

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

Continued from page 46.

[Aberdeen M.M. 7. ii. 1674]. . . . Lykwise the s^d day frinds being willing to put Robert Gordon to some Jmployment have fallen upon these resolutions after following : first that he shall enter forthwith with Alexander Muire hookmaker and shall continue with him for six weeks Less or more, till he attaine some Jnsight of drawing weyr. During which tyme Alex^r Muire will furnish him meat and drink And frinds are satisfied to concurr to entertaine his wife and children. Secondly after the expyring of the forsaid tyme Robert Gordon shall continue with Alex^r Muir for the space of on year and shall work constantly with him (not withdrawing from his service without Liberty asked and given) And he is to receive from him for each pounds drawing of weyr fyve shillings Scots money (or whatever he uses to give any other man) Thirdly Jt is expected by frinds That if Robert Gordon shall prove diligent and painfull at his work Al: Muire will give him some Jnsight in his trade of Cardmaking about the end of the year. And for the better securing this matter Both parties have subscribed their names to signifie their willingnes and consent heirto Sub^t

ALEX^r MUIR
ROBERT GORDON

[Aberdeen Mid M.M. 21. x. 1675] The s^d day frinds thought it expedient That the six of each sort of frinds Books that are printed at London, which six frinds desired John Swinton to send them, Be in tymes coming Divyded amongst the twelve frinds under written And that each two of them have on of each sort given them : *viz.* Alexander Harper and Thomas Merser one Andrew Galloway and John Lesk one. Alex^r Skene and John Skene one David and Robert Barclays one Robert Burnet of Lethentie and Andrew Jaffray one and Robert Gerard and John Cowie one. And that they pay for them how soon they receive them.

Upon the 25th of tenth mo: 1675 (being the day called Christmas) the magistrates of the city caused their officers pull down and take away the signs wh: were hanging before Frds shops, viz. Alex^r Harpers, John Lesks, John Skenes, Andrew Galloways and Robert Gerards.

Upon the 24th of twelfth mo: 1676, Gilbert Black, one of the Baillies, apprehended at the press ane whole impression of ane half sheet of a book writ by George Keith against John Menzies entitled *Quakerism no popery*.

The sufferings heir Jnterveind.

Ane Accompt of What mōy freinds in and about Lethentey ar Willing to give yerlie for the service of truth begining att the yeir Jmvj^c & seventie nyne which mōy is to be peyed att tuo termes in the yeir Witsunday and mertimes (so called) Witsunday seventie nyne being the first terme.

Alexander forbes of auquhorthies Twentie Shilling Ster.

Robert Burnet of Lethentie threttie pounds Scots.

Daniel Hamilton gardiner at . . . gives six lib Scots.³

J Gellie gives for y^e yeare 1679 only twelve libs Scots

John forbes gives for the year 1679 onlie six pounds Scots

John Glennie gives for the yeare tuo pound Scots

William Cuming gives for the yeare on pound Scots

James urquhart gives for this twentie shillings Scots

George Gray gives twentie shillings Scots

James Gray twentie shillings Scots

John Syme gives for the year to com fyve pound Scots

William Stote two merks Johne bartlett a merke.

James Mollesone a merk George Johnstone tuo lib.

Wm. Cuming Eld^r a merk James porter half a merk

George Cuming a merk Thomas Wishart one lib

William fergusone a merk James Simmer a merk

George Spring one lib. John Lang one pound 10

William Glenny twelue shilling

shilling

³ The entry regarding Daniel Hamilton has been crossed out—probably he removed to another part of the country. A Friend of that name was for many years "Chamberlain" of Kinneil in West Lothian, under the Duchess of Hamilton (c. 1690-1715?), and was one of the leading members of Edinburgh Quarterly Meeting.

[Monthly Meeting at Aberdeen, 6. ii. 1680] Friends having had a long time of suffering for near 4 years at this place *viz* from the 12 of 1st mo. 1676 until the 9th mo. 1679 were hindered from the constant continuance of their men's meetings; wh: hath occasioned this long interruption of the records of monthly meetings, and this being the 1st frequent monthly meeting for business since the sufferings ended, we do now again in the good will of the Lord, resume our former method.

It being proposed in the meeting that something may be given to the officers who do expect somewhat for their kindness some of them and pains for Fr^{ds} in suffering, especially seeing the claim is not as any gaoler fee, but have fully referred themselves to Fr^{ds} discretion: Fr^{ds} are desired, the next monthly meeting to bring in what they mind to give in that matter according to their freedom; and Rob^t Burnet and John Forbes are to signify the same to Fr^{ds} at Lethenty.

[M.M. at Aberdeen, 2. ix. 1680] The s^d day Fr^{ds} appointed a quarterly meeting to be kept at Ab^d for Fr^{ds} on the Northside of the south water at Montrose, the first wherof is to be the 1st fifth day of tenth month, the 2nd the 1st fifth day of first month, the third the 1st fifth day of fourth month the 4th the 1st fifth day of seventh month.

Aberdeen 20 of 4 mo. 1682. A meeting of men Fr^{ds} being held after the midle month meeting The great Scandall and Reproach of Truth by Robert Burnet⁺ (Late

⁺ Through the kindness of Dr. W. A. Macnaughton, of Stonehaven, I am able to add one or two particulars about Robert Burnett. He was born in 1620, probably at Muchalls; in 1646 he married Jean Mortimer, a daughter of a bailie of Aberdeen. She died, leaving no children, some time between 1678 and 1682, in which latter year, at the age of sixty-two, he married Helen Arbuthnot, a lady thirty-seven years younger than himself. We do not know when he joined Friends, but it was certainly before 1673. In 1680, the Scottish Judges decided in the case of "Robert Burnett, tutor of Leys, that Quakers should not be held confessed on account of refusing to swear, but allowed to declare the truth in their own terms as in the presence of God."

Robert Burnett was only a younger son of the laird of Craigmyle, but his career, from a worldly point of view, was a successful one, and on his death in 1687 he left his three daughters, Helen, Agnes and Jean, well provided for. When his eldest child was still an infant, he entered into an agreement with his relative, Sir Thomas Burnett, of Leys, that she should be married to Sir Thomas's eldest son, or in case of his death to his second son, she being provided with a marriage portion of £60,000,

Tutor of Leys) his marriag with a woman of the World, and by a priest : Being weightily upon frinds myndes and their concernment in the fear of the Lord to clear his blessed Truth of such ungodly practises, so contrary to the very principle Nature and order of Truth ; frinds did find it with them befor they should giue out any publick Testimony against him to writte the following Letter unto him, and see what it wold produce :—

Frind Robert Burnet.

Having heard of the nature and manner of thy marriag ; Wee are truly greived for thy sake, for the reproach the Truth suffers theirby : Such marriages, And the manner of marrying by a priest being things alwayes disowned by us since wee were a people, and contrary to our principles. And since nothing is more dear unto us than the preserving of Truth's reputation and Testimony pure : Wee could not be clear, neither in duty to thee, nor to God and his people, Without acquainting thee, that we can have no unity with such things, nor with thee, as thou stands in Justification of it. Theirfor we should be glad to find God would bring thee to a true sence of the evill thow hast done, which he will not be wanting to doe : as thou giues ear and obeys, so that the Truth may be cleared rather by thyself then by us. This in true Love to thy soull is the desire of thy reall frinds. Ab : 20 4th mo. 1682.

Ro : GERARD AL : FORBES AND : JAFFRAY RO : BARCLAY
THO : MERSER AND : GALLOWAY JO : BARCLAY AL : SKENE RO :
GORDON AL : SOMERVELL JO : SKENE.

[Aberdeen M.M. 4. v. 1682] . . . Also the meeting Laid it befor Georg Gray and Andrew Jaffray as they find freedom to go to Montrose and visite frinds theirre. Jn the service of Truth upon the present conjuncture of Robert Burnet's Scandalous Marriag in those parts.

Scots. Accordingly, at the age of fourteen, she was married to her cousin, who was only four years older than herself. From Robert Burnett's will, dated 16th April, 1687, a few days before his death, it appears that he still regarded himself as a Friend. He commences : " The Testament and Latter-will of Robert Burnett, designed of Cowtoun. . . I, Robt. Burnett being presently sick [but] both of moderate Health and of ripe Understanding, but not knowing the day of God's visitation, when it shall please him to call me out of this outward Life, doe dispone of all my worldly affairs as after follows. And first I declare That I am and has been a great Sinner. . . And as to my Profession I do declair myself to be of the profession of the people called Quakers in derision, Owing Revelation, without which I cannot know neither the ffather, the Son, nor the Spirit, with[out] whose guidings all my thoughts, Words, Deeds, Prayers are dead, and will perish with me " . . .

The will is given in " The Family of Burnett of Leys," printed for the new Spalding Club, MCML. p. 88-90, in which there are many other particulars of the family.

[Aberdeen M.M. 5. vii. 1682] Robert Burnet having returned no answer to frinds Letter to him Nor appearing to have any Sence or weight on him, for Clearing the blessed Truth and judging himsefe for that Scandall anent his Mariag: Frinds thought expedient yet once again to writt to him the following Letter, and send two of their number *viz* David Barclay and Thomas Merser to deall with him for the satisfaction of frinds and clearing the Truth :—

Frind Robert Burnet

Their being something spoken of thy marriag among frinds: And having received no answer of their Letter which was writt to thee in Love. And frinds being now assembled together in this Monthly Meetg. Did Judg it meet That David Barclay and Thomas Merser might go from the meeting to speak to thee anent that matter. Wherof that thou may have a right and true sence and of the weight of it Js our desire And with these frinds we desire thy Answer.

From the Monthly Meeting in Aberdeen the 5th day of the 7th mo: 1682.

Friends thinks meet that afterwards all papers writt from publick meetings be directed as from the meeting in generall without any subscriptions of particulars.

[Aberdeen M.M. 3. viii. 1682] Men frinds being mett— Their was a Letter read which came from Ro: Burnet Late Tutor of Leyis Jn answer to their Letters and messages to him. Which is as followes :—

Frinds

J did not slight your Letter, but being advertised that Andrew Jaffray and Georg Gray were to be at Taick: And J being Jndisposed to be present did writt ane answer, which was delivered to Will: Naper. Their hath bein much adoe anent my marriag raised be some frinds :— Know: As to the person J have married J bless the Lord who ordered me in my choise, And J trust J shall never repent the match. And if J had been civilly used be some frinds, J had not gone that way; whilk J now acknowledg to have come from the Lord for my good. And as for the manner Jt is true that J was married befor on who is a priest whom the Judges have appointed for that civill action: And in my conference with him befor the act, when he urged me to come and hear him preach thrise twice or ance, He would go about that action: But J plainly told him J would never acknowledg him as priest, nor that office to be committed to him as priest. For the King might ordain any civill Judge to go about that afair. And in the action J carried not my selfe to him as a priest nor hath done since: As for the Scandall ye writt J have giuen; Know, there is a frind in this part, that did Just so, and was never challenged for it, but she is among frinds and owned, so J am not the first (if their be not prejudice conceived) And if any be offended J am sorry for

it: And do declare that willingly J gave them not offence: And if otherwise J could have been married to that woman the weakest frind should never have stumbled at my carriag. And whereas Jt was objected to me be David Barclay, J did marry that way upon ane worldly account: He and T.M. can bear witnes to my solemn declaration. Thus wishing the Lord to preserve yow and all frinds in unity, that Sathan break you not: Jt shall be the wish and prayer of your true frind.

R. BURNET.

[Aberdeen M.M. 7. ix. 1682] . . . As to the matter anent Robert Burnet frinds have desired James Haliday⁵ and Robert Wardell⁶ to speak to him at their going South by Montross. And to return some account of their sence of him, and the effect of their speaking with him, Jn order to the clearing of Truths Testimony.

[Quarterly Meeting, 7. x. 1682] . . . As to that scandall anent Ro: Burnet's marriag, which hath bein Long on frinds spirits. They having heard that James Haliday and the other frind (to whom the last monthly meeting recomended to speak to him) did not meet with him as they went South by Montross: Frinds thought fitt for clearing the Truth and their tender orderly dealing towards him: Yet once more to writt this following Letter to him, befor any thing wer given forth concerning him: And to wait its effect:—

Frind Robert Burnet

Thy Letter, dated the 9th of 7th month in answer to our two Letters to thee; being read in Severall meetings to frinds in this Quarterly Meeting And frinds having weightily (in the fear of God: and in that Spirit that desires nothing may be Lost) considering thy Letter, and the report of those who have spoke with thee, we do find fitt to declare unto thee; that to the grieff of our hearts we have not yet found anything either by thy Letter or otherways, that gives us the Lest satisfaction: As to any sense in the Lest upon thy Spirit of that sad offence thou hast given to God, and to them that Love the Truth, and to the opening the mouths of the World, by thy marriag and the manner of it: And this is the Sense of all frinds who wishes thy restoration from our hearts: so if thou shall yet find mercy to come under the Lords righteous Judgments and in the sense theirot to come under condemnation for what thow hast done: And to clear the holy Testimony of Truth by some thing under thy hand, in a true sense theirot: Thou may signifie it to us betwixt and the nixt monthly meeting to prevent frinds clearing themselves and the Truth of thy miscarriages; which otherwise frinds will be necessitated to do.

⁵ Ministering Friend of Allartown, Northumberland.

⁶ Of Sunderland, convinced 1661, died in Jamaica 1696 when "on a visit to the churches of God in the West Indies—an ancient man."

From the Quarterly Meeting of frinds at Aberdene the 7th day of the 10th mo. 1682.

As to any former Letter sent by thee to us which thow relats to in thy Last and writt that thow gave it to William Neper, We never saw it, Nor knoues what came of it; And William Neper denyes that he gote any such Letter to frinds.

[Aberdeen M.M. 2. xi. 1682] . . . As to the matter anent R Burnet, frinds have at John Cowie's earnest desire delayd the giving out any paper against him, untill the nixt mid monthly meeting Against which tyme John Cowie hath engaged to send or give ane account to frinds, what the s^d R. Burnet hath done or myndes to do himselfe: And this without any further delay.

[Aberdeen M.M. 5. xii. 168 $\frac{2}{3}$] . . . As to Ro. Burnets Marriag Jt is referred to the Quarterly Meeting only Jo Cowie is desired to write to him. That his offer of signifying his miscarriag Jn marrying by a priest or confessing it Js not satisfactory; Unles he also giue something under his hand Confessing: That for frinds of Truth to marry with other people Js not Justifiable nor right in the sight of God.

[Aberdeen Q.M. 1. i. 1683] Frinds Judged fitt in their tender care That nothing be Lost that can be saved, Yet once more to writt this Letter to Robert Burnet anent his miscarriag And to attend its answer for some tyme. Which Letter followes:—

Frind

Wee have understood by some that have spoken with thee That thow art sensible of the hurt thow hast done Jn marrying by a Priest: And art ready to Judg it as evill in the sight of God and Justly offensive to his people; of which we are glad And willing to entertaine every appearance of good: And we are very confident, That as thow turns in true simplicity to that Light which hath so far discovered to thee the evill of thy way, Jt cannot but make thee sensible That However Jt hath pleased God to make that Woman a comfortable and obedient wife; of which we are glad, and desirous it may so continue; That the marrying of persons of so different and contrary principle Js a thing of dangerous and evill consequence and example, and not Justifiable; As Jndeed it hath bein condemned by frinds ever since they were a people: And this we suppose thow may doe without Laying the Lest foundation of ane evill Seed of difference betwixt thee and thy wife: Since the Goodnes of God makes that often a blessing which their wayes deserve not: ffor we would be

Loath to do anything that might breed difference betwixt thee and thy wife And such marriages in generall we cannot but for conscience sake to the Truth condemne :

So wishing heartily That thow may be truly sensible of our tender sincere Love to thee in this affair who are thy frinds.

From the Quarterly Meet^g at Aberdeen the 1st of the 1st month 1683.
We expect thy answer from thy own hand.

[Aberdeen M.M. 3. ii. 1683] Frinds Having received ane answer from Robert Burnet Tutor to their Last Letter sent him ; wherin they have received no satisfaction, either as to his marrying with the world or by a priest : frinds at this meeting have concluded unanimously That ther be a paper drawn and giuen forth for clearing Truth of him and his practises ; And have referred the drawing of it to Ro : Barclay and And : Jaffray : And that they may Jnform frinds at Edinburgh, at the Yearly Meeting so that their unity and concurrence may be had therto befor its publishing.

[Aberdeen M.M. 5. iv. 1683] . . According as was apointed by the monthly meeting 3^d day of Last 2^d month. Ther was a paper drawn by R. Barclay & A. Jaffray to clear the Testimony of Truth anent Ro : Burnet : And was presented to the Yearly Meeting : Together with ane account of this meetings carriage towards him, And his own Letters read to the meeting : which meeting had full unity with frinds procedure therin And ordered the paper to be sent to him and published among frinds and people.

[The paper against Robert Burnet is copied into the Quarterly Meeting records at Edinburgh “ ffor a testimonie to those that shall come after against Such Wicked Practises in Persons that proffess the Truth ” :—

Since it hath pleased God to Gather us unto his holey pretious truth and subject our souls thereby unto the Yock of Christ y^t we might be unto him a peculiar people zealous of good works it hath beene the care of the faithfull to bewar of everything that might have a tendancey to drau us back unto the world or be ane occasion to weakn us in our holy testemoney and we have found the testemoney of Truth in our harts at all times lead us in the weighty concern of mariage to avoid entring into so near a relatione with such as are not come to the fellouship of the same truth with us, knowing of what dangerous consequence such a thing may be, And of what hurt promiscuous mariages have been of old to the People of God, so that as may be read in the holey scripturs the apostasey of y^e

Lords people is oftne times attributed thereto and by the same Spirit we have found our selves called to prevent and testefie agst the lik evil. Like as wee being convinced of the grosse abuse which is creapt into the world by the preists pretending a right to marey people: Against the hypockresie and usurpators of which generation we have been raised of the Lord to bear a faithfull testimoney have found it our deutey in a speciall maner to deny them in this particular.

Now whereas Robert Burnet designed late tutor of Leys who hath some times appeared to be among us (tho we could if needfull give reason which made him allong be justly considered by us as on with whom the testemoney of truth had not that place which it ought to have had) hath contrarey to the care and regard & testemone above mentioned, neither considred the hurt of such a mariage nor the honour of the truth in mareing by a preist beside many other circumstances which heugly agravats the natur of his offence in this matter and that after all means of tenderness used with much forbearance towards him to cleer the truth in this matter he yeet continues to justefie himself.

We do hereby declare unto all that we cannot oun nor consider the said R : B : as on of us till he be brought to a right sence of the scandall and offence Givne in this particullar and wee recommend it to all those who Lowe the truth and desire all who walk faithfull in it to see hou they strenthen the wrong part in him or any other butt that it may be the care of all who may have occasion to converse with him to endeavor to bring him to a right sence of his condition y^t the Glorey of God and the advancement of Truth may be alway befor our eyes.

At Kinmuck the . . . day of the . . . month 1685 yeares. Upone the s^d day att the meeting James porter in Tilliberie did intimatt his purpose of marriage with Elizabeth blackhall in brunthill and left it to be weighed by freinds, and expected their ansuer. At q^{ch} time freinds having considered that it was but a short tyme after the decease of his former wife could not consent to the s^d mariage as not being sutable to that gravitie, modestie, and sobrietie which the holie truth requireth ; as also because the s^d Elisabeth had not given such prooffe of her being settled in the truth, as to satisfie the myndes of freinds ; and therefore desired they wold forbear a little.

Upone the eleventh day of the second month 1686 the above named persones did againe intimatt their purpose of mariage and James porter pressed his necessities, especially his being to change his duelling att the ensuing terme Wpone which considerationes freinds permitted the marriage (being about a month before the end of the year) and left it to the parties to perform it

when and wher they pleased. Alwayes cautioning that this permissione shal be no preparative to others.

[Fifteen pounds sterling was collected by Friends of Aberdeen, ii. 1685, for the relief of "Friends prisoners under the Turks." A Friend at Edinburgh is to be asked to endeavour to collect "other £15 amongst friends in the South."]

[Aberdeen M.M. 3. vi. 1686] Frinds having found ane Inconvenience in private marriages [*i.e.* marriages celebrated at private houses] Doe Jntend heirafter to take notice That (Without some speciall reason) They may be gone about in publick meetings so as the service usuall at such tymes may not be lost.

[Aberdeen M.M. 7. iv. 1687] Ther having come a Letter from Robert Barclay from London, Shewing us it was the sence of frinds their and expectatione of Severalls That frinds in this nation should discharg themselves of their duty (as well as our brethren in England have done) Jn returning true hearty acknowledgments to the King for his great favour Jn granting us such ample Liberty in our Nation without any Restriction (as well as in the other nations) which thing frinds Having weighed And found good freedom in our hearts to answer this obligation Only touching a litle to Robert our Disunity with some phrase in the Gazet [?] set down as the words of the paper of Acknowledgment in England wherin we ar ready to suppose the printer hath wronged the same To witt Jn giving *humble* thanks, we Judging them only proper to God (and not to man) who is the alone fountain of all Goodnes euen as it streams through man as ane Jnstrument And though the Jnstrument may be truly acknowledged in its own place Yet the Thanks Praise and renown of all and for all Belongs only to Him Who sitts on the Throne everlasting and to the Lamb. This being the sense of many serious frinds both English and Scots which having a Litle touched in our Letter We Left it to Robert Barclay to cause draw up and present the said paper of acknowledgments By Jmpowering him thereunto, by the following Comission subscribed with about 60 hands of frinds of this meeting and the six weeks meeting at Montrose; which Comission follows:—

Frinds undersubscribers belonging to the Monthly Meeting of Aberdeen Do heirby give our full consent and warrand to our frind Robert Barclay Jn our names and on our behalfe, To draw up sign and present unto the King ane true and hearty acknowledgment of his favourable Jndulgence shewed and extended unto us and these of our Profession in this Nation Published by his Late Proclamatiōe : Wherof we hope he shall never have cause to repent by our making any wrong use theirow.

[Aberdeen M.M. 5. v. 1687] Frinds at this Meeting having received a Cōpy of the Address given in to the King in our name by Robert Barclay according to the Warrant sent from the Last Monthly Meeting Jt was thought fitt to be recorded here which is as followeth :—

Vnto King James the Seunth King of Scotland &c.

The Gratefull Acknowledgments of the People called Quakers of Scotland, for his Declaration of Liberty of Conscience.

The obligations which we the King's peacable subjects called Quakers in Scotland, Ow to him, for the quiet Jnjoyment of the Liberty of our Consciences ; are of [so ?] old a date That we may seem to have been wanting in our duty, Jn not having giuen him sooner our publick thanks : Yet we hope he bears in mynd our readines to testifie the resentment [*sic*] we had of his favour. Jn so farr as we understood was proper to the circumstances of his affairs ; which both will plead with him for a favourable character of our delay. and a benign acceptance of our present publick acknowledgment. Wee cannot but with gratefull hearts both admire and acknowledg the good Providence of God : That made the King's Retiring in to our Country, give a happie Turn to his affairs to the defeating and disapointing of the designs of his Enemies. And since, At the same tyme *viz.* in the year 1679 His Jnfluence upon the Government their opened our prison doors, wher many of us had Lyen severall years in most noisom holes, And ever since protected us in the un-Interrupted Exercise of our Religion Even against the attempts not only of our Jmediat persecutors, But of some of more eminent Character, who envyed our quiet.

Wee do Justly conceive our selues oblidge by a speciall Tye to praise God for his goodnes, Jn preserving and carrying the King thorow and over all his troubles Since by the same Providence (And at the same tyme) by which the Lord began in that more observable manner to evidence his care of him, He made him the happy Jnstrument to deliver us from our troubles. So that the prosperity of his affairs, and our peacable fruition of the Exercise of our Consciences, beareth the same date. And gave us ground to rejoyce in the one as that which brought us the other ; And as we praise God for the first : so we acknowledg the King's favour and kyndnes in the Last. And tho the particular care he expressed of us Jn his declaration Jn allowing us our Liberty without any Restriction that could straiten our Consciences ; Doth oblidge us to give him in a more particular manner, our hearty and open thanks : Yet wee must needs own That his Conduct in that mater was no Surprise upon us :

Having been so Long by a sensible Experience convinced both of his principle and Inclination in that mater : which as it prevented the evill Contagion of Jealousie from taking place in our hearts : So we hope It will root it out of all those wher the malice of ill men hath sowed it.

[Aberdeen M.M. 2. viii. 1688] Men Fr^{ds} having considered the Inconveniency of Friends sitting generally with their Backs to the place wher ordinarily Ministering Friends sate and how much troubled the two English Friends at this meeting Richard Ashby and W^m Fell were therat did speak together of altering the seats and Frame of the Meeting-house and at last did resolve to take downe the middle wall and make a fixed seat at the End of the Room wher the chamber chimney was for publick Friends with the Forms set so as the faces of Friends may be therto.

[Aberdeen Q.M. 9. ix. 1688] All that was done was somewhat in order to the regulating further the Frame of the Meeting-house ordering the Staircase to be taken away and the seats were ordered to be all fixed and all Chairs removed (by reason of ane Inconvenience of contending about them) and also that the windows should be glassed and wyer cased to prevent the Colledge Boyes breaking of them ;

[Aberdeen Q.M. 12. xii. 169^o. There was read] A short Excellent paper of our dear worthy frind Georg fox whom his Lord raised up to Sound his Eternall Truth as the first Instrument in this Generation And took him into the eternall fruition of the rich reward of his many and great services . . . upon the 13th of eleventh month, 169^o. This paper shewing his great care of Truth and the concerns thereof in our nation was read in this meeting And ordered to be recorded both in this and the great monthly book. . . .

The befor mentioned paper of Dear Georg Fox recorded as followeth :—

dated the 28 of the 10th month 1690

Dear Frinds

With my Love in the Lord to yow J desyre That Patrick Livingstone and Gilbert Molleson and Alexander Paterson Daniell monro John Peirrie and Gilbert Hutton, And if their be any other Scotch men that yow know of, Yow may take them into yowr Comittee or Society: And take the care and charge upon yow concerning yowr own Country Scotland,

And to correspond with them ; That yow may have ane account of the affairs and prosperity of Truth continually. And that they may direct both their Yearly Meeting Papers And their Sufferings to yow ; And yow may take care to send them over good books that come out, that will edifie the Church of Christ and convince the World. And be carefull to send them over the Yearly Meeting Papers heir to be read in their Yearly Quarterly and Monthly Meetings And to give them ane account as yow hear of the spreading and prosperity of the Truth, and of the affairs of the Church of Christ in all parts of the World Which they I know will be gladd to hear of : And Let this be a Care and Charge upon yow And somtymes meet together. And upon any generall thing yow have to send yow may Sett your names to it. And when yow writt yow may Lett them know. Yow are their Correspondents. And they must correspond with yow. And this Jndeed Lay upon me to writt unto yow.

So once more with my Love

GEORG FFOX.

[The first letter from the Correspondents themselves follows :—]

London 31. 11 mo. 1697.

Wee whos names are mentioned in the forgoeing paper by our Dear friend George Fox having taken the contents therof into our serious Consideration : doe find ourselves Conscientiously Concerned to concurr with his desire therin having true unity therewith And in order thereto doe unanimously consent and in the true sense of the universal and free Love of our God resolve and intend as the Lord therein shall inable us, to answer his Desire Jn corresponding with God's faithful witnesses for his truth in our native Countrie Scotland. Towards the propagation and prosperity of the same blesed Truth in the Earth &c. *vizt.*

That we meet together the next day after every Quarterly Meeting at the Bull-in-mouth, at the fyfth hour in the afternoon ; and that we meet on the next seventh day at the fors^d hour after the tyme Called Whitsunday being the tyme of Friends General Meeting for the service of Truth : at which tymes we resolve to attend the said meetings and to Communicat what we Judge serviceable to our correspondents in Scotland and doe concent to meet at the forsaid tymes at the dwelling howses of Gilbert Molison, Daniel Monroe, John Peerie and Alexander Paterson. What books and papers that Good Friends shall in the wisdome of God from tyme to tyme give forth for the service of Truth ; Wee intend to send some of them to our Correspond^{ts}, That the Service of them may be offered to our Countriemen, whose Conditions and States may be pointed to in them. Particularly the Yearly Meeting paper enclosed in a Letter signed by us, that it may have its service in their Yearly, Quarterly and Monthly Meetings A Cobby of which letter shall be recorded in this owr book. And what books we said shall be bowght and sent with joynt Concent, ane accompt whereof shall be kept by one of us above-nam'd and brought to our next meeting in order to be recorded.

As also that we record their Yearly Meeting Papers and what account else we receive from them relating to the Prosperity of God's truth or

friends sufferings for the Testimony of Truth we shall endeavor to answer our Correspondents desire therein for a further Service of Truth.

Sic Subst.

GILBERT MOLIESON, DANIEL MONROE,
JO : PEERIE, ALEX^R PATERSON.

[P. Livingston was absent in Scotland.]⁷

[Aberdeen M.M. 3. i. 1691] . . . Friends having already signified William Taylor to be the person too and from whome the letters and Concerns of this Correspondance are to be conveyd and directed Wee doe hereby also name for the friends of the Society in the Town and Country meetings Alex^r Gelly Rob^t Gordon Thomas Merser John Hall And^w Galloway Rob^t Gerard, And^w Jaffray and the forsaid William Taylor and for the Countrie Meetings Rob^t Barclay, Rob^t Burnet [of Lethentie] John Forbes John Robertson John Glennie James Urquhart George Forbes John Syme Will^m Cuming James Forbes

[Aberdeen M.M. 6. vi. 1691] Friends at this meeting in the unanimous unity of their Spirits give it as their sense That the Testimony of Truth owght to be weightily kept up against all hypocritical publick fasts leaving every one to the weighty fear of God in themselves to doe as they will be ansuerable to him. [A similar minute was recorded at the Q.M. in 8 mo 1700 with the addition "But withall not in the Lest to midle with nor Jmpose upon any of our servants that Do not own the Truth as to these days nor to hinder them from using ther freedom as to ther worships or observation of the said day."]

[Aberdeen M.M. 7. xi. 169 $\frac{1}{2}$] . . . Dear Robert Barrow⁸ ane ancient and worthy English frind

⁷ The London Correspondents having become very remiss in writing, Friends of Aberdeen resolved, 1727, that "hereafter we are to have fewer of them, as the best way to be better serv'd and therefore restricts ourselves hereafter to David Barclay and John Falconar." John Falconar was born in Edinburgh, 1677, the eldest son of David and Margaret (Molleson) Falconar. He married at Devonshire House, 1705, Anna, daughter of Daniel Quare, clockmaker, and died in 1729.

⁸ Robert Barrow was a Ministering Friend of Westmorland. He died at Philadelphia, when on a religious visit in 1697, "an old man." He had journeyed through Scotland twice. See account in *Piety Promoted*. There is an interesting letter of his in *Collectitia*, pp. 364-366, dated Kingswells, xi. 1691, telling of the sufferings of Friends at Glasgow.

having been for some tyme bygone among us (and at this Monthly Meets wher the Lord was pleased signally to bless and attend him with his Comfortable presence and Largly to open him in many blessed Exhortations Counsells and Jnformations Doctrins and Precepts both Jn relation to Life and Conversation in the Truth and more particularly as to the blessed Care and Concerns and Orders therof as to Men and Womens Meetings and watching over the walk and apparell of the younger &c Frinds are Livingly and weightily Concerned to Jndeaver through grace to be stirred up by such usefull Jnstruments.

[At the Monthly Meeting in xii. month a letter from Robert Barrow was read. It is a lengthy document, dated at Aberdeen, 25. xi. 1691, a "Breviat," he terms it, of all that he had "mentioned in words, in privat talk and also in publick testimony" during his recent visit at Aberdeen. A few extracts may not be unacceptable. After a long preamble, the writer proceeds :—]

And now dear Frinds That which makes yow and me to become Living members of this true Church is to keep the habitation that God hath given us to dwell in. The Light wheir Judgment is kept upon the head of the Serpent and Worldly Spirit, which always obstructs and hinders the work of the Lord And now frinds This is the thing that is upon my mynd That I would leave with yow : That upon your Mens Meeting day, J wold have yow Lay aside all your own outward business for that day, And be myndfull and serious in the Lord's business wherin he hath concerned yow And hath given yow ane Understanding as yow keep in his Counsell and waits to feell his Leadings and Jnstructions of his own good Spirit manifested in yow. And at such of your Meetings Jt is decent and very Comly that all of yow that hath this care upon them in any measur Doe keep your places till all the services of such a days work be deliberatly gon through and accomplished. And non to scatter abroad, and go out and not come in again for whosoever does it hinders the service, weakens the rest and appears disorderly. . . . And when things are well and sweet among yow, and that yow have not much to doe, Then give God the praise. And make a Record of every such days work in your monethly and Quarterly Meeting books : And this makes a good preparation to give a certain account at the Yearly Meeting which may be exemplary for ages to come. And dear frinds of the femal sex whom J Love in the Lord and desire that yow may know your place and perform your duty, J would have yow or your husbands for yow to get two paper books bound up : on to writt in and make a record of your charitable Collections to the poor of your own Sex and your dis-

bursments of the same (And what yow cannot doe the men must supply) And so that any who enquires may be satisfied, And also your care and concern may be Exemplary to your Children and futur generations. And being their are many professing Truth that may walk disorderly of your Sex as frequent as amongst the men, That yow take care That the maids or young widdows Doe go orderly in their dress as becoms Truth, Not to go without Aprons, nor to use crissing Jimping or ruffells about their brow ; nor accompany themselves with Licht fellows or airy persons. But exhort, admonish and reprove such things in due tyme. And also to take notice of those that come not to week days meetings. That when any is wanting once or twice, See or enquire whether they be out of health, or are growing Lukwarm or careles, That so they may be exhorted and warned, and so stirr up the pure mynd, and so the strong watch over the weak.

Jf it come to pass That some may be stubborn and wilfull and will not own reprooff ; J desire yow to be carefull to give such Gospell order, That after the first and second admonition they will not give ear, Then tell it to the church, the whole Body of frinds that are faithfull. . . .

So seeing heir is preaching enough, and yow know enough Jt is greatly needfull to practise and perform religious duties and bring forth fruits of Righteousness to the praise of the good husbandman ; For preaching is but ane Jnformation to reach the wittnes or stirr up the pure mind by way of Remembrance, Being as the Suburbs of Religion.

But Life and practise in a holy Performances of doing God's will on Earth, the Seed being raised that delights therein ; This is the Substance Even the Quintessence and Marrow of the Matter : Jn the Enjoyment of which male and femal comes to have the Seall of the Spirit, That we are his people, and concerned in our day for God's glory.

Frinds J wold have non to be so uncharitable towards me, As if I usurped authority to propose rules or orders for yow : For I am a simple plain man that wishes well to all and desires Zions prosperity & Jerusalems welfare. . . .

And frinds J wold have yow to observe the contents of the London Yearly Meeting Paper and to put in practise our frinds and Elders advice. Jn our North Country wher a bouts J dwell, When we had read it we took the principall heads of it and wrott down in our Monthly Meeting books and caused them to be read over every Monthly Meeting day. And so by degrees put them in practise on thing after another. . . . [For] what signifies it for yow to have the benefit of a yearly meeting paper comunicated unto yow from the cheiff Elders and most weighty frinds in the nation of England Except ther wholsom advyce and Counsell of God and Christian care in order to Church government be observed. J wold not have such weighty things as are in that paper to be only read over as a News Letter and so Laid aside. . . .

[Friends of Aberdeen were at this time favoured with much good advice. At the Q.M. iii. 1692] A weighty paper containing severall heads of solid advyces and

Counsells to frinds from the half years meeting in Jreland was read wher of som of the cheiff are as followes :—

1 [All Friends to be just in their dealings, etc.] that their yea and nay may not be violated but may stand firm as at first when the Lord called us to be a People : and Let their words be few and savory, and not to take Liberty to multiply unsavory talk in their concerns on any acount, but know a bridle, and their words seasoned with grace.

2 And keep to the plain Languag and train up their children theirin.

3 And Shun and avoyd unnecessary company Lest any therby be drawn into temptations. And take heed of being overcome with strong drink or tobacco, which many by custome are brought into bondag to the creature. . . .

4 [Enjoins plainness of dress] no rufing periwigs, needles buttons, wide skirts and Long flap sleevd coats. . . .

5 And that frinds keep up their former Testimony against stripd and flowrd stuffs Jn making selling or wearing.

6 And that frinds refrain from decking or adorning their rooms with needles things and ther kitchens with flourishing needless pewter and Brass which the mynd that goes from God into the World desires and gets and is never settled nor satisfied.

7 And that all frinds be carefull that they Jnvolve not themselves in the things of the World

8 [All Friends to be diligent in attending week day meetings.]

9 And that all frinds may depart from meetings in the sense of the Lord's goodnes and meditat theirin : And not Jmediatly after a goodly meeting fall into discourse of Worldly things which is too frequent and seems to be the work of the Enemy that picks out the good seed that was sowed in the meeting.

10 And in all your men and womens meetings, be solid and grave, refrain all needles discourse Neither speak above one at a tyme. For if otherwise Jt is neither edifying nor answers the service of the concerns befor you.

11 And all young men and others Jn riding too or going from meetings or other ocasions, Refrain galloping and ryding after ane airy flurting manner. But Let your Moderation and gravity appear in all things as Lights in the World.

12 [Friends are advised against travelling on First days on their worldly business, whereby there are hindered from attending meetings, besides offending others.]

13 [Anent Marriage] The Lord and his Truth to be preferred above all And let parents on both sides know the mynd of each other about portions befor ther children make any progress in that case of marriag [The children are to acquaint their parents and to obtain their consent, before] they make ther mynds known on to the other.

14 [Friends are advised to keep " a true record " of Births, Marriages, Burials, Wills, etc.]

[This epistle is signed on behalf of the Meeting, at Dublin, 9, 10, 11, ix. 1691, by W^m Edmondson, Abraham Fuller and Amos Strettell.]

[Writing to the London Correspondents, 10. ix. 1692, Friends of Aberdeen Quarterly Meeting report :—]

Andrew Jaffray⁹ is newly returned from Edinburgh Quarterly Meeting (which is alwayes exactly a week before ours) wheir he found things wes very well as to Edinburgh Meeting, Love, Unity, and peace among them. Their books very orderly and duely kept by the care of that honest young man that now keeps them John Corstorphin.¹⁰ Also he having been through the West with his fellow Traveller John Hall had a peacable and Larg meeting at Glasgow in frinds hyred house where was no Interruption till Frinds of the Ministry had fully cleared themselves. Then the Town Serjants came in with some rable and desired frinds to rise, Jn name of the Magistrats, who, they said, were waiting for them at the gate, And becaus frinds made no hast to obey them (though on told them our meeting was much over and its like would shortly rise of its own accord) they gently heaved frinds up, and put them out, without any rude violence, on of themselves being overheard to say to on of the Bailiffs, who at last came up to see what the Serjants were doing: That they should not midle with us for we would again complane to the Counsell, Who had Latly sent them a curbing Letter: Since which ther hath been no Jmprisoning So Frinds went peacably to their Quarters. And the few remnant in that City being 5 or 6 in number (and some more Like to come forth) are kept fresh and ull of courag and faith.

[Aberdeen Friends inform their London Correspondents, ix. 1693:—] As for any Jncrease of Truth heir away, or gathering of any people their unto, We can say little, People being very hard, and having itching ears

⁹ Andrew Jaffray, of Kingswells, near Aberdeen, 1650—1726.

¹⁰ John Corstorphene was by trade a weaver. He was a neat and careful penman, and was appointed, in 1691, Clerk and Registrar to Edinburgh Meeting. He continued to officiate until 1696, when he was "under dealing," and signed "a testimony against himself"; but he seems to have retained his membership. He died at Edinburgh of "the pest," vi. 1739, after having been a pensioner of the meeting for several years.

are heaping unto themselves new (Presbyterian) Teachers, ever Learning &c: yet blessed be the Lord some are droping in in the Country Meeting and friends are generally well, fresh and savoury in true Love and unity &c and our Meetings fresh. . . .

As to that Litle standart set up at Glasgow Against which the constant rage of the Enemy is so great, and that we trust not without cause, Because the Lord hath a blessed work to doe their. We beleive Alex^r Seaton¹¹ hath sent yow some account of some exercise he and Andrew Jaffray mett with Latly their: also P. Livingstone hath been at severall meetings their, when some of them were broke up by the Toun Serjants and the rable. Of all which rancounters betwixt the two Seeds in that place There is a very punctuall account Keipt; which is judged by severalls very fitt to be printed and is intended shortly so to be. [Was this ever done?]

[Aberdeen M.M. 3. iii. 1694] Something spoke weightily against the Jndulging of Youth in that Light brisk airy spirit stirring too much among some of our young men and in some running out in gaming as hunting &c.

At the Mens Meeting at Aberdeen 4 of 8 mo: 1694 . . . Fr^{ds} having taken notice of a vain conforming to the fashions of the World in the burials of our young ones that dye unmarried Jn carrying them only upon young men unmarried their shoulders Doe heirafter unanimously discharg all such foolish customs As also Discharges all unecessary superfluties such as handles and clasps upon Coffins. . . .

Our dear frind Jasper Tregoes having desired a few

¹¹ Alexander Seaton was born at Cuttle Craggs, near Lethenty, Aberdeenshire, about 1652, was "convinced" when a student at Aberdeen about 1675, and in the following year began to preach, and was imprisoned at Aberdeen and also Montrose. He was resident at Hertford in 1688 (JOURNAL F.H.S., ii. 6), returned to Aberdeen, and afterwards resided at Hamilton, and at Glasgow. In 1695 he prosecuted one of the Bailies of Hamilton "for y^e Riot & oppression committed by y^e said Baylie &c in breaking open Alex^r Seaton's door & keeping him out of his possession." The Bailie agreed to pay £36 damages, whilst the law expenses, amounting to upwards of £40, were to be defrayed by Friends of Edinburgh and Hamilton. In 1699 A. S. removed, with his wife and family, to Hillsborough in Ireland, where he died, 1723. He was twice married; his second wife was a daughter of John Robertson, the Schoolmaster at Kinmuck. (See *Jaffray's Diary*, third edit., p. 375-378, ff.)

Lynes from frinds by way of Certificat signifying their Unity with him frinds very freely gave it as followes :—

From the mens meeting at Aberdene the sixt day of the Tenth month 1694.

To all Frinds to whom this may come.

These are to certifie that the bearer heirof our dear frind Jasper Tregoes having come from Cork in the service and ministry of the blessed Truth. And we having been Livingly refreshed in and through his Testimony by the Lord's blessed power (which is on in all Nations) And having true and perfect Unity with him Doe feell good freedom to signifie the same to all our dear frinds to whom this may come. And do desire the Lord may go allong with him and give a full reward into his bosom of his considerable travells and Labours in the blessed work of the Gospell.

Sign^d by apointment of the Monthly Meeting by

AND JAFFRAY, RO BARCLAY, AL GELLY, RO GERRARD, JOHN HALL, WILL TAYLER, ROB GORDON, DAVID WALLACE, ALEX^r GALLOWAY, TIM: FORBES, ALEX^r SPARK.

[Aberdeen M.M. 5. vii. 1695] . . . The women's Meeting according to the desire of the Yearly Meeting have pitched upon two of their {number viz. Jean Williamson and Jsobell Cowie to oversee the orderly walk of them. . . .

[Aberdeen M.M. 3 Oct^r 1695] . . . Frinds heir after orders all Jndenturs among us to be drawn after Truth's Innocent form, and without any unsavoury terms or words.

[Aberdeen M.M. vi. 1696. A letter was read from Edinburgh Quarterly Meeting] concerning a design of the presbyterian priests to go on w^t their Excommunication : and a design of sending Queries from each presbitery to frinds to answer so frinds advis A: J: to draw a Letter to frinds at Ed^r that their may be as diligent a Search made for the queries as may be and to send us a draught of them that Frinds may take a Joynt course in answering them. [There is no trace of this in the Edinburgh Q.M. records.]

[In vi. mo. 1696, Robert Barclay, the son of the Apologist, was married at Ratcliff Meeting to Elizabeth, daughter of John Brain, of Wapping. Aberdeen Friends had furnished him with the following certificate :—]

For the Monethly Meeting at London or any other Meeting concerned.

Dear Frinds.

Jt being desired That we should signifie our mynds by way of a Certificat concerning our Dear frind and Brother Robert Barclay as to his

orderly walk and Conversation in the blessed Truth among us As also in relation to his Clearnes of all prior Jngagements heiraway in order to Marriage. We do heirby Jntimate our true unity with our said frind And that he hath been cause of true refreshment to us in the tender feeling of the Ofspring of that ancient Life that dwelt plentifully in the worthies he is come of his dear parents to the third Generation and that we know nothing heiraway of any Jmpediment on his side towards any marriage in these parts And so leaves the thing fully to Frinds, in the Lord Jn whose Jndeared Love which is on in all Nations to his true seed we salute yow and bids yow farewell.

Signed on behalfe and by apointment of the Monthly Mens Meeting att Aberdene the 2^d day of the fyft month 1696.

ROB. GORDON AL. GALLOWAY AND JAFFRAY JOHN HALL
THO MERSER AL JAFFRAY DAVID WALLACE AL GELLY ROB. GERARD
DAVID FALCONAR ROBERT BURNET, with severall others.

[Aberdeen Q.M. 12. ix. 1696] Frinds apoints a Lyne to Frinds at Kinmuck to quicken them to mynd Truth's concerns and affairs more diligently having taken notice That none of them come to this Quarterly Meeting at all.

Which Lyne followes:—

Dear Frinds.

This Meeting taking notice that not on from all your meeting tho the Largest in Scotland, and the chiefest member of this Quarterly Meeting Did come in to it, We cannot but in the Love of our God Dearly exhort yow to mynd above all outward concerns the Joynt Care and regaird to the work of our God in our generation and to be a strength to on another their in. For we are all concerned to be zealous for Truth and its concerns in our Day more than all other Transitory concerns. And tho it may put the body to a Litle stress to travell in bad weather, yet many will do more for outward concerns of no great moment We were really greived that not on from no Meeting (except R. Barclay who came in from Urie this morning) did own this meeting tho but four in the whole year. And though this be chosen by Joynt consent as a midle place among the meetings of Kinmuck Achorthies Urie Stonhyve and Monross, Yet we are but on member and that not the largest their of. So we Jntreat in bowells of brotherly Love and in that Unity wherin we know the true Body desires and delights to refresh comfort and strengthen on another That yow may their in receive our freedome and Love and help this in tyme coming by apointing some to be at this meeting quarterly.

Signed in behalf of the meeting by your frinds and brethren in the Truth. . . .

[Aberdeen Yearly Meeting, 29, 30, ii. 1697] Patrick Robinson presented two Letters to the meeting one from the Monthly Meeting of Edinburgh. The other from Daniell Hamilton. Jn which Letter Daniell hath a full account of the Late stirr at Edinburgh [when Friends were excluded from their Meeting House for several months,

see THE JOURNAL, ii. 108] and his advice thereanent To stopp the closing up of Frinds Meeting houses heirafter *viz.* That their may be still a family dwelling in each Meeting house. Which advice Frinds have Unity with . . .

Frinds appoints That as to the order of Marriage The method of Frinds in England be more fully followed heirafter in these particulars: 1 At the Jntimation on[e] first to come in to the Meeting and tell that such parties are offering to come and Jntimat there Marriag That so frinds may appoint the Season of their Coming in, And in the mean tyme comun about any thing ther anent previous. 2 That both the man and woman stand up together and Jntimat the matter and then withdraw, That the Meeting may conferr about it. 3 That the Words they speak in Marriage be Sound (other wise to be caused Speak over againe) And punctually writt down in the Certificate . . .

Frinds constitutes Four distinct Monethly Meetings as Branches of this Quarterly Meeting for the North. *viz.* on at Montross, on at Urie, on at Aberdene, and on at Kinmuck for ordering their own affairs as to poor &c. Being to be the first day Jmediatly befor the Monethly Meeting at Aberdene at all the other three. Jn relation to which We First Leave Montross to their own Liberty as to their Collections. Secondly It is ordained, That the other three beside their own privat Collections for their own privat affairs shall contribut all three to the publick affairs of the Quarterly Meeting.

[Aberdeen M.M. 3. iv. 1697] . . . Frinds having heard great complaints both by word and writt of Frinds at Montross their slacknes and great backwardnes to grant a meeting on any week day to English Frinds This meeting thought fitt to stirr them up and deall plainly and tenderly with them by a few Lines which heir followes a double of:—

Dear frinds,

we dearly salut you in the fresh sence of Gods Love, wherin we wish that both yow and we may be preserved to the end of our dayes: And that the dark Earthly covetous spirit of this World may never eat out our deep sense and feeling of the weighty obligations He hath laid upon us to be zealous for his blessed Truth and work in our day, which will tend to our everlasting Comfort if we be faithfull. And dear frinds Hoping ye

will bear with and receive our freedom in Love We feell a necessity on us, Having had both by word and writt Complaints from some of our dear English frinds, That when they have come some hundreds of myles to see yow in the Love of God They could hardly (but with great difficulty) get a meeting among yow. To leave your business an hour or two to wait upon the Everlasting God. Frinds, we are necessitat to signifie our great greiff for this matter, itt hath really sadned our Spirits, and tends to bring no good report on our Country. And in their own Nacione they meet with no such backwardnes but far otherways Euen wheir the greatest throng of business is Yet with Joy will they Leave it all when they have such occasions of Gods servants to visit them in his dear Love. So dear Frinds we beg it of yow, Let this be helped : And in the Litle moment of tyme the Lord allowes yow and us, Let us preferr his work his Jerusalem to our cheiffest Joy. And so we trust this will be well taken as our dear Love in the Seed to stirr up the pure Mind by way of Remembrance of our Jngagements to the Lord. And we hope we shall not receive any more such complaints in this thing. And thus Jn dear Love we bid yow farewell.

Signed by appointment of the Monthly Meeting. . . .

AND JAFFRAY, AL : GELLY, JO ROBERTSON, RO GERARD, RO. GORDON, WILL TAYLOR, JO. GLENNY, GEO: FORBES, RO. BURNET, AL GALLOWAY, JA : FORBES, JO. SOMERLL, DA. WALLACE, WILL. GLENNY.

Frinds desires to know what more of J Robertsons books ye will take, and that ye may send with the poast the price of them ye have received or the price of ony other books ye gets We are truly glad of our dear frind Will Neper's care and Love to frinds when they come along.

Frinds desires this may be read at the breaking up of your meeting on the first day.

[Writing to their London Correspondents, 6. iv. 1697, Friends remark :—]

Wee suppose ye have Long befor this received our Yearly Meeting Epistle from Edin^r which gives yow some account of some stop put to the fury and feircnes of the presbiterian blind zeall or rage against Frinds in the South and West, Wheir it especially foamed up : And if it renew again, We Judge Frinds theiraway will give yow account. Our meetings heir are very peacable fresh and Living our children and young ofspring (severalls of them) very sweetly springing up in the Living virtue of Life as sweet Olive plants about our Table. Frinds generally well and in Unity And the people (except biguot presbiterians) exceeding Loving serious and solid towards frinds, rypening fast towards the Harvest (as we Lyvingly hope) so that when A. J. often is exercised among them not only at our own burialls but frequently in their publick Graveyard heir, they all generally stand to the Last, both these of small and greatest account in the World ; and have often confessed to the Truth of the Testimonies and have been reached theirby. And within these two weeks at Montross at the six weeks meeting there He having some exercise in the publick street the people their were exceeding sober and serious, without any mocking

or oppositions though it was once one of the violentest and wickedest Towns of this Country against Friends. The violent thrusting out of the Episcopall preachers Even out of their barns and privat meeting houses which is the present Presbyterian work at Edinburgh and elswheir At Montross many refuse to go [to] the steeple-house, and some say they are shaken Loose of all their former religion and certainty theirow, and are very willing to search for a true one frequent frinds meetings heir.

[Aberdeen Quarterly Meeting, 29. v. 1697]
Frinds having sent two up to the Women's Meeting now sitting desyred that their might be continued a Quarterly Women's Meeting alwayes in the tyme of the Men's Meeting And that the Women's Meeting take care to advertise the severall Women's Meetings to be sett up and kept at Kinmuck and Urie Jn tyme coming to send in two of their Women's Meeting at each place to attend the service of the said Quarterly Women's Meeting heir.

[Aberdeen Quarterly Meeting, 27. xi. 1697]
Jt being mentioned in this Meeting That their might be somthing drawn in dear Love to our Frinds of Cumberland to their Quarterly Meeting signifying our Tender sence of their Love in the frequent sweet visits we have had from these parts and our desire of the continuance theirow. And withall That acording to frinds Custom through the Churches They may bring all a Certificat with them of the Unity of frinds with their travell and Service to be seen signed by the Quarterly or Monthly Meetings to whom they belong.

[In 1698 there seems to have been an unusual influx of "publick Friends" and others from the South at Aberdeen, no fewer than twenty-three being recorded from the fourth to the tenth months, as appears from the following list :—]

- | | |
|--------------------|---|
| 4 th mo | Mary Greenhow (maiden name Robinson) & her companion Janet Latimer from Cumberland. |
| ,, | Dear John Carlyle yor & John Taylor, both publick. |
| ,, | Elizabeth Whitby & Ann Ord from Yorksh. both publick. |
| 5 ,, | Dear Gershon Boot & Joshua Northboll from Ireland both publick. |

- 5 mo Honest Robert Hamilton¹² alon (our Countryman)
came 20 went away 28.
- 6 „ William Hornoull of London and Samuell Hunt
of Nottingham both public.
- „ Two sweet young Lads on foot two brothers both
publick friends called Jonathan and Tho^s
Harrisons. The 1st a Cumberl^d & the 2^d a
Northumberl^d Fr^d.
- 7 „ Two honest frinds from Cumber^d Ancient David
Palmer & young Jonathan Ostell.
- 8 „ Two Yorksh. young men Timothy Tows and
John Ness.
- „ „ Two worthy precious frinds from Cumberland
Georg Bewly of Hyvegill & William Greenock
who lodged at Isobell Gerards [All the other
Friends apparently lodged at Elizabeth Hall's.]
- „ „ 2 Fr^{ds} from Yorkshire John Richardson & his
comp. Samuell Pindar.
- 10 „ Honest Christopher Story of Cumb^d & his wife.

[About this time, Friends in the North, as well as in other parts of the nation, were greatly concerned at the increasing indulgence in “superfluous apparell and in vain recreations among the young ones,” and, at the Quarterly Meeting at Aberdeen, 28 v. 1698, they issued the following paper :—]

A Testimony Given forth by the quarterly meeting Jn Joynt Unity of both Men and Women's Meetings.

Their hath been for some considerable tyme a deep and weighty Travell upon severalls of us, That We and the Young Generation coming up among us, might be Livingly preserved within the bounds and Limits, of the ancient, plain, Jnnocent, Grave, weighty and Holy Truth: And that the Lest Entrance of the Unsavory Spirit of this World, in drawing out the Mynd to Vanity and superfluity of Apparrell, Or to the Vaine and foolish Recreations and pastimes theirof, might be witnessed against discovered and timely curbed and kept down among us, befor God's Vine Yard be over-run and spoyled with these foxes. Which Living Travell and Concern has been helpt forward to a Birth, by the great Labours of some faithfull Messengers from other nations, particularly the two last from Jreland Gershon Boot and his Companion; Whose Ministry struck

¹² He was from Shawtonhill in Lanarkshire. As early as 1661 he had suffered imprisonment at Hamilton with several other Friends “for keeping meetings”; some of them were detained for three and twenty weeks. He was again imprisoned at Glasgow for some weeks in 1666. In 1679 he was assaulted by a party of the rebels and was “left for dead.” However, he recovered, and lived until 1706.

much at these very things We were pained with this long time bygon in our own bowells. Wheirfor Jn a weighty Sence of the Love of our God, who hath done great things for us in this place and taken great pains upon us, And in a holy zeall for his name and Glory, And that He may have some Fruits coming up to him, And his Vine-Yard may be made and kept clean, sweet and Lovely for him to walk and eat His pleasant fruits in.

Wee doe heirby Jn Joynt Unity of both Men and Women's Meetings, And in the holy Sence and divyn Authority of his precious Life and Truth Give forth Our Testimony Concerning the things following, Both as to Recreations (so called) Conversation, And touching the Garbs and Apparell of both Sexes among us, Condemning several things as Unsavoury, superfluous and tending to Lead away from the plaine, Jnnocent and weighty Truth.

First Among the Men, Wee condemn all shooting with Guns of any sort for Game or Recreation. All shooting with bows and arrows, All playing at Dams [*i.e.*, draughts] Gouff¹³ Bulliards, or any other foolish Game so-called: And are sorry and ashamed, any of our youth should need any Caution as to such things; Also we condemn all hunting with dogs and Hawking, as altogether unsutable to that weightie Testimony God hath called us unto. Also Jn their Apparell Wee condemn all broad ribbands for Hatbands, All Cocking up the side of their hats, all vaine powdering of Wiggs or their own hair: As also all their bushie and Long Cravats fringed or speckled; Wee condemn their false shoulder peeces, like Necks of shirts called by severalls Cheats, And desires they may putt comely Necks to their Coats; Wee condemn their hand bands or cuffs Like shirt sleeves: Wee desire their Coats may be buttoned to the tope, And not some buttons kept loose to make a show with their Cravats; Let all their big Cuffs and flapping sleeves be cutt off, and made meet with the rest of their sleeve; Let all superfluous buttons and blindholes be put away, And ye buttons further down then needs for fastning their Coats: Let the pockets of their Coats be in the Jnside, And so needles Slitts and Shows of ranges of buttons be prevented on the outer side of their coats, And all needles Lyps and superfluous Cloath be forborn in their Coats: And all rows of heads of stockings at their knees be altogether forborn, And Let plain buckles be in their shoes.

And as to the habits of Women either Younger or Elder. Wee Joyntly doe desire, They forbear vaine Cutting or shedding their hair to sett it out in their faces or foreheads; But that it be put straight back: And that they wear on their heads, a plain Queff, without any rufing or needles lyps in the Front of it: And their hood above it without any weirs or pas-board to keep it high, but Let it be tyed strait and Low, and not waving Loose about their faces. And Let no Long Lapps, nor maseimd [?] Lapps be on their hoods or head cloaths (ane ell and ane halfe being Judged to be fully sufficient for their hoods about their faces Lapps and all) Let non wear rufed neckcloaths, but either plain bands or plaine Napkins; Let

¹³ A friend of Aberdeen was disowned in 1707 "for playing at gowff and other such foolish practises," having broken his promise to abstain therefrom.

their Mantows or other Gowns be made plaine without broad or rufed lyps on the shoulders of them ; And without Lead or great rows on the sleeves of them, but only a plaine uplay theiron : And without short tailes, or lying over lyps in the pinning of them, to make them sitt out bigg behind : Let them be pinned strait that they may Lye plaine and broad behind : Let their be no syde or Low trains, neither at Gowns or Coats. Let the Long Scarffs be cutt. Jt being Judged, That two ells and ane halfe is fully sufficient for a Scarffe ; Let no Stamenger be of any other collour but the same with their Gowns :—Let no coloured plaids be used any more, but either Mantles, or Long hoods : And the poor that can not reach to that, Let them wear white plaids, without fine collored sprains in them Let non want aprons at all, and that either of Green or blew or other grave cloath collors and not white upon the Streets or in publick at all nor of any spaingld or speckled silk or cloath nor any silk aprons at all.

And dear Frinds, wee being perswaded, That non of a right spirit, will be so stiff or wilfull, as to preferr their own Lusts or wills to our tender sence and advice and Labour of Love in these things ; Seeing the right mynd will rather abridg itself, even in its Lawfull Liberty, if it were in the eating of flesh, then to offend on weak brother, much more so many wel-wishers to Sions peace and prosperity.

Wee theirfor desire, That the overseers chosen by this Quarterly Meeting to oversee both the Men and the Women in the severall meetings or branches belonging theirto, doe weightily take care to see these things put in practise and observed. And if any will go out from or resist the spirituall Wisdom, which is pure, peacable, gentle and easie to be Jntreated ; And so will slight and reject all their tender admonitions and dealings ; That the said Overseers doe give notice of such to the meetings : Jf they be any in the Town ; To the Monthly Meeting in the nixt Eight moneth ; And if it be any in the Country : To the nixt Quarterly Meeting That so the Meeting may deall with them ; And if they also reject them, and will not hear the Church They will be self condemned, And knows what is the Scriptur Sentence that they will bring on themselues ; And that Frinds can have no fellowship with such disorderly walkers. But we desire to hope better things of any professing Truth heiraway.

And Lastly dear Frinds, Yow that are appointed Overseers, Wee earnestly desire Ye may be weighty and diligent in the charg the Holy Ghost and his Church has comitted to yow in these things, As also Jn taking notice, That no Frinds go from Truths plain and single Languag of Thow, to a single person ; Nor from the Naming of the Dayes of the Week and Moneths according to Truth, and not according to the World : and that all unnecessary going to Taverns, or haunting the same ; And all Jdle and needles Smoaking of Tobacco be forborn. And that Peace and Love, Holines and Jnnocency, be preserved among us, thorow the Grace of our Lord, which will not be wanting, And that yow give faithfull account of all these things, and how yow are received and hearkned unto, To the severall Monthly Meetings and they to the Quarterly Meeting ; Jf any stand out, That so sentence may go against the obstinat, till they repent.

And so comitting yow all to the Lord Jesus Christ Our tender Shepherd and Bishop

Wee remain Your Frinds and Brethren and sisters in the Truth.

[Signed by ANDR^w JAFFRAY, ROBERT BARCLAY, & 54 other Men and Women Friends] These were all that signed it at Aberdeen. . . . But in the Country Meetings severall frinds signed whose names are not heir.¹⁴

[Aberdeen Q.M. 26. xi. 169^s] This meeting sent up A. J. and John Glenly to the Women's Meeting Desiring they may as they feell their freedom and Unity advertise by a few Lynes the Meeting at Urie and Stonhyve That they may send at Lest two Women into each Quarterly Meeting as well as men to the Men's Meeting That so our heavenly care of the Lord's work & busines may go on in Joynt Unity, And also to touch in their Letter That they may setle a Monthly Women's Meeting as well as a Men's Meeting that so marriages and all other busines may be orderly carried on as thorow other Nations and parts And we are glad to see women frinds of Kinmuck Meeting carefull to come in.

[Aberdeen Q.M. 25. xi. 170^s.] Frinds at Stonhyve and Urie represent ther great concern that travelling frinds are not sufficiently attended with conveys South and North which this meeting acknowledges the great need of Looking to Especially at Montross where the greatest Gap betwixt Meetings is from thence to Edinburgh. . . .

To be concluded.

¹⁴ A somewhat similar crusade, against gay clothing and fine furniture in Friends' houses, had been carried on in Ireland in 1692. The Irish visiting committees, in the course of their labours, "found a general condescension, with the exception of some few dark and earthly spirits." See *Life of Joseph Pike*, p. 59-87.

In 1700 Thomas Hicks, "ane English frind," wrote, what Aberdeen Records term, "a good & savoury paper touching the Superfluity of young men and women's apparell"; to which Hew Wood, of Hamilton, added a lengthy postscript; whilst the latter, in a separate epistle, set forth the vanity of "peariuigs" and the unlawfulness of their being made of "women's hear." At the same time, Edinburgh Quarterly Meeting issued a document embodying their "sence and Judgment that all peariuigs be laid aside." In the following year William Miller, of Edinburgh, in "a savoury paper," renewed the protest against conformity to the world as regards dress.

Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God and one with another.

WILLIAM PENN, in *Selections*, 1910.