

Humphrey Bates to George Fox, 1660¹

lemster the 25th day of the 8th Month [1660]

my reviedere frend whome in my soul J loue what shall I saie vn to thee, truly I Can say, my Loue as a springe is Rissen in mee, and Runs fresh, and freely throw mee to thee deare Hart mani Trialls Haue I had both withine and withoute since in the outward I last saw thee, but in the Light, the truth ; the lord hath bine seene good to Israell : dere Hart, this day was a meting of frendes at my outward beeing, and the in Closed was sente me, and brought mee in a leter derected out of Radnor there, for me to send to thee with spede, my reviederd frend as thee findes freedom in the lord, the light, let me receue som lines from thee,

H : B :

my dere loue to frends of truth with thee.

[Addressed in same hand]

This with speede to bee
deliuered to : g : ff :

[Endorsed in George Fox's hand]

humfrey bates
whoe viseted gf
in lankester
presen who did
in the trouth 1660²

all
thes to be in glosed

[Enclosure]

By vertue of A warrant wch this morning I have reciued from the Right honourable sir Edward Nicholas Knight one of his magisteses principle seckettaryes, for the releasing & setting at liberty of George ffox late A prisoner

¹ From a copy in H.S.P. (*Early Quaker Etting Papers*, p. 33). For Bates (Eache), see THE JOURNAL, vii. viii.

² G. F. is wrong, Bates died in 1662.

in Lancaster goale, and from thence brought hither by habeous Corpe, & yeasterday Comited vnto your Cousttady I doe heareby Requier you accordingly, to Releace and sett the said prisoner George fox at liberty for wch this shall be your warrante, and discharge, given vndr my hand the 25th day of October in the year of oure lord god 1660.

To Sir John lenthall Knight marshall of ye Kings bench or his deputy

THOMAS MALLETT.

[Endorsed]

Thomas Mallett's
order for the release
of George Fox from
Prison
Octob 25. 1660.³

Bergson on Literary Research

“ THIS faculty [intuition] is in no way mysterious. Every one of us has had opportunities to exercise it in some degree. Any one, for example, who has been engaged in literary work, knows perfectly well that after long study has been given to the subject, when all documents have been collected and all sketches made, one thing more is necessary—an effort, often painful, to set oneself in the heart of the subject and get from it an impulse as profound as possible, when there is nothing more to be done than to follow it. This impulse, once received, sets the spirit on a path where it finds again all the information it had collected and a thousand other details. The impulse develops itself, analyses itself in expressions whose enumeration might be infinite; the further you go on the more is revealed, never can you say everything that is to be said: and yet if you turn back to apprehend the impulse you feel behind you, it is hidden from you. For it is nothing but a direction of movement, and although capable of infinite development, is simplicity itself. Metaphysical intuition seems to be of the same kind. Here the counterpart of the sketches and documents of literary production is the totality of the observations and experiences collected by the positive sciences.

BERGSON, *Introduction to Metaphysics*, p. 56, see *Eucken and Bergson, their Significance for Christian Thought*, by E. Herman, 1912, p. 160.

³ For this, see *Camb. Jnl.*