

way or another, but have no real importance. In these decisions there is no spiritual significance, and it would be foolishly pedantic to spend time which is owed to God's service in waiting for spiritual guidance upon them. It is on all fundamental matters that the method that we have described should be applied. The Society of Friends has been keeping it alive for all Christendom. Many small groups have lately been learning from them. But if the whole Church is to practise it, all members of the Church must be entirely dominated by the passion to do the will of Christ; and this must be the passion to do what Christ shows us to be His will, and not the passion to do what we independently suppose that His will is likely to be."

From the *Challenge*, 14th December, 1917.

Gleanings from the Minutes of Philadelphia Monthly Meeting, 1700 to 1711

THE following are copied from Minutes as printed in volume vi. of the *Publications of the Genealogical Society of Pennsylvania, 1915-1917* :

CARE FOR CHILDREN AND YOUTHS

"It is laid before this meeting that the Youth amongst friends, have too much liberty to wander on first day's in the evening. In order to prevent which for the future, It was proposed that there be appointed three, four or more evening meetings at several private houses on first-days."

"It is agreed by this meeting that four friends be appointed every month to look after the children that are disorderly, or kept out of the meetings on first days."

" . . . are desired to see that the Children, and such other persons that are out of the meeting, near the meeting house on first days may be persuaded to keep in the meeting, and be orderly."

"There being a Complaint made that the youth among friends do not behave themselves orderly in and during meeting time, for preventing thereof for the future . . . are desired to sit in the Gallery, with them in the forenoon, and in the afternoons friends are desired to make their children sit by them, & so continue their care therein until the next monthly meeting."

"The friends appointed to take care of Nathan Shenton's children and Estate, Report they have placed out the children they hope to good places, and they are all provided for, Except the young one which they have put out to Nurse, and hope there may be enough left to discharge the Expense of it."

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THE POWDERED PERIWIG

" The friends appointed to Enquire into the conversation & clearness of Abraham Scott, report that they cannot find but he is clear in relation to marriage & debts, but as to his orderly walking amongst friends, they cannot say much for him on that account. Yet upon his appearance before this meeting, making some acknowledgment of Extraordinary powdering of his perriwig which is the chief thing friends had against him & hoping to take more care in the future . . . [certificate granted] "

THE OUTGOINGS OF ABRAHAM BICKLEY

" A paper from Abraham Bickley condemning his folly in casting Quoits . . . was read."

" Abraham Bickley [*et al.*] having been dealt with for being at a marriage in this town that was accomplished out of the unity of friends, and not giving the friends such satisfaction as Truth required, therefore they were desired to be at this meeting, and being present, they all say that they are sorry they have given an offence to the Church & hope never to give any more, by being present at any such disorderly marriages."

There are numerous entries of declarants of marriage-intentions and of removals in and out of the old world and the new—one certificate of removal was withheld because the Friend applying " seems not willing to pay a subscription towards the school, which this meeting thinks he ought to do, and when he hath assured friends he will do it [the certificate will be signed]."

Also a variety of disputes came before the Meeting for settlement.

The Cambridge " Journal of George Fox "

Continued from vol. xiv. p. 85

58.—Vol. II., p. 423.—There is a reference to " Grace before Meat " in the Works of Tom Brown (1663-1704), a satirical writer, 1707 and later, quoted by Amelia M. Gummere in her valuable book on Quaker costume 1901, under the title " The Quaker's Grace " :

" Water us young Shrubs, with the Dew of Thy blessing ; that we may grow up into Tall Oaks, and may live to be saw'd out into Deal Boards, to wainscot Thy New Jerusalem."

59.—Vol. II., p. 432.—John Pennyman's marriage with Mary Boreman, in 1671, is probably the marriage referred to in *The Character of a Quaker in his True and Proper Colours*, 1672 :

" A Westminster Wedding must be kept at Merchant-Taylors Hall, and a Trumpet sounded to publish the Nuptials between *Diotrephes* and