

## Notes and Queries.

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“MARY WESTON’S JOURNAL.”—  
A folio MS. volume with this title has been deposited in D. by Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex. It contains the following introductory inscription:—

“Mary, daughter of Joseph and Ann Pace, of Southwark, was born in April, 1712. Married Daniel Weston, of Wapping, in Oct., 1741. He died in 1755, and his widow married Jeremiah Waring in 1765. She died at Wandsworth in 1766, & was buried at Ratcliff. Daniel and Mary Weston’s daughter, Mary, was born at Wapping, 17 Aug., 1743, & in 1762 married John Eliot,<sup>1</sup> of Bartholomew Close, who was born 2 Feb. 1734/5. They had two children who survived childhood, viz., Mariabella, born at Bartholomew Close, 26 xi. 1769, who married Luke Howard 7 xii. 1796, and John, born at Bartholomew Close, 26 xi. 1771, who lived there till his death in 1830. The following Journals were copied out by Mary Weston (Waring’s) son-in-law, John Eliot. ELIOT HOWARD, 1892.”

This Journal contains numerous records of visits to various parts of England from 1735 to 1747, and to America in 1750 to 1752. It is accompanied by three old maps specially drawn to illustrate Mary Weston’s travels in New York, New England, Pennsylvania, etc.

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A QUAKER PEER.—Our Friend, Alexander Peckover, of Wisbech, has recently been raised to the peerage, as Baron Peckover, of Wisbech. This is the third record

<sup>1</sup> See *The Eliot Papers*, 2 vols., 1894.

he has made *as a Friend*, the first being as a Lord Lieutenant, and the second as an LL.D. of Cambridge. The peerage does not descend.

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PORTRAITS OF W. PENN AND HIS WIFE.—There has been some doubt as to the authenticity of the portraits of Penn and his wife at Blackwell, Durham. In one well known biographical work, they are described as just indicated; in a later work on Penn’s family, it is suggested that they “may be” portraits of Sir W. and Lady Penn. One statement that has not appeared in print (as far as the writer knows) is that in a catalogue of a sale of paintings, etc., “at Grange, near Darlington, by Mr. W. Crow, Tuesday, 2nd July, 1822,” lot 75 is two portraits, “William Penn and his Wife.” The artist’s name is given as “Francis Place.”<sup>2</sup>—J. W. STEEL.

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“PRIEST STEPHENS.” In *The Christian Life* (London), February 9th, 1907, the editor, reviewing E. E. Taylor’s *Cameos*, says, “It is a curious effect of the dropping, in many modern editions, of a little word from George Fox’s *Journal* that Mr. Taylor represents Stephens as beginning ‘to preach on the Sunday what Fox communicated to him on the week-day,’ with the result that Fox ‘frankly said that he did not like it, and ceased converse with him.’

<sup>2</sup> Francis Place, 1647-1728, studied law in London, became an artist in York. See Salaman’s *Old Engravers*, Surtees’s *History of Durham*, Davies’s *Memoir of York Press*.

What Stephens did was to preach of what Fox had said; that is, he preached *about* it, and did his best too, no doubt, to controvert it. It would indeed be strange had Fox disliked the mere reproduction of his views, stamped with pulpit authority."

It appears from a comparison of the various editions of *The Journal* in D. that the word "of" was first omitted from the London edition of 1827, and that the omission was repeated in all the subsequent English editions, *viz.*, 1836, 1852, and 1891, and in the Parker abridgment; the Newman and Jones abridgments insert the "of."

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EARLY DISOWNMENT (iii. 130).—John MacKenzie was a member of Edinburgh Meeting in 1669, when he was on a Quarterly Meeting appointment. Within a year, however, he fell away from the Truth, declaring that he would no more join with any religious profession "whatsomever," and bringing accusations against Friends. A committee was appointed at the Quarterly Meeting, iv., 1670, to visit him, who reported at next meeting that they had been unable to find him. A fresh committee was appointed, with instructions to send in their report "in wryte." In ix., 1671, he was still under dealing, and was specially exhorted "to watch against a singular spirit." Three months later an appointment was again made to visit him, and in ii., 1672, he was directed to appear before the Meeting, Friends of Aberdeen being meanwhile warned against him. He appeared before Edinburgh Quarterly Meeting, vi., 1672, and "being questioned by Friends, he

stated that if Friends would suffer him to come [to meetings] or not to come, as he understood himself moved of God, he would declare that he esteemed them above all people on earth, but as to making any acknowledgment that he was wrong, he wd do no such thing. Friends, having a clear sight and sense of his condition, that it was still bad, and that there was no appearance of its becoming better at present, continue of the same judgment concerning him as before, and direct that the paper formerly written against him remain amongst Friends, though for the present it is not to be published to the world." In iv., 1673, Friends resolved to publish the paper, and two Friends volunteered to go and speak to him on the subject.

The "warning" given to Aberdeen Friends is thus recorded in the Minutes of the Quarterly Meeting at Aberdeen, iii., 1672: "Also the said George Keith held forth that their was on[e] John McKenzie at Edinburgh of dangerous principles, who had fallen from Truth, and did profess he was against all sett tymes and places for worship or other meetings. And was . . . ready to hurt frinds of Truth especially young frinds. And Theirfore that frinds should beware of him."—W. F. MILLER.

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PROSECUTIONS FOR SCHOOL-KEEPING.—In William Tanner's *Lectures on Friends in Bristol and Somerset*, it is stated that in 1701 William Jenkins, of Sidcot, and in 1708, Richard Claridge, of Tottenham, were prosecuted for keeping school. (For further information about William Jenkins and his school, see the forth-

coming Centenary History of Sidcot School, by F. A. Knight.) In the latter case, at least, the prosecution failed, the Court holding that the statutes of James I. against Popish recusants, under which proceedings had been taken, did not apply to the defendant. These were not the only prosecutions on this ground. In the records of Dorset Quarterly Meeting, kept at Mere, Wilts, occur the following entries:—

“1699. Tho. Dowse, having kept a schoole at Corfe Castle, In the Isle of Purbeck, for near a year, was prosecuted by the Preist of the Towne (who began his prosecution Long before), and was Comitted prisoner to the County Goale at Dorchester, the 28th of the first month in this year, on a *Significabo Capiendo*, and was discharged of his Imprisonment the First of the third Month following” (Book No. 1: Sufferings).

In the Minutes of the Quarterly Meeting held at Bridport, 28th of 1st mo., 1705, the following occurs among the accounts:—

Paid [John Ellis] also for Tho Dowse, being so much disburst by Friends of London for his being prosecuted for keeping schoole, etc.)	}	I II 6
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It is known that after the passing of the Toleration Act of 1689, full advantage was taken of the opportunities left to harry the Quakers in the matters of tithes and oaths; were these prosecutions for schoolkeeping also a recognised method of annoyance until the decision in Richard Claridge's case in 1708?—A. NEAVE BRAYSHAW.

JAMES MIDGLEY.—The writer would be glad to obtain any particulars of biographical interest respecting James Midgley, of Spring Hill, Rochdale, whose surviving children presented to the Lancashire and Cheshire Quarterly Meeting, in 1863, the valuable collection of early tracts relating to the Society of Friends, since known as the Midgley Reference Library. It would be interesting to know whether he was the same James Midgley who in the early years of the 19th century was known as the collector of a library of rare books and of engraved portraits, and part of whose library was sold by auction in London in 1818.—C. W. SUTTON, Manchester.

[It is quite correct that my grandfather, James Midgley, of Spring Hill, Rochdale, was the collector of the books and tracts now in the Reference Library at Manchester Meeting, and that after his death they were presented to the Lancashire and Cheshire Quarterly Meeting by his children. He was born in 1786, and died in 1852. It is unlikely that he was known as a collector of such books as early as 1818, even if he had then begun to collect them, and his only remaining daughter, Martha Cash, of Torquay, says that none of his books were ever sold by auction at any time.—JAMES H. MIDGLEY.]

ST. PETER'S, IPSWICH.—Extract from the Parish Register:—

“1720. William Ewen from Hadley (Hadleigh), buried in ye Quakers' burying place in St. Peter's, Aug 7.”—C. H. EVELYN WHITE.