

## Extracts from State Papers Domestic, 1664-9.

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Perhaps the matter of most general interest in the Tenth Supplement to *The Journal of the Friends' Historical Society*, which give the cream of researches into the State Papers Domestic, 1664-9,<sup>1</sup> is to be found in the application by George Fell (pp. 227-8) for the grant of the estate of his widowed mother, Margaret Fell. This unfilial move, on the part of her only son, was unfortunately successful. On 4th January, 1665, order was given for a royal grant of her "Estate Reall & Personall," forfeited under praemunire, "unto George Fell Gent" (very much so). This "Gent," according to Thomas Lower, procured the order for his mother's recommitment to gaol, early in 1670, "in order that he might enter upon the estate" (see A. C. Bickley in *D.N.B.*, art. Fell, Margaret).

Apart from this, there are other matters of considerable interest in this publication. The accounts of persecutions make one shudder. At Warwick Gaol, in 1666, a batch of Friends had been kept for many months, evidently with no serious charge against them, "thronged vp in Stincking roomes & somtimes in one roome above twenty of vs, where wee could not all ly downe at once" (p. 250). Even straw was not allowed them, "Except wee would pay 2<sup>s</sup> 6<sup>d</sup> for one Bolting [bundle; the earliest example for this, in the Oxford Dictionary, is in 1784], w<sup>ch</sup> was sould to y<sup>e</sup> felons for 2<sup>d</sup>; And no ma<sup>n</sup>er of victuals allowed to bee brought to vs Except wee would pay 6<sup>d</sup> for one penny Loafe of bread, & asmuch for a quart of milke, & 3<sup>d</sup> for a quart of water." It is pleasant to read, after this display of barbarism, that (as is related in the case of some imprisoned Puritans) there were those, not Friends in judgment, yet friends in Christian charity, who were "stirred vp in tenderness to throw bread over a house top into the Dungeon Court, for our p<sup>r</sup>sent reliefe."

We are reminded of the dodges (if we may use the term) by which Puritans sometimes contrived to elude the

<sup>1</sup> *Extracts from State Papers Relating to Friends*, Third Series, 1664-1669, transcribed from the original MSS. by Charlotte Fell Smith, and edited by Norman Penney, F.S.A., pp. 213-288, and Index, 4s. 6d. (\$1.15) net.

Conventicle Acts, when we read (p. 287) of some (but were they Friends?) who “chuse a convenient house where other houses are pretty rancked of both sides and of y<sup>e</sup> other side of y<sup>e</sup> streete pretty neare, there being noe more but 4 besides the speaker, they open there kasements on both sides and on y<sup>e</sup> other sides of y<sup>e</sup> street, and soe heare him out from y<sup>e</sup> window.” In “one Priscilla Moseley a Widdow” (p. 226) we have an ancient forerunner of certain present-day irreconcilables. Imprisoned, she “grew sicke,” and her discharge was ordered “shee paying half a Crowne w<sup>ch</sup> was her fine; but soe strong a spiritt of obstinacye had possest her, that she rather chose to dye there then pay her halfe Crowne.” It seems at first odd to find the notorious Mrs. Aphra Behn figuring (in 1666) in any connection with Friends (p. 256). Whatever we may think of her writings—and they are not as bad as report makes them; moreover her *Oroonoko* is an impressive recognition of the nobility of nature to be found in a negro-slave—we must admit that Mrs. Behn had a decidedly mystic vein in her versatile character. Though the introducer of milk-punch into this country, her commendatory verses to Thomas Tryon—strict vegetarian, teetotaller and mystic—show that his *Way to Health* had the warm homage of her feelings, even if not, perhaps, always of her practice.

Col. Walter Slingsby, who could not break the “spiritt” of the Widow Moseley, was a humorist in his way. Having to deal with “two Strangers” whom he describes as “such desperate & profane Canters that there is noe talking to them” (p. 226), in order to “match them,” he “sent them the Alcoran in Englishe,” which he thought would fit them, and evidently smiled at the fancy that it might make them “turne Turkes, a pleasant & easye subuersion.” This “Alcoran in Englishe,” published in 1649, was a version from the French, supplemented by a “Caveat” from the redoubtable pen of Alexander Ross (“There was an ancient sage philosopher, Who had read Alexander Ross over,” according to *Hudibras*). Ross fairly warns his reader that this “Alcoran, or gallimaufry of Errors” is “a Brat as deformed as the Parent, and as full of heresies, as his scald head was of scurffe.” How, we may ask, did the

worthy Colonel happen to have this pestilent pocket-quarto so happily at hand for the "subuersion" of strangers?

"H.P." (p. 219) was Henry Hedworth, who signs his epistles sometimes H Hed, sometimes H H, sometimes He P., sometimes H P., sometimes H HP. The clerkly underling who summarised the case of John Knowles (among whose papers several letters from Hedworth were found) had sharper eyes than the index-maker to the printed Calendars of State Papers, for he notes "H H seems y<sup>e</sup> same hand w<sup>th</sup> H P"; he might have added that he uses the same neat little seal, bearing a diademed head, intended probably for the King of Saints. If we proceed to furnish a few particulars of Hedworth, the Editor will doubtless recognise in him an old acquaintance. He is, of course, quite distinct from H. H., the *Intelligencer* (p. 272).

Henry was the fourth son of Richard Hedworth, Esq., (d. 1680), of Chester-le-Street, Co. Durham, by his wife Elizabeth, daughter of Thomas Herbert, alderman of York. He was baptised on 24 September, 1626. He married Elizabeth, daughter of Peter Hervey, or Harvey, of Edwardstone, Suffolk; she died on 18 June, 1694, aged 56 (*Surtees' Durham; Inscriptions in Bunhill Fields*, 1717). As he is called Captain, he doubtless at some time held this position in the Parliamentary army. Under the influence of Thomas Firmin, he adopted the modified Socinianism advocated by John Bidle; later, both he and Firmin were brought over to a Sabellian position, by Stephen Nye. In his letters he usually (not invariably) employs the thou-and-thee style, but does not specify days and months by their numbers. He had sympathy with Friends in their sufferings, though not in their doctrine. In the *Bibliotheca Anti-Quakeriana*, 1873, Joseph Smith has given immortality to Hedworth, as author of the anonymous brochures, *The Spirit of the Quakers Tried*, 1672, and *Controversy Ended*, 1673—a vain hope. Replies by William Penn lift the veil of anonymity. He contributed an appended letter to *A Brief History of the Unitarians*, 1687, and is vouched for by Stephen Nye (writer of the so-called *History*) as "a person of excellent

learning and worth." He was living in 1694; the date of his death is at present unknown.

In the extract (p. 219) from his letter of 30 September, 1664, in which he says: "Now I am returned to Towne" *i.e.* from Huntingdon to London, there is a reference to the illness of (as printed) "Our friend Gr." This friend's initial is certainly ambiguous, as written; perhaps, purposely so. It might lend itself to "Or," or even to "Sr." Elsewhere, when Hedworth writes in full the well-known surname *Crell*, the printed Calendar gives it *Orell*. As a matter of fact, the abbreviation is Cr., and stands for John Cooper, an Ejected divine, ministering at Cheltenham. In another letter, Hedworth refers to "our friend *Coop*" and "his great infirmities"; the news of his death reached him on 31 March, 1665. This is worth noting; inasmuch as a modern forgery, entered in the churchwardens' vestry-book at Cheltenham, professes to be the register of his death in the year 1682; a fraud which deceived Robert Wallace (*Antitrinitarian Biography*, 1850) who had not personally inspected the clumsy insertion (see *Christian Life*, 18 March, 1899).

In Hedworth's letter (p. 220) of 22 October [1664] there is reference to Knowles' old landlord, Atkinson. This was Edward Atkinson, living in his "house in Aldersgate Street the chirurgeons sine next doore to y<sup>e</sup> Black horse." It seems reasonable to infer that Atkinson was a barber. He had lost his wife in the summer of 1662, and wrote, begging Knowles to return from Pershore and live with him, as he was "lonely and desolate." These human touches make old papers live.

The endorsement on Hedworth's letter, and the note "in another hand" on his letter of 19 November, 1664 (p. 221), are in the handwriting of Major J. Wild, J.P., the magistrate who seized Knowles' papers and annotated many of them, treating pleas for freedom, and constitution of organized worship, as indicative of a political conspiracy. The index-maker to the printed Calendars has confused Knowles, once in a way, with Hanserd Knollys (also spelled Knowles), against whom charges of sedition were then levelled. It is not impossible that local and contemporary dunderheads (including my Lord Windesor at Kidderminster) made a similar miscalculation, when

they arrested Knowles, whose action had never given any colour to such charge. Knollys was under suspicion, groundless, yet his movements gave alarm to the authorities. Major Wild made a catalogue of Knowles' books—a very respectable collection, better than the then average libraries of preaching men, both for breadth and for quantity, and containing but two heretical books, and these of no moment. What had become of that heretical *libellus rarissimus*, Daniel Zwicker's anonymous *Irenicum Irenicorum*, presented to him by Hedworth? The present writer only managed to obtain a copy, after twenty years' search, and at the cost of more shillings than its weight or its worth.

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## The Cambridge "Journal."

*Continued from page 156.*

23.—Vol. II., p. 388.—The wife of John Moore was a daughter of *Thomas and Anne Camm*, and not of John and Anne Audland, *i.e.*, she was the child of the second marriage of Anne Audland, and not the first.

John Moore, of Eldroth, son of John Moore, of the same, who was visited by George Fox in 1669 (*Camb. Jnl.* ii. 135, 386) married Sarah, daughter of John Blaykling, of Draw-well, in 1684. After her death, he married, in 1691, Mary, daughter of Thomas and Anne Camm. Of a daughter of John Moore, we read in the Diaries of John Kelsall (iii. 108, MS. in D.), anno 1723, "This evening came here . . . Eleanor Moor from Sedber Daughter of Jno. Moor (son in law to Thos. Cam) by a first wife." Eleanor Moore travelled extensively in the ministry, and died at the house of her brother-in-law, Isaac Hadwen, in 1725 (Testimony, MS. in D.).

Among Friends to-day there are descendants of John and Mary Moore—Mason of Leeds, and Shout of Darlington.

24.—Vol. I., pp. 231, 439.—In Bristol MSS. v. 82 (see THE JOURNAL, ix. 193) there is a reference to "*Elizabeth Haggett and daughter*," of Bristol, sub anno 1656. The former may be the same as "Judge Haggetts wiffe" of the *Camb. Jnl.*, and Elizabeth Yeamans, who married John Haggett in 1637.