

Notes on the Early Records of Friends in the South of Scotland from 1656 to about 1790.

Concluded from p. 73.

Sixth (Book V). This contains the minutes of Monthly Meetings held at Hamilton from 1695 to 1722, after which date the record of the Monthly Meeting minutes is continued as before until 1732, though the place of meeting is no longer Hamilton but Glasgow, and, occasionally, Garshore and Wester Mucroft. A few marriages are recorded amongst the Monthly Meeting minutes. In 1699, mention is made of the particular meetings of Askin, Glasgow, Garshore, Dowglass, Cummerhead, and Hamilton. Each meeting was then directed by Hamilton Monthly Meeting to establish a Monthly Meeting of its own, all to form one Quarterly Meeting for Friends "in the West." This arrangement, however, seems never to have been carried out. Indeed, several of the above "Meetings" probably consisted of little more than the family of the Friend at whose house a meeting for worship was kept up, and when he removed from the place or left the Society, the meeting died out. Thus, we hear nothing of Askin Meeting after the death of a Friend there in 1700, nor of Dowglass Meeting after the removal of James Miller and his family to Cumberland in 1708, nor of Cummerhead Meeting after the disownment of a Friend of that place in 1710.

Seventh (Book X). This contains the minutes of Kelso Meeting, as a Monthly Meeting, from 1748 until 1787, and, as a Preparative Meeting belonging to Edinburgh Monthly Meeting, from the latter date until about 1792, soon after which the meeting died out. It also contains notices of visits of Friends in the ministry to Kelso from 1749 to 1796, and the cash accounts of Kelso Meeting for about the same period, also the registry of marriages for Kelso Meeting from 1750, and the births and deaths from about 1667 to 1795. Such of these as are prior to 1749 are stated to have been copied by the Clerk of the Monthly Meeting, Charles Ormston, the third in succession of that name, out of the "Meeting's Old Book"; this is no longer in the

possession of Friends and in all probability is non-extant. There were Friends in Kelso as early as 1665.⁸

Eighth. “A Remembrance or Record of the Sufferings of some freinds of truth in Scotland.” The writing of this was apparently commenced about 1670, but the first entry in it is under date 1656—the latest is 1693. The first twenty-two paragraphs comprise notices of the sufferings of Friends of Glasfoord Meeting from 1656 to 1668, substantially the same as the records in Book U, though not mere transcripts. Then comes a paragraph, dated, Edinburgh, 1st month, 1670:—

There was a yearly meeting at Edr, the time aforsd, wherein were many friends gathered together from al parts of the nation about our ordinary afairs of truth . . . which are commonly inspected into at such meetings, yt things amongst us everywhere may be kept sweet and savoury ; and Jnformation (as we understood afterwards) was given to the King’s Councel, then sitting, by some malitious persons, yt there was a great meeting of the quakers, which they suposed to be of dangerous consequence, there being the heads of them, as they caled them, gathered together, &c., which put them upon sending some of the mages-trats with a guard, . . . who seased upon al the men they were pleased to take, which were about twenty or upwards, and upon our quarterlie and montly bookes, and upon our sealed letters, in our pockets, from on part of the nation to another about Concerns, and caried us to the prison ; & some dayes after, having searched our books about the afairs of the church, wherein they found our care about mariadges, yt things might be orderly according to truth, & about provideing for the poor widows & fatherlese, . . . & about births & burials to be registrated, & other comely, decent, & comendabl things amongst us, they caled for two of our number out of prison before the Kings Councel, with whom they had discourse, & being satisfied as to our inocent intent & practise, dismissed us al out of prison, restored our books again, & our letters from on friend to another, wt out breaking them up [*i.e.*, opening them], save only some litle printed papers which they desired to read ; they were given to them, & they destributed them freely amongst themselves, . . . which was of a very good service to the Kings Councel, whereby they might see our Jnocence. ; . . .

Then comes an account of Bartholomew Gibson, “the King’s smith and farrier,” in the Canongate, Edinburgh, having “2 flagons & puter dishes which cost him twentie nyn shiling star,” taken “for that which they cal the anewity for the preist,” “the soume being 6s & 8d.” This was in 1680.

After that there are no more records of sufferings until the time of the Revolution, 1688, when Friends in the west

⁸ See account of Charles Ormston, of Kelso, in *Piety Promoted*,

of Scotland, Linlithgowshire, and Edinburgh were again cruelly abused by the Covenanters. The account of their attack on Friends assembled at their Meeting House in the West Port, Edinburgh, on First-day, the 17th of 1st month, 1689, may serve as an example.

Friends being mett according to their usual manner, about the tenth hour of the day, as they were waiting upon the Lord, there came up some of those caled Cameronians, who keepled guard at the West port, & on of them spoke to some sober peopl yt sat upon a form near the the door, saying, " Al that belongs not to this corrupt asembly, let them depart the house," but they not much heeding his words, he turned about to friends, & with a most malitious countenance, desired them to be gone out of the house & dismise their meeting. Bartholomew Gibson stood up & asked them by what authority they did so, or who gave them order to do so. On of them, claping his hand upon his sword, said there was his order, and another of them said the Covinant was their order. Jt was answered, that we was com'd there to worship God according to the best of our knowledge or understanding, & if they had any better way to perswade us of, we were wiling to be informed, but they answered yt it was inconsistant with their Covinant & reformation, yt we should keep a meeting, & yt if we would not wilingly go out, they would cal up so many musketeers & turn us out by force. It was answered, yt we had never resisted the magistrats when they were please[d] to send for us either to prison or any other place, but to be disturbed by a rabl we were not wiling, & yt we were not afraid of them nor al the powers of hell, for the power & presence of the Lord was amongst us, & he would stand by us, . . . & if this was the fruits & effects of their suferings, it looked but like a bad reformation. So by this time there came in some more of them, & seeing friends to keep their places, they began to pul and hall those that were nearest the doore, & when they could not get them easily out, they threw them doun upon the ground & draged them out, & when they had turned al the men friends out, they fel adrawing at the women, & on of them most barbarously threw doun the Lady Swintoun⁹ upon the ground, & wreisted her ancl, which she was not abl to go a long time after. . . . So when they had so inhumanly used us and put us al to the door, they caled for the key to locke the door . . . [and] caried it away with them; and when they were coming down stairs, the neighbour below, having her husband lying a dying, and being troubled with the noise, did reprove on of them, & said it was a shame to behave so towards a harmlese inocent peopl and to prophane that day which they caled their Sabath. Cn of them, having a pistol upon his belt, puled it of, and vowed if she would not hold her tounge he would knocke her on the head with it, & said they were oblided by their Covinant to root out al deluded heriticks.

⁹ This was no doubt the widow of John Swinton, of Swinton, his second wife, Frances White, widow, of Newington Butts, Surrey, to whom he was married at Westminster, 3; vi., 1671;

. . . The ladie Swintoun told them that ther Covinant with hell and agreement with death should not stand, and their fruits did discover what spirit they were of. . . Friends kepted their meeting upon the stair til meeting time was over.

The rest of the early entries in the book, except copies of self-condemnatory papers given in to Edinburgh Monthly Meeting, 1697, 1698, by two Friends of Edinburgh, consist of notices of assaults on Friends by the rabble of Edinburgh and Glasgow, connived at by the magistrates, from i. 1691 to v. 1693. Similar assaults on Edinburgh Friends are recorded in the Monthly Meeting minutes for many years after this, but they were not entered in this "Register of Sufferings." The volume was used in 1788, and for between thirty and forty years afterwards, to record copies of the various certificates of removal of Friends to and from Edinburgh Monthly Meeting.

WILLIAM F. MILLER.

Editors' Proposals.

The Editors hope to publish four numbers of THE JOURNAL during 1905, which will contain articles on the following subjects, among others:—"Early Friends' Writings in Cipher," to illustrate which a specimen found on a letter from Francis Howgill has been photographed; "Joseph Williams's Recollections of the Irish Rebellion of 1798;" "Deborah Logan and her Literary Labours," by Amelia Mott Gummere; short accounts of the principal Friends' libraries in the world; "Joseph Rule, the Quaker in White;" "Swords, Pistols, and Ruffians at a Monthly Meeting;" "Fire Insurance and King's Briefs," etc.

Francis B. Bickley, of the British Museum, brother of the late Augustus Charles Bickley, author of the well-known life of George Fox, urges the importance of calendaring the Swarthmore and other MSS. in D. It is proposed to undertake this and publish results in THE JOURNAL, should the suggestion meet with the approval of our readers. The letters would be taken in strict chronological order, and the date, place, author, and addressee given, with a *précis* of the contents.