

deal in Essex, and certificates had to be signed and attested by churchwardens, overseers, etc., to show that Friends were in nowise concerned against the King. Church and State were then more closely allied than ever since, and it would need very little to lend colour to the idea that Quakers as such were desirous of overthrowing the Stuart throne, especially as many of the rank and file of Friends had been in the army of Cromwell.

Whether this be so or not, it is very likely that the kindness shown by Dutch Friends to Locke and Shaftesbury whilst exiles, helped to minimise the persecution when once William of Orange became King of England.

CHARLES R. SIMPSON.

*London.*

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## Benjamin Furly and his Library

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THE catalogue of Benjamin Furly's library, a copy of which is in D., and another copy of which is in the British Museum, shows Furly to have been a very large collector of books and rare MSS. The letters, preserved in the British Museum, between John Locke and Furly show that he used his friends in the work of collecting.

Some account of Furly and his Library is given in the Memoirs of Zacharias Von Uffenbach, who visited Rotterdam in 1710; he had been a classmate, at Halle, of Justus Falkner, one of the early German Quietists in Pennsylvania, and later was attorney for Furly.<sup>1</sup>

He writes :

On the morning of November 21<sup>st</sup> [1710] we went Op Te-Haaring Vliet to visit Benj. Furley an English Merchant, who was the chief of the Quakers in Holland, and possesses an enormous stock of books, mainly *suspectæ fidei*; he lives in a very fine house, and is a man of about seventy years of age, and of peculiar actions [sonderbaren Wesen].

We were ushered into his *comptoir* as it was called, but this appeared more like a library or museum than a mercantile counting house, as the

<sup>1</sup> See *The German Pietists of Provincial Pennsylvania*, vol. i.

walls were shelved and covered with books to the number of at least four thousand. They were mostly on Theological subjects, of the *suspectæ fidei* order, and appear to be well suited to Mr. Benjamin Furly's taste, who is a paradoxical and peculiar man, who soon gave us to understand that he adhered to no special religion.

Unfortunately we were not permitted to examine any of his books except the original manuscript of the *Liber Inquisitionis Tolosanae*, edited by Limborch, and this work only after earnest and repeated solicitation.

It proved to be a codex membranaceus in folio constans folios 203 and was neatly and plainly written. This was indeed a great curiosity, especially as it was found in the possession of a non-catholic. This was further instanced by the actions of the former Bishop of Utrecht, who upon that account doubted its authenticity and sent a clerical to compare Limborch's edition with this original. Mr. Furly would not permit this examination until the above clerical assured him that if he found the two works to agree, he would so certify to the fact officially over his hand and seal; this was done and it is now pasted on the cover of the volume (1710).<sup>2</sup>

I thought I should die from impatience, and although I repeatedly referred to the subjects of his books, and begged him to show us some of the rarest and most curious of the collection, the man was so excited that he failed to notice my request.

We were astounded that this man, a merchant, should be so well versed in Latin, Hebrew, etc., the more so as he formerly had no means at his disposal, and had only acquired them here of late. We complained that on account of his extended discourse we had failed to obtain an insight to his literary treasures, but even this hint failed and proved to be of no avail.

In his personal appearance, continues Uffenbach, Benjamin Furly is, as we had pictured him to be, an old, tall, lean, serious man who, although it was already cold and chilly, went about in a thin threadbare

<sup>2</sup> The Latin title of this work is given in the *Bibliotheca Furliana*. Translated it reads as follows: "Book of Maxims beautifully written on parchment, and bound between two wooden leaves; the autograph itself is written; and everywhere it is subscribed in the hand of the clerks at the inquisition, beginning only with the year of Christ 1607 [and going] as far as 1622; and by undoubted indications it is agreed to be the original manuscript derived from the archives of the Inquisition of Toulouse. The maxims themselves, as far as can be gathered from the resemblance of the handwriting, are written in the hand of Peter of Clav. . . . down to the eighth discourse, which begins fol. 97. The remainder of the book down to the end, is in the hand of William Julian; James Marquette has written beneath the Maxims almost throughout; [it is] the rarest book of all rarest ones, and of the highest possible price."

The original manuscript was bought in by John Furly at the sale of his father's library, and afterwards sold to Archbishop Secker, who presented it to the British Museum, where it now remains. It was translated into English and published by Samuel Chandler, London, 1731. A copy of this translation can be seen at the Ridgway branch of the Philadelphia Library.

gray coat ; around his head he wore a band of black velvet, as he stated for the purpose of keeping his hairs from coming on his face when writing.<sup>3</sup>

After the death of Furdy his great library was catalogued and sold at auction, commencing 22nd October, 1714, and lasting until the 27th.

An interleaved catalogue, evidently used by the family, is in the British Museum, and contains manuscript notes giving the numbers of each lot, the price obtained, and the name of the purchaser.

The following are specimens of the prices paid for Quaker literature :

1017.	Katherine Evans and Sarah Chevers, Account of Sufferings, Lond. 1663	}	£	s.	d.
1018.	Arise Evans, Voice from Heaven, 1653		5	0	0
1019.	George Fox, Journal, 2 vol., Lond. 1709				
1037-1044.	Eight works by George Keith, London, 1675-1699		1	0	0
611.	Penn and Whitehead, Christian Quaker, 1674, folio		2	2	0
587.	Robert Barclay, Works, 1692, folio		5	0	0

In all, the library consisted of 4430 lots, divided as to subjects in the following proportions :

SUBJECT.	NO. OF LOTS.	PRICE REALISED.		
		£	s.	d.
Theologia .. ..	2177	1823	4	0
Historia Ecclesiastica .. ..	250	1421	17	0
Historia Profana .. ..	586	738	13	0
Philosophia .. ..	377	346	12	0
Grammatica .. ..	249	265	18	0
Miscellanei .. ..	401	403	4	0
Manuscripti .. ..	39	52	11	0
Praetermissi & Omissi .. ..	208	1160	9	0
Curiositates .. ..	60	1367	19	0
Libri Incompacti .. ..	83	58	12	0
	4430	£7638	19	0

<sup>3</sup> Quoted by Julius Friedrich Sachse, *Benjamin Furdy, English Merchant of Rotterdam*, pp. 18ff. 1895.

Among the buyers was Jacob Claus, a prominent Dutch Friend, who bought a large number of Quaker and mystical works. He afterwards sold to Thomas Story a portion to the value of about £48; most of which, however, was lost at sea.<sup>4</sup>

It is interesting to note the large number of works on mysticism that Furly had collected, and which in all probability had been used in the literary circle of which he was the centre. The works of Jacob Behmen were numerous, one set of twelve volumes selling for £15 15s. Here, too, were the works of Dell, Everard, Saltmarsh, Tauler, Giles Randall, Erbury, Chillingworth, and many others.

There was also a copy of Moses Amyraldi's *Defensio Doctrinae Jo. Calvinii de absoluta Reprobatione*. The author was the principal at the French College where William Penn studied after leaving Oxford, and who, with Thomas Loe, had no doubt greatly influenced him towards the idea of a universal salvation as against the doctrines of election and reprobation.

*London.*

CHARLES R. SIMPSON.

<sup>4</sup> See MS. inserted in a copy of Thomas Story's *Journal*, in D., with the following endorsement:

"Inventory of Books, &c.—Jacob Claus. Great part of these were lost at Sea sent in the vessell with Jn<sup>o</sup> Padly, who Escaped by particular Providence."

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Referring to a recent conference at Arch Street, Philadelphia, an editorial in *The Westonian*, First Month, runs: "It was not the way of our fathers, but it had in view no other end than that which our fathers strove for, and were they here, facing our problems and our conditions, we have little doubt but that they would have commended the Meeting and would have had their faith renewed."

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It is a little-regarded truth that the act of the passing generation is the germ which may and must produce good or evil fruit in a far-distant time; that together with the seed of the merely temporary crop, which mortals term expediency, they inevitably sow the acorns of a more enduring growth, which may darkly overshadow their posterity.

NATHANIEL HAWTHORNE, *The House of the Seven Gables*, chap. i.