under the editorship of James Britten, Esq., K.S.G., F.L.S. It contains 101 illustrations founded on Parkinson's sketches. A second part was issued in the following year, and a third in 1905. The illustrations are lithographed from the original copper plates.⁶

The following letter from Sydney Parkinson to Dr. Fothergill is preserved in the Devonshire House Reference Library :—

Batavia, 16th of Octobr 1770.

Honoured Friend

As I thought it would be no disagreeable thing for you to hear of our proceedings in this long voyage I made no doubt but that you would excuse this & indeed I look upon it as my duty to let you know that we

⁶ See *Journal of Botany*, xxxviii. 320; xxxix. i. 348; xlii. 3; xliii. 284-290. See also *Dictionary of National Biography*; Joseph Smith's *Catalogue*; *The Biographical Catalogue of London Friends' Institute*.

arriv'd here the 12th of this month after a long & tedious passage from Riode Janeiro we went to Good Success Bay in the Straits of Le Maire & from thence to Otaheite or Georges Island, where we observ'd the Transit, staid 4 months at it & some other Islands living in great harmony with the natives all the time from thence we went to New Zealand which we sail'd around & found it to be 2 large Islands this took us up 6 months, we then stretch'd over to the West Coast of N. Holland which we run down from Lat. 37 South to 10 South where we happily discover'd the Straits between it & New Guinea at which place we touch'd but did not think it convenient for to stay but made the best of our way to this place where we shall be oblig'd to heave down to repair an Injury we receivd by running ashore upon a Rock on the Coast of New Holland on which coast we were several times in the most imminent danger of being dash'd to pieces, had not the kind Providence of Almighty God interpos'd in our favour, in so remarkable a manner that I hope I shall never forget it, time wont allow me to enter into any particulars besides that I am so confus'd & flutterd about at present that my mind is not settled enough for such a task, so that I hope it will suffise to inform you that we have done great things this Voyage, having been very successfull in discoveries of Land, in Astronomy, & Natural History having got an amazing number of new subjects in that way; our Crew has been very healthy & we have hardly lost any of them yet, but I am sorry to inform you that your faithfull Servant Richmond is no more, he & another black Servant of Mr. Bank's died at Terra dell Fuego. I felt the Loss of him very much & Mr Banks much more I dont doubt but it will also give you a tender concern

Present my humble respects to your Sister.

I remain,

Your much obliged Friend

SYDNEY PARKINSON.

P.S. Please be so good as deliver the inclosed Letter.

[Endorsement] To Dr. John Fothergill.

[In another hand] Sidney Parkinson 1770.

Can any reader of THE JOURNAL give any further information as to Parkinson's family? Was he possibly a descendant of the John Parkinson, London Apothecary "and King's Herbalist," in 1620, author of the charming *Garden of all sorts of Pleasant Flowers which our English ayre will permitt to be noursed up*? Stanfield Parkinson had a cousin, a Friend, of the name of Gomeldon, resident at Newcastle-on-Tyne, in 1773. Possibly the records of London or Newcastle Meetings might throw some light on the subject. The names of Joel, Stanfield, Britannia are fairly distinctive.

WILLIAM F. MILLER.

The Overcoming Power of Love.

In 1873, a female prison and reformatory was opened at Indianapolis, Indiana, and Sarah J. Smith, a well-known Quaker philanthropist (d. 1885), was appointed superintendent of the institution.

The following account of the transfer of the women-prisoners from the State Prison is given in the life of Rhoda M. Coffin, recently issued, pp. 156, 157 :—

The first to enter with her shackles on was Sallie Hubbard, a murdress. She and her husband had been convicted of the murder of a family of seven, who were migrating westward, and stopped with them for the night. The husband was executed, and the wife was sentenced to prison for life at hard labor. She had been incarcerated for seventeen years in Jeffersonville State Prison. She was a terror in the prison, and exceedingly difficult to manage. The sheriff and two deputies brought her into the hall of the Administration building heavily manacled and said, "Mrs. Smith, where shall we take her?" "Set her down," replied Mrs. Smith; "and take off her shackles." He replied, "We can't— show us the cell, she is an awful woman." "Take off her shackles," Mrs. Smith said, "she is *my* prisoner, not yours." They did so, and as the chains fell, she took the prisoner in her arms, kissed her on her forehead, and said, "I receive thee as my child, and will be a mother, and I know thou wilt be a good daughter, let us pray, and ask Heaven to help us." They both knelt, Mrs. Smith's arms still around her. She plead for power to bring "the poor lost daughter home to God," and then rising with her prisoner, she said, "Come with me, dear, I have the loveliest little room for thee," and opening the door showed her her home for the remainder of her life. It was neatly furnished with an iron bedstead, good husk mattress, a chair, small square table with a white muslin cover, a Bible and Hymn Book on it, a small looking-glass, the bed clothed in white, white curtain over the window, a locker for her use, and a pot of flowers in the window. All of the cells were similarly furnished.

It was but a short time, until the prayer was answered. The prisoner became a new creature in Christ Jesus, old things passed away and a steady growth in grace was witnessed. She became quiet, gentle, unobtrusive, faithful in service, always on the alert to see that there was no plot to do harm. She was worth two guards, and yet had the love and confidence of the fellow prisoners. For fourteen years she has led a meek and humble life.

This wonderful answer to prayer gave us great courage and confidence that our plan as organised was feasible and could be carried out, and that the worst prisoner could be reformed.

Notes on the Life of Edmond Waller.

It has been frequently asserted that, with one or two exceptions, the early converts to Quakerism were drawn from the ignorant and illiterate classes of England, but the ever-widening knowledge of the period in which Quakerism arose is revealing an increasing number of Friends of education and high social standing.

Among such may be mentioned Edmond Waller, son and heir of Edmond Waller the poet, of whom a few facts have been collected and are here given.

Edmond Waller the elder was born in 1606 and educated at Eton and Cambridge with a view to entering Parliament, and, by his own account, he was only sixteen years old when he first took his seat in the House of Commons. At his father's death he inherited an estate at Beaconsfield, in Buckinghamshire, and in 1631 he married Ann (d. 1634), only child and heiress of John Banks, a wealthy merchant of London. In Parliament Waller spoke with great courage against the dangers of a military despotism and worked hard in the cause of toleration for Dissenters, especially for the Quakers. Waller's second wife was Mary Bracey, whom he married in 1644, and who died in 1677. His death took place at Hall Barn, his Beaconsfield home, in 1687.

By his second marriage Waller had four sons—Benjamin, who was “wanting in common understanding,” was disinherited by his father, and sent to New Jersey; Edmond; William, a merchant in London; and Stephen, who became “an eminent Doctor of Laws.”

As a young man Edmond entered Parliament as Member for Agmondesham, and lived in the City. It may be that Friends, remembering the help given them by the poet, were wishful to keep in touch with his son, for Edmond seems to have come into contact with them from time to time, and finally to have commenced the attendance of their meetings for worship in the City.

It was in the year 1698 that Friends realised that this man of fashion, learning and high social position might become a convert to their simple faith. Henry Gouldney, writing from London, 5th of First Month, 1697/8, says :—

It has pleased the Lord to vissent a member of P—nt. viz. Esq^r Waller wth a concerne to inquier after truth, in the way of it: and within this weeke have been at severall meetings. He seems inclined to leave all the Glory and repputation he had, and that not a little, to imbrace that Dispised Principle and People that the Lord has discovered and gathered a remnant unto—Altho for some years, he have had a p^ticular love and care for us. I have heard, W. P.'s preface to G. ff's Journall hath conduced much to awaken him. I am in a concerne for his perseverance, being in hopes, he may lead the way to a further openness among p^{sons} of his ranck—a man of learning and great quallities of minde and of a good ffammily—I intend to go to his lodgings to morrow in order to conduct him to meetings, being yet a stranger. Through W.P.'s means, I have had him at my house, and am somewhat acquainted.¹

Six months later Henry Gouldney refers to Edmond Waller again :—

I have great hopes of the p^{son}, my early acquaintance, upon his first comeing to meetings, hath led me to a great ff^reddom wth him, having been divers times at his house in the Countrey. He has an indisposition so mallencholly, and of a weakly constitution, and I find good company mends both; and to do him good, I have used a modest freedom—He is under the conduct of Tho. Ellwood. They both love and value each other, and has great kindness for our ffrd W. P. whose epistle to G. ff's Journall was I thinck the 1st help he had to open him towards truth.²

It was in this year of 1698 that Waller finally joined Friends, and giving up his political life, retired to his estate at Beaconsfield. John Tomkins, writing to Sir John Rodes in Second Month, 1698, says :—

I understand by H. G. that he has also given the account of the convincment of a Person of note. He continues in the way of Truth he has begun to walk—he is now in Buckinghamsheir at his own seate there,—he is comeing boldly to confess Truth before men by an open proffession therof in the cross to this world; is frequent at friends meetings there, as he was in the city, and constant with friends in Conversation. T. Elwood he has Respect to, who is helpfull to him.³

And in Ninth Month he writes, “Edmond Waller Continues in a hopeful way in the Truth, W.P. was to visit him as he came to London, so is the Baptist Preacher that thou hast formerly heard.”⁴

¹ *A Quaker Post-Bag*, edited by Mrs. Godfrey Locker Lampson, 1910, p. 66.

² *Ibid.*, p. 71.

³ *Ibid.*, p. 138.

⁴ *Ibid.*, p. 148.

In April, 1698, Waller wrote to Samuel Waldenfield from Hall Barn, a letter in which he described visits from London Friends, when "living fountaines of Heavenly Waters flow'd abundantly, and Gods love to man was made manifest by the Mouths of his people," adding later, "Washt in the Heavenly Euridanus [? Eridanus= the river Po], her golden streams will transforme and regenerate us to what man was before the fall, when God himself communed with him."⁵

Among Toft MSS. in D. is a copy (made by Thomas Smith, of Balby, in 1735) of a letter from Waller to Thomas Aldam, as follows:—

Hall Barn, Beaucons Feild, Bucks.
1698.

Dear Friend

Thy kind enquiry after my health obliges me to let thee know that since cousin Scroop left me I have been much troubled with a goutish or sciatick Pain in my right hip and knee which is very troublesome so that walking is uneasy to me and I have not been much abroad but at the time I go to meetings. I confess, as my body Impairs so my mind gains strength and Improves it self to a more steady settled submission to the will of God, in which sort of Resignation I find great comfort for he is the assur'd and only hope of Man when he Looks towards another world, and if all men desire to die in the peace of God and hope of a blessed future state surely we are not to be blam'd if we endeavour to Live in that Peace and that hope especialy when we have spent our Youth & Prime of our age in the service of our country and are arriv'd to what Horace calls *Donatus jam rude miles*, but I wou'd not make these things my only excuse for not attending the service of Parliament, but add That since it has pleas'd God to give me a sence of my former Evil ways and in an extraordinary manner to call upon me to remember my creator while the evil Days come not, nor the years draw nigh in which there is no Pleasure &c. I have with sincere and unfeign'd integrity, applyd my self to consider the Life and Teachings of our Blessed Saviour and his Apostles and as the Scriptures have been open'd to me in the reading of 'em I was convinc'd in some measure with John How in his Epistle to his Living Temple that their Religion was vain, which was not taken up and prosituted with sincere aim to better their Spirits, to make them holy, peacefull, meek, humble, mercifull, and charitable, studious of doing good even to their Enemies composing our Body's into Temples, some way meet for the Residence of our Blessed Lord Christ Jesus, with design and Expectation to have his intimate vital Presence settled and made permanent there, and I may say with another there is a time when not only God is present with his children, for his secret Presence is continual'y

⁵ *Ibid.*, p. 69. A copy of this letter is under the care of Friends of Nottingham.

with 'em as is said Isaiah 43 but Christ also makes them sensibly perceive it by inward glorious feelings this felt Presence when we obtain it makes a suddain change of the whole Man, it raiseth us from Death to Life, it maketh a comfortable Light to shine where Darkness abounded, it maketh our Faith Lively, our Love fervent, and our Prayers earnest, this Presence is as evidently felt of them to whom it is granted as was the descending of the Holy Ghost perceiv'd, by the Apostles to whom it came; now having by the wonderfull mercy and grace of God sencibly perceivd this inward Presence of Christ, and remembering that Christ's Promise was, where two or three were gatherd together in his Name He wou'd hear them and be with Them, it led me to consider, who were the People that bare witness to this appearing and inward Teaching of Christ our Blessed Lord & Saviour, and finding none that so openly Profess'd and bore witness of this Holy Truth as the People call'd Quakers, I felt my spirit inwardly drawn to joyn with 'em as Christ's Flock, who acknowledge Him to be their Leader, their Great Sheppard, their Lord and Master and ownd no other Teacher. Now God having been graciously pleas'd to call me to the same testimony which He hath given Them to bear against the Corruptions and vain Customs of the World, I cannot act in any case where ought is required which is or may be contrary to that Testimony; in the Epistle to the Romans Chap: 8th this spiritual Life is open'd, the Apostle says we know not what to pray for as we ought, but the spirit it self makes Requests for us with sighs not to be express'd, the Fathers in several Places say, Prayers are not ours but the Intercession of Christs Spirit in us, pour'd out in his Name in whom the Father is ever well pleas'd, it is this Spirit by which we cry Abba Father, as in us the Spirit makes request for us, so with the Father Christ grants our request and forgives our sins, That which we pray for He gives who gives grace to pray. Having thus freely open'd my Mind to Thee Thou mayst be assur'd I esteem Thee as I sincerely am to Thee

A Faithfull and a Loving Friend,

EDM^D WALLER.

At Hall Barn, Waller received visits from many well-known friends, but of his life we know very little. It is unlikely that he married, as only one mention is made to such an event having been contemplated by him. John Tomkins writes, under date, 18. i. 1698/9,

As to E. W. and T. L's daughter. When he was first Convinced, he happened to fall into there hands, and there did appear too great forwardness in the old folks to promote their daughter; but quickly after, he went into Buckinghamsheire, I think it is now about 12 months, where he has remained ever since and is averse to any such thing.⁶

The interest felt in Edmond Waller at the time of his convincement seems to have been very widespread among Friends. Perhaps this is due to his social position. A

⁶ *Ibid.*, p. 161. T. L. may be Thomas Lower.

wealthy country squire and Member of Parliament, he had been brought up in an atmosphere of worldly gaiety far enough removed from the spirit of Quakerism to make his conversion a matter of surprise and interest. William Penn went several times to visit him in his country home, and it seems likely that two men brought up so much in the same atmosphere would feel to have something in common. Margaret Fox, unable herself to visit him, writes from London, 25. iv. 1698,

Dear Friend,—I should have been glad to have seen thee before I had returned to my outward Habitation, understanding that thou hast made Choice of that blessed Truth that we bear witness to. I cannot but say, It is well that thou hast chosen the better part, which, if thou abide in, and obey, it will never be taken from thee. I perceive by some Letters from thee, which I have heard read, that there is a Work of God begun in thy inward Man. . . .⁷

EVELYN ROBERTS.

Since the above was in type a valuable reference, as follows, has come to light in a letter from Thomas Lower to Margaret Fox, dated London, 27. xi. 1699, preserved in **D**. It makes evident that Waller's Quakerism was not of a very stable character.

As to my not mentioninge y^e death of Ed: Waller Jn my last J had not then hearde of it when J writt my last. Jtt is sayde y^t hee very much repented of his writeinge those renunciation letters off his proposalls as hee did : & y^t Jff hee euer liued to returne ffrom y^e Bath hee did Jntende to reuiue that Matter againe Jff hee might be receiued: & blamed y^m greatly y^t adviced him to y^e writeinge those letters : but hee is gone : out like y^e snuffe of a candle w^{ch} leaues an Jll savor behinde it : And they y^t Councelled him or were Jnstrumentall to Jnduce him to make shippewracke of faith & a good Conscience will haue litle Cause to rejoyce therein Jn y^e end.

The suggestion contained in note 6 is confirmed by the following extract from a letter by Mary Lower, wife of Thomas, dated iii. 1701:—"My daughter, Margery Robinson, I think is well settled, and hath a very honest good man [for her husband] and one that is very sharp in business ; I am well satisfied that she may have more true comfort in her station now than she might have had in a higher one. So that I believe it was in love to her that the other was disappointed." (Webb, *Fells*, 1865, p. 402).

⁷ Works of Margaret Fox, 1710, p. 532 ; Webb, *Fells*, 1865, pp. 396, 397.

Minutes Concerning William Penn's Declaration of Intention of Marriage, and the Marriage of George Fox.

The minutes of Horsham Monthly Meeting set out on p. 32 may be supplemented by those of Bristol which deal with the same subject :—

“ 11th of 9th mo. 1695. William Penn of Worminghurst in the County of Sussex and Hannah Callowhill daughter of Thomas Callowhill of this City Linendrap proposed their Intentions of Marriage And desired to have the same accomplished in the way and manner that is practised among Friends Thomas and Anna Callowhill father and mother of the said Anna were present signifying their consent, and it is expected that William Penn shall bring in a Certificate from the Monthly Meeting in the County where he dwells of his clearnes from all others on the Answer of Marriage. Charles Harford and Richard Sneade shew themselves free to enquire touching their clearnes and to make [? reference] to the next meeting.”

“ 25th of 9th mo. 1695. William Penn and Hannah Callowhill againe appeared in pursuance of their Intention of Mariage William Penn could not now produce a Certificate from the Monthly Meeting where he dwells but it is expected that it shalbe produced before publication be consented to.

“ Richard Sneade and Charles Harford doe make return that on Inquiry made they cannot understand but that W^m Penn and Anna Callohill are Cleare from all others in refference to Mariage.”

“ 3rd of 12th mo. 1695 [*i.e.* February, 1696]. Be it remembered that the Intention of Mariage twixt William Penn and Hannah Callowhill 24th 11th month by paull Moone was publisht in o^e publique Meetinge.”

Paul Moon, above mentioned, one of the most prominent Friends in Bristol, was an ancestor of the families of Barrow, Cadbury, Gibbins and Lloyd.

In the minute of Horsham M.M. of the 8th of 11th mo., 1695, reference is made to a certificate sent to Bristol; this certificate is in existence, bound up in the book kept at Bristol which is labelled C 1842 G 10, “Certificates of Clearance for Marriage from 1682 to 1760.”

To the mens Meeting for Business
In the city of Bristoll

Deare Friends & Breatheren

The salutation of our Deare & tender Loue in the presious Truth by which wee have been made one family to God who hath called us from darkness into his marvelous Light in which the Lord preserve us Liveing and Savery to the end of our dayes Amen,

And Friends these are to Certife you that att our Last Monthly Meeting for Business, our dearly Beloved and Worthy Friend William Penn with whom we have had Long Aquantance and Sweet fellowship in the Blessed Truth, Did Declare his Intention of takeing Hannah Callowhill, a Friend of your City to Wife, Whereupon According to the Good order of truth in such cases Provided and settled in the Churches of Christ, wee the said Monthly Meeting Did order Severall of our Members to make Enquirey Concerning his clearness from all other persons on the Accounte of Marriage and to acquaint this þsent Monthly Meeting how they find it, and upon such Enquirey both in City and Countrey there being nothing found that may Impead or hinder his Intention, but to the best of our knowledge he is free and cleare from all other Persons on the Accounte of Marriage. Soe that he may proceed in Truths way to the Accomplishment of the same ; and we Leave it to the wisdome of God in you and your Christian care to see that all things be cleare on the said Hannah Callowhill and her Relations parte

Soe with love and hartly desires that the Lord's blessed Power and presence may Accompany them in that neare Relation they are entering into, and that they may continew to Honnour God and his Truth in their station & be A comfort to his people, as they have been, and one unto another & that the candle of the Lord may allways shine upon their tabernacles and the Blessings of the Everlasting Hills may Rest upon them, with all the upright in harte,

Soe wee Rest your Truely Loveing Friends and Breatheren in the Blessed Truth.

From our Monthly Meeting
held att Horsham the 8th Day
of the 11th month 1695 and
Signed by the Appoyntement of
the Same by

WILL GARTON	BENJAMIN HAYLLAR	THO. SNASHALL
THO. WRIGHT	SAMUELL TULLY	THOMAS PARSON JUN.
JOSIAH GARTON	HENRY MILLS	JOHN HUMPHREY
PETER (?) JAHAN	THO. LILLINGTON	RICHARD GATES
JOHN PRYOR	JOHN HENTON	LUKE HOWARD
JOHN SHAW	THO. HUMPHREY	ROBERT SOUTHWORTH
WM. NICHOLAS	WILL. BROWNE	RICHARD OWEN

Some of these names are autographs, others are in the same handwriting as that of the certificate ; the last three, in another handwriting, are the names of travelling Friends which the meeting desired to be inserted.

Thomas Callowhill's wife, Hannah, was a daughter of Dennis Hollister, a grocer in High Street, Bristol, who had been a lay preacher among the Baptists, whom he violently combatted after he joined himself to Friends. He had been a member of the Barebone Parliament (1653). From him was bought in 1669 for the sum of £200 the land for the Friars meeting house and graveyard (considerable parts of the present premises used by Friends have been since acquired).

Certain passages from the letters set out in *A Quaker Post-Bag* show that there was considerable disapproval on the part of Friends of this second marriage of William Penn ; see pp. 62, 127, 128.

William Penn's father, Admiral Penn, was buried in Redcliffe church, Bristol ; in the church are still hanging some shreds of the flags which he captured from the Dutch.

After his marriage William Penn lived for some little time in Bristol, and his name appears on the minutes of the Men's Meeting, e.g. 10th of Third Month, 1697—"Tho. Speed, W^m Penn Rich^d Snead & Charles Harford are desired to visit o^r Latten [Latin] Schooles and Give them Counsell & advice as they shall see meet." 21st of Fourth Month, 1697—"W^m Penn Richard Snead Charles Harford Tho. Callowhill and Ch Harford Jun. are desired to visit the Scholes of o^r friends Children to enquire in to the order & manners thereof [and] admonish against that they shall find amiss."

Near the Friars Meeting House, Bristol, are Penn, Philadelphia, Hollister, and Callowhill Streets. About 1740, Thomas Penn, a son of William Penn, sold a piece of land adjoining Penn Street, being part of the orchard called the Friars or Callowhill's orchard.

While we are on the subject of William Penn's marriage, it may be appropriate to set out the minutes relating to that of George Fox and Margaret Fell, which took place in the upper room situate in Broadmead, Bristol, used as a meeting house before the one at the Friars was built.

"18th of 8th mo. 1669. George Fox and Margaret Fell hath this day proposed to this assembly of the people of the Lord their intentions of being joynd in the honourable marriage w^{ch} in the power and presence of the Lord they have both declared to have arisen and to stand in the everlasting seed, in the covenant of life which is from everlasting to everlasting. John Rouse and Margaret his wife, Thomas Lowre [Lower] and Mary his wife, Issabell Yeamans and Rachel Fell daughters of the said Margaret Fell have all of them one by one not onely declared their free assent to s^d intended mariage butt also have for the most of them signified that they have had a sence that the thinge intended to be accomplit doth stand in the Covenant of Light and Life & therefore doe rejoice for that the accomplishm^t thereof draweth nigh."

"21st of 8th mo. 1669. Whereas G. F. and M. F. made a second proposall of their intention of mariage with w^{ch} freinds by many testimonyes manifested their Unity."

[added later]

"On the 22th day their intentions of mariage were publisht in our publick meeting by Dennis Hollister & on the 27th day of s^d mo. in the power and spirit of the Lord they were joynd together in the honourable Mariage."

Margaret Fell's daughters Mary Lower and Isabel Yeamans were at that time living in Bristol.

A. NEAVE BRAYSHAW.

“The Adventures of John the Quaker.”¹

The following is extracted from *The Life of Sir Dudley North*, 1744, p. 115 :—

When our Merchant [Sir Dudley North] went first up to Constantinople, the Lord Winchelsea was our Ambassador there. He was a jolly Lord, and extremely favoured by the good Vizier Cuperli, who advised him often to live after his way, that is, as a Man of Pleasure, merrily ; and not trouble himself with business, which, upon Application by his Dragomen, should be done to his Hand ; and having a goodly person and mustachios, with a World of Talk, and that all (as his Way was) of mighty Wonders, the Vizier delighted in his Company. In this Time, one John, a Quaker, went on a sort of Pilgrimage to Constantinople, for converting the great Turk ; and the first Scene of his Action was standing up in a Corner of a Street, and preaching to the People. They stared at him, and concluding him out of his Wits, he was taken and carried to the Mad-house ; there he lay six Months. At last, some of the Keepers heard him speak the word *English*, and told it so as it came to the Ambassador's Ear, that he had a subject in the Mad-house, his Lordship sent and had him to his House. The Fellow stood before the Ambassador with a ragged dirty Hat on, and would not put it off, tho' he was so charged, and admonished ; thereupon the Ambassador ordered him down, and had him drub'd upon the Feet, after the Turkish Manner ; then he was any Thing, and would do any Thing ; and afterwards did own that that Drubbing had a great Effect upon his Spirit ; upon searching him, there was found in his Pouch, among a few Beans, a Letter to the Grand Signor, very long, and canting ; but the Substance was, to let him know, that he was the Scourge in God's Hand, with which he chastised the wicked Christians ; and now their Wickedness was so great, that God by the Spirit had sent him, to let

¹ Joseph Smith, in his *Catalogue of Friends' Books*, ii. 50, referring to the *Life of North*, states that “John the Quaker” is “said to be John Kelsey.” It is more probable that John Perrot is referred to, though it is not known that Perrot was in Constantinople. The latter frequently styled himself “John.”

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.

Friends in Current Literature.

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.

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).

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).

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).

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.)

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.

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,¹ we shall all have to be very careful what we say when we meet our friends.

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, 8½ by 5½, pp. 268, 5s. net).

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."

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* (7½ 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.

¹See *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."

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Income and Expenditure Account for Year ending 31st of Twelfth Month, 1910.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in Hand	51	0	0	Cost of Printing <i>Journal</i> , vol. vii.	103	3	9
Annual Subscriptions	106	7	10	Postage and Advertising	14	4	0
Sundry Sales	16	15	11	Cost of Printing Supplement viii.			
Donations	6	8	0	“State Papers”	46	9	0
Contributions to Supplement viii.				Postage, Circulars for “State Papers”	4	11	6
“State Papers”	22	6	8	Stationery and Binding	4	2	9
Interest on Deposit	1	7	8	Sundries and Insurance	2	13	5
				Balance in Hand.. . . .	175	4	5
					29	1	8
					204	6	1
					204	6	1

Signed, GEORGE BENINGTON,

Treasurer.

3rd of Fourth Month, 1911.

VOLUME 5, 1908.

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