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Hew Wood, Gardener to the Duke of Hamilton

AMONGST the members of the Society of Friends dwelling in the West of Scotland during the latter part of the seventeenth century, Hew Wood seems worthy of special notice.¹ He was for many years the leading Friend at Hamilton, the Meeting there being held at his house. A much esteemed Minister in the Society, he was also a prolific writer, though few of his epistles and treatises have appeared in print.

He appears to have joined Friends shortly before 1669, when his name occurs in the list of members of Glasfoord Meeting. The baptisms of several of his children between 1663 and 1666 are recorded in the records of Hamilton parish; on the 25th of December, 1664, he was one of the "witnesses" to a baptism in the parish Kirk. The name of his youngest son, born in 1669, does not appear in the parochial registers, but is duly recorded in the books of Hamilton Meeting. Hew Wood's wife, Agnes Black, would seem never to have joined the Society: she died probably in 1670.

Like a good many other early Friends, Hew Wood followed the calling of a gardener, and as such he generally figures in the Meeting records; but as we learn from that

¹ In the parish registry of baptisms his name is spelt *Huch Woode*, whilst in the Meeting books the first name is written indifferently, *Heugh*, *Hugh* or *Hew*; but where his autograph signature appears it is invariably *Hew Wood*.

quaint book, *The Scots Gard'ner*, the author of which was probably a Friend, at one time resident in Hamilton, he had a flourishing nursery business. John Reid, the author,² when he is discoursing of "aples to make cyder," says, "In France they extol the rennet cyder, in England the Hereford-redstrake (which in France they set at nought); they speak of genetmoil and musts, some pipens and parmains; and for perry, the Bromsbury and ruddy horse-pear, all which and many more Hugh Wood gard'ner at Hamiltone has to sel."³ Towards the close of his life he is described as gardener to the Duke of Hamilton; perhaps he combined the duties of that position with his nursery business.

Early in 1670, Hew Wood was one of twenty Friends attending the Yearly Meeting at Edinburgh, who were arrested and imprisoned for a short time by order of the King's Council, on the information of "some malicious persons y^t there was a great meeting of the qwakers which they suposed to be of dangerous consequence there being the heads of them as they Caled them gathered together."

In the following year Hew Wood married again, a Friend, Grisell Richardson by name. The minutes of Edinburgh Monthly Meeting, in Ninth Month, 1671, record :

Notice being given from the monthly meeting at hamiltowne of the purpose of Marriage betwixt hew wood and Grissell Richeson and also by the s^d hew & grissell wnder their hands, freinds leaves it to them to proceed to the conswmatone thereoff according to the order and methode of trwth and freinds.

Accordingly, the Quarterly Meeting having also given its consent, the marriage took place at Drumbuy on the 6th of Ninth Month. A short time previously Hew Wood had set aside a sum of money for the benefit of his four sons. The deed, recorded amongst the minutes of Hamilton Meeting, is as follows :

² THE JOURNAL, viii. 50. John Reid was born at Niddrie castle, near Edinburgh. His autograph is appended to marriage certificates at Edinburgh, 1682-3; but after the latter date he is not mentioned in the Meeting minutes. He afterwards became gardener to Sir George M'Kenzie, of Rosehaugh, Ross and Cromarty.

³ *The Scots Gard'ner*, p. 171, ed. 1907. The book was originally published at Edinburgh, in 1683.

At the Monthly Meeting holden at Hamiltone upon sixth of eighth month 1671 J Hew Wood gardiner in Hamiltone being present be the tennour herof signifies and declares, That in regarde of the fatherly care and affectione that J hawe and beares to my childreine, James, Williame and Robert and Alexander Woods and in regard of discharging my dwetie to them, J (be thes presents) ordeans and setts apairt the sowme of eight hundred merks Scots money,⁴ eqwally to be divided amongst them, as being the fwill and compleat pairt and portione dew and belonging to them by vertewe of their mothers decease and Legacie.

Jn witnes herof and in condescentione herto J hawe swbscribed thes presents with my hand, day moneth, yeare and place aforsaid befor thes witnesses Alexander hamiltone in drumbwy Andrew browne in west maines and John hart in heids writter herof.

The autograph signatures duly follow.

From this date Hew Wood is often mentioned in both Monthly and Quarterly Meeting records, as treasurer, representative, witness to marriages, keeper of the "rights" of Gartshore burial ground, etc., etc. His very neat, precise but somewhat cramped handwriting, with his careful punctuation, and his signature with a little self-conscious flourish at the end, are of frequent occurrence in the Meeting books.

In 1691, Hew Wood was one of three Friends appointed by Hamilton Monthly Meeting "to keep correspondence w^t freinds at London anent the affaires of truth." It was not until 1696, however, that the minutes of the Monthly Meeting were generally penned by him. He seems to have continued to act as clerk until the year of his death.

In 1684, Hew Wood published a little book of some forty-eight pages "Printed and Sold by Andrew Sowle" London, and entitled *A Brief Treatise of Religious Womens Meetings . . . Also something concerning Womens Prophecyng and Teaching, &c*;⁵ and ten years later he again appeared in print in conjunction with

⁴ Equal to about £44 5 0.

⁵ Copy in D. It forms a recital of Biblical instances of the public service of women, and ends: "And now you may see, that the Promise is to Daughters as well as to Sons, to Hand-maidens as well as to Men-servants; and that the one shall prophesie as truly as the other. Hugh Wood."

It obtained the approval of the Morning Meeting in London on the 20th of Sixth Month, 1683: "Hugh Woods treatise of women's meetings read by G.W^d. [George Whitehead] & to be corrected by him. And is left to him and G.f^f & James Parks, whether to print it or not."—ED.

Patrick Livingstone—*Some things Writ Concerning Forms*.⁶ In regard to this work Edinburgh Yearly Meeting decided “that three hundred [copies] shall be sent to the west and on hundred to the north and on for this meeting and Kelso.”

The due apportioning of Friends' books had early engaged the attention of the Quarterly Meeting at Edinburgh. In Ninth Month, 1674, it had been

Condescended upon by friends of this meeting That what friends Bookes Comes from London shall be thus dispersed Tow for Edenbrouh: for which david falconar and Jeames Broune undertaekes Two for the South for which Walter Scot & Charles Ormestone undertackes . . . for the West for which Hew Wood & Allx^r Hameltoune vndertackes. And the other sax is to be taiken by the freinds of Aberdine for which they have ordered dauid Falconar to answer And forasmuch as friends in this natione have Undertaken to tacke of 400 Copies of all bookes sent up to London to be prented for the service of truth heer The Friends in and about Aberdine hes given order to receave 200 for them The friends at Edenbrough taikes 150; and orders Jeames Broune to Answar them. The friends of the South tackes 25 and orders Charles Ormestone to answeere them The friends of the west is to tacke 25 and orders Hew Wood [to answer for them].

In the following year Hamilton Monthly Meeting arranged further

that whatsoever bookes are given foorth by jnglish freinds and are printed in england that one of everie sort shall come to the west of the which bookes Freinds att Garshore are to receave the third pairt and freinds at dowglase the fifteinth pairt and freinds att hamiltone and glasfoord the rest of the books.

Whether any of Hew Wood's writings were printed except the two already mentioned, I know not,⁷ but from time to time mention is made in the Meeting minutes of “good and savoury papers” of his which had been read to the satisfaction of Friends. He was specially concerned to testify “against the superfluity of young men and womens apparell,” also “against the vanitie of perriwiggs and the unlawfullnes of them being made of

⁶ Pamphlet in D. It occupies seventy small octavo pages; Livingstone's foreword “To Friends in the Kingdom of Scotland or else where” &c. runs to page 25.—ED.

⁷ No more than the two above-noted are known in D. There is no evidence that the paper of Thomas Hicks, “ane English Friend” (THE JOURNAL, viii.), was printed. It is in manuscript among Miller Family Papers. See next note.—ED.

womens Hair.”⁸ Two of the original documents have come down to us. One is entitled “A love letter to the tender hearted people in Glasgow.” The epistle commences :

Awake, awake, Arise in power, O thow seed of God, shake thy self from the Dust of the earth. Arise, arise, and sanctify thy chossen vessels in glasgow, that they may be uncloathed from their filthy raggs of self Righteousnes and self workings, and may be Cloathed wpon with the Beautifull garment of Christs Rigeousnes.

Another of his writings, given forth in 1698, is entitled “Ane humble advice given to Friends how to behave when the travailling Ambassadors of our King and lord Jesus Christ comes into our Meetings.” After pleading that “these travailling messengers and servants of the living God (who some of them has travailed some hundreds of miles)” should not be disturbed when they “sitts down with us in true silence, that so they may feell in what state and condituion All of us, or some of us are in,” he proceeds :

Can, or doe any of yow think it seemly, or according to wisdom, discretion, or good manners to step in and trouble their silent waiting with your words, be it either in prayer or declaration ? (J mean yow who are daiely in our meetings, or dwell near, and may come at another time, and ease yow of your true burthen, if you have any from the Lord) As for example, if a earthly king were sending forth his Ambassadors to declare and signify his mind and will to his people ; and they being gathered together to hear their kings will and mind declared to them, by these his servants ; were it not unseemly and a piece of Arrogancy for some one, two or three of the people to whom they were sent, to stand up and disturb those Messengers and as it were stop their mouths, pretending they knew the kings mind and will already.

In 1679, Hew Wood with many other Friends was a sufferer at the hands of the Covenanters. At a Monthly Meeting held at Hamilton “on the last sixt Day” of the Seventh Month of that year “Jt was ordered that thes sufferings which have been inflicted wpon freinds of truth by the seditiowse in their late rebellione against Authoritie be recorded in our register.” Accordingly on the succeed-

⁸ Thus in a postscript by Hew Wood to an Epistle addressed to Friends at Aberdeen by Thomas Hicks, the former exhorts his readers to “be made conformable to the image of Christ Jesus, whose coat was without seam ; hee, nor his apostles was neither the tailors fool, nor the utlandish merchants pray, neither was there heads adorned with the periwig-makers livery.” (See THE JOURNAL, viii.)

ing page of the minute book there is a careful summary of the outrages committed by the Covenanters on Friends. It is penned by John Hart, the clerk, who, besides chronicling births, deaths and marriages, and the proceedings of the Monthly Meeting, was wont from time to time to make pithy comments on the course of public events.

In the yeare 1679 wpon the first day of the fowrth moneth, the titular presbiterians in the West Sowth and severall other places of Scotland being of a long tyme seditiously inclined did breake owt in open rebellione against the present awthoritie by opposung and asawltung ther forces. And likwyse in the tyme of their rebellione they searched and robbed severall freinds houses and violently tooke away some of there goods as in the particulars after mentioned doeth appeare.

Hew Wood's experiences are thus described :

Dwreing their abode and residence at and about Hamiltone some of them threatened Hew Wood and his family many tymes w^t distructione and offered violence to his persone And made a prey of his house eating drinking and wasting his goods at their pleasure searching and spoiling his house wnder the pretence of seeking armes And tooke what they fownd fitt for them, to wit sadls, bridls boots hatts spwrrs &^{ct}.

(John Shaw, a neighbour of his, besides having his house broken into, was made a prisoner, his captors threatening " that they showld make him eat his own flesh, and goe many a weary foot " !)

In 1688, Hew Wood and other Friends again fell into the hands of the Covenanters. John Corstorphin, another chronicler of the " Sufferings of freinds of trwth," relates :

Upon y^e 23 of y^e same m: [Tenth Month] a rable of armed people w^t on[e] William dalzel^l of ridmire y^r Captain came to y^e house of Hugh Wood in Hamilton where friends were at a meeting & by force & violence broke up y^e meeting and pulled & draged sea^{vl} women through the floor and so down stairs & particularly Jenet Simpson relict of W^m Mitchel in douglas and tosed her from place to place till some compassionat women recovered her out of their hands she died about a month after. And then they tooke away friends books but being reproved by some people of the toun brought some of them backe againe. Upon y^e fift day of y^e week ther after after friends meeting was broke up a partie of those caled y^e mountain regiment came & tooke away y^e books which had been formerly brought backe which they never restored again and tooke all men friends to prison but y^e people of y^e toun being unsatisfied to see their peacable neighbours so abused were ready to rise against them for friends help so y^t within few hours they let them out of prison.

Early in 1692, Hew Wood accompanied Thomas Story and John Bowstead⁹ on a religious visit to the little company of Friends at Glasgow, and on First-day morning they attended the meeting there. Thomas Story gives a graphic account of the unsuccessful attempt of those in authority to break up the meeting :

The Presbyterian Provost (or Mayor) notwithstanding the Establishment of Liberty of Conscience in Matters of Religion, sent three of his Under Officers to disperse the Meeting ; but the power of the Lord being over them, they were over-awed thereby for some Time, till one of them, more hardened than the rest, laid hold on one of the Friends belonging to the City, and haled him out of the Meeting-house ; and then the other two, by his Example, laid Hands on other Friends, and took several more out ; and, at length, they laid hold on *Hugh Wood*, (Gardener to the Duke of *Hamilton*, a grave and religious Man) who they forced towards the Door, but, suddenly turning, he twisted himself out of their Hands, and sat down where he was before : And then several other Friends came in again, and so the Meeting continued : and, through the good Presence of the LORD, who never fails his People in the needful Time, we were much comforted and strengthened against all their Disturbance : But, when they saw they could not prevail that Way, they used Threats, saying, “ It is just upon the Stroke of Twelve, and the Kirks are ready to break loose ; and if you are not gone before the Rabble come, they will tear you in Pieces, and we shall not be able to hinder them.” Then said *John Bowstead*, “ Do your Kirks consist of Rabble, that they will come with such Violence so soon as the Clock or Dial assigns the hour ? ”

So the Friends continued to hold their meeting until “ the Kirks were broken loose,” and then, after John Bowstead had engaged in prayer, which one of the officers attempted in vain to hinder by placing his hands repeatedly over J. B.’s mouth, they made their way to their quarters “ through a great Multitude of People in the Street, without any Harm ; so good was the LORD to us,” adds Thomas Story “ in preserving us from the Cruelty of that self-righteous and persecuting Generation : Yet a better Disposition appeared in many among them, which was obvious by their Countenances and Behaviour.”¹⁰

⁹ The main authority for the life of John Bowstead or Boustead (1659-1716) is *The Journal of Thomas Story*, 1747, and that of Christopher Story, 1726, the scene of his principal labours and sufferings being the north of England and Scotland. He visited Ireland in 1702. His home was Aglionby, in Cumberland. He wrote testimonies respecting John Banks (d. 1710), and William Edmondson (d. 1712).

See also *F.P.T.* ; *Piety Promoted* ; *John Grattan*, 1720 ; Ferguson’s *Early Cumberland and Westmorland Friends*, 1871.—ED.

¹⁰ *Journal of Thomas Story*, 1747, p. 74.

Returning to Hamilton in the afternoon the Friends, accompanied by others belonging to the town, united with Thomas Rudd¹¹ in perambulating the streets "two by two" whilst T. R. proclaimed his usual warning to repentance. They met with very rough treatment from the rabble who "pushed, haled, tossed, and abused *Hugh Wood* very much; which was the more inhuman, he being an ancient Man, a Neighbour, and had not said any Thing to provoke them, unless to persuade them to Moderation."

In the Second Month, 1701, Hew Wood attended the Yearly Meeting at Edinburgh and reported "that there was one Charg of horning¹² out against him [self for tythes] but that the Dutches of Hamilton did not use any execution there upon, and that [Friends of Hamilton] did bear ther testemony against ther made fast days."

Within a month afterwards, his death is recorded by the clerk of Hamilton Meeting, 25th of Third Month, 1701: "Hew wood gerner to the duch of hamilton decesed this Life a bout the 3 our of the day and was buried in his yeard that he had prepared for himself and for any onest frind." His relict died four years afterwards (20. iv. 1705), "and was buried in her husbands buriall place prepared by himselfe in their own Garden next day."

In the year after Hew Wood's death, Edinburgh Yearly Meeting received a letter from James and Alexander Wood informing Friends that their father had bequeathed

¹¹ Thomas Rudd (c. 1643-1719) was a miller of Wharfe, near Settle, Yorkshire. His principal service lay in preaching through the streets, for which he suffered severely. For some account of this in Scotland see *THE JOURNAL*, xii., 141, 142. Several of his letters are in *D.*—ED.

¹² Sir Walter Scott, in *The Antiquary*, gives the following humorous explanation of the term: "You must know then, once more, that nobody can be arrested in Scotland for debt. . . . You suppose a man's committed to prison because he cannot pay his debt? Quite otherwise; the truth is, the king is so good as to interfere at the request of the creditor, and to send the debtor his royal command to do him justice within a certain time—fifteen days or six as the case may be. Well, the man resists and disobeys—what follows? Why, that he be lawfully and rightfully declared a rebel to our gracious sovereign, whose command he has disobeyed, and that by *three blasts of a horn* at the market place of Edinburgh, the metropolis of Scotland. And he is then legally imprisoned, not on account of any civil debt, but because of his ungrateful contempt of the royal mandate."—Jonathan Oldbuck *loquitur*. I believe a simpler mode of procedure has rendered the picturesque old custom obsolete!

the Meeting House and Burial Place at Hamilton "for the service of truth." The Meeting appointed Daniel Hamilton trustee thereof "he alwise granting a back bond and doeing all other things anent the securing the said house and ground for the end designed." We hear no more of the matter until 1720, when a minute of Edinburgh Quarterly Meeting records "a proposall made for Buying ye Burying Ground of Hew Wood and House ajoyning yr to. This Meeting do apoynt George Swan and John Purdon to use there Jnterest with Andr Lettimors asistance in the affair." It would seem as if Friends must have previously sold the property, if indeed it had ever been really in their hands, for in 1722, the Quarterly Meeting was informed by William Miller, who had written to John Peacock of Wester Mucroft "in relation to Hugh Woods burrying place (together with the house adjoining) that Hamilton of Raploch was not willing to sell it but that he would let it at a guiney a year wch being so ridiculous friends have thought fit to lay aside the thoughts of Burying there for some time."

One of the record books of Friends in the West of Scotland was known as "Hew Woods register." At the Yearly Meeting held at Edinburgh in 1708, George Swan was directed "to gett wpp hew woods register and any other peapers that continoues anything of the first spreading of truth or sufferings for it in the west of scotland and to remitt the sam to daniel hamilton also that Samuel Robertson Charles Ormston bartholomew gibson and William Miller doe the sam and that ane abstract of that don be andrew Jaffray be also sent up to the nixt quarterly Meeting at this place in order to be all put together and sent to London to be ingrosed in the generall historie acording to the memorial sent from frinds ther." (I suppose one can hardly hope that this interesting collection of documents is by any happy chance still reposing in the strong-rooms at Devonshire House.)¹³

Of Hew Wood's sons, James, the eldest, is frequently mentioned in the Meeting records. He followed his

¹³ There is no evidence at hand to prove that these historical papers ever reached London. There is no mention of Scotland in the list prepared by Benjamin Bealing, see frontispiece to "*The First Publishers of Truth*," 1907.—ED.

father's calling, and in 1692, was gardener to the Duke of Queensberry at Drumlanrig Castle. In 1685, he had married Abigail, daughter of Thomas Robertson, gardener at Kelso, one of the leading Friends there. After her death, in 1693, James Wood married again, this time, according to the clerk of the Quarterly Meeting, "on of the world and that with on of the Episcopal preists." The matter was brought before Hamilton Men's Monthly Meeting in Third Month, 1696, when James Wood himself having been present at the meeting for worship, Friends

found a great concerne upon our spirits for him and y^e Lords power & mighty presence and tender love was blessedly manifested among us and mighty cryes were put up unto y^e Lord for his recovery in y^e sense of w^{ch} constraining love of God we sent for him into this our men's meeting and laid before him y^e reproach y^t is brought upon Truth and y^e great grieff y^t is brought upon his ancient father and his mother in law and friends that love Truth and him by his scandallous walking and going contrary to y^e order of y^e precious Truth in his lately marrying one of another perswasion by a priest. Friends having dealt with him in y^e fear and love of God have warned him of y^e danger he is in if not prevented by speedy repentance and have weightily told him y^t they cannot have fellowship with him in y^e Truth unless y^t by bowing to y^e Judgements of y^e Lord he bring forth fruit meet for repentance, w^{ch} is our earnest desire to y^e Lord for him.

James Wood appears to have written a self-condemnatory paper which was read at Edinburgh Monthly Meeting in Fifth Month, 1697. The Meeting directed that it should be recorded "and a copie thereof sent to the place where he Lived." He was then resident at Fetteresso near Ury, whence he had already written to Hamilton Meeting requesting "a testificat." Friends seem at first to have "found ffriedom to send him one: wherein God's Blessed truth might be kepted Clear Anent his former practice and yet as favourable as truth may permitt, that he may be rather gained then lost. But this is referred to the nixt men's meeting," and at that, Friends came to the conclusion "that no testimony can be given to him from this meeting both in relation as to his former practice, And also that while he kepted meetings at his house he lived at a great distance from ffriends in this place." However, the birth of a daughter in Twelfth Month, 1697, was recorded in Ury Meeting books, and he was evidently still considered to be a mem-

ber, as, four years later, his name was again brought before Edinburgh Quarterly Meeting, he, poor man, having fallen into intemperate habits, and it was then decided that Hamilton Monthly Meeting should be directed to testify against him. Probably this was eventually done, though at the next Quarterly Meeting the issuing of the testimony was "deferred."

Robert, Hew Wood's third son, probably died in childhood as there is no mention of him after 1671, but the two other sons, William and Alexander, grew to manhood, and both appear to have married Friends—the birth of a child of each of them being recorded in Hamilton Meeting register. William's daughter Anna, born in 1687, at Trochqwaire, "was brought up and educat by Hew Wood her grandfather and grissel wood his spouse Att Hamilton." Alexander, the youngest son, is mentioned several times in the Meeting records, and he seems to have acted as clerk to Hamilton Monthly Meeting during 1701-1702. His death is recorded as having taken place on "the sixth of Twelfth Month, 170 $\frac{2}{3}$." Two days afterwards "he was laed in the ground," "in his father's new burill place in his own inheritance his age when he daeid was 33 yeairs."

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Winscombe, Som.

Esther Kilden, the representative from Masham to Richmond Monthly Meeting, being unable to attend, sent a letter to the Women's Meeting—the original being loose in the Minute Book :

" 5th of 11th mo., 1761.

" As no woman could attend y^e Month Meeting have sent an Account of y^e state of our meeting not knowing anything but things is much as usuel, y^e First Days & week day Meeting is attended, for Poor we have none that hase any weekly Penshon, as for anything else we have no Reason of Complaint, heare is a friend has 3 Doughters which one of y^e youngest Enclines to go to plase, I Supose She may be about 17 years of Age, her Mother say she is Pritty Helthy, I think Betty Robinson knows something of em, if Thomas Bailey or Widow Smith wants She thinks She Could Do for them or any Friends plase Such like in Wensleydale, her Mother say She is good natered Girl and hops She will be willing to Learn any thing she do not know, she can sow nit & spin, for wages y^e mother say she will not think much about em.

" So concludedns with dear Love to Friends

" ESTHER KILDERN."