

## Notes and Queries.

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

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

A. NEAVE BRAYSHAW.

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

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

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

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

<sup>1</sup> The Minute book is lettered on the back C 1842 C 2.

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

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

—A. NEAVE BRAYSHAW.

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

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

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

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

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

ELIZABETH POPE.

Witns. Joan Wilkin, Jon<sup>a</sup> Smith, Jon<sup>n</sup> Gregory.

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

P.C.C (295 Lane).

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

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

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

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

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

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

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

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

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