

William Jenkyn, Ejected Minister

W JENKYN, who died in the year 1685, partook, with others, of the persecutions of the day; and when at last committed to Newgate, petitioned the king for a release, his physicians declaring that his life was in danger from the close confinement. But no answer could be obtained but this: "Jenkyn shall be a prisoner as long as he lives."

This was most rigorously adhered to, for he died in Newgate. He was, however, greatly supported; and said to one of his friends, "What a vast difference there is between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God's way and my calling, to meddle with things that did not belong to me. But now, when I was found in the way of my duty, in my Master's business, tho' I suffer even to bonds, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart; I feel it, I have assurance of it."

Turning to some who were weeping by him, he said, "Weep you for me? Christ lives, he is my friend; a friend born for adversity; a friend that never dies. Weep not for me, but weep for yourselves, and for your children."

A nobleman, having heard of his death, said to the king, "May it please your Majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your Majesty, the King of kings," with which the king seemed much struck and remained silent.

From a manuscript in **D**.

William Jenkyn (1613-1685) was born at Sudbury and was sent by his grandfather and guardian to Cambridge at the age of fourteen. In 1641 he became a minister of Christchurch and lecturer of St. Anne's, Blackfriars, London. Having refused to observe public

thanksgiving appointed by Parliament, he was suspended from his ministry, his place being taken by Christopher Feake, Fifth-monarchy Man. Jenkyn was sent to the Tower for participation in the plot of Christopher Love (1618-1651), but was restored to his living in 1655. After some retirement in consequence of the Act of Uniformity and the Oxford Act, he returned to London and preached once more in the City till his arrest in 1684.

Jenkyn collaborated with others in anti-quaker writings in 1656 and 1675.

The above recital of sufferings will serve to remind us of the many persecutions for religion outside the pale of early Quakerism.

There is a portrait of Jenkyn in an extra-illustrated copy of *The Nonconformist's Memorial*, by Calamy and Palmer, in **D**.

See Blome's *Fanatick History*, 1660; Macaulay's *History*; *D.N.B.*

Daniel Defoe and William Penn

WILLIAM PENN, the famous Quaker,
 was then at the height of his renown. . . .
 He occupied himself earnestly in attempting
 to obtain a mitigation of Defoe's sentence
 [to stand three times in the pillory, and was imprisoned for
 more than one year]. John Hill Burton [1809-1881], in
 his *Reign of Queen Anne*, publishes some documents,
 which have a curious interest and have given rise to some
 conflicting explanations in connection with Penn's humane
 efforts for the release of Defoe. . . . Nothing came
 of Penn's interference at that time. . . . The effort
 made by William Penn to obtain Defoe's exemption from
 the disgraceful punishment decreed for him is an appro-
 priate illustration of Penn's whole career, and indeed of the
 work which Penn's co-religionists appear always to have
 marked out for themselves. The Quakers are hardly to
 be classed among the dissenting bodies of Queen Anne's
 reign. Theirs was the very dissidence of Dissent. It