

at Seekonk, but afterwards went to Rhode Island, and was member of the Baptist Church at Newport. Full details are given by Benedict in his *History of the Baptists*.—

W. T. WHITLEY.

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THOMAS GOWER, gentleman, (xiii. 20) was presented at Whitburn, in Durham in September, 1665, for keeping his children unbaptized. While he was in company with Thomas Wood, a Quaker, yet it is not said that he was. And apparently he still was a Baptist. He was a Londoner, captain in the trainbands, who, with Paul Hobson, signed the Baptist confession of 1644, and its revision of 1646. In the correspondence of the Hexham Church, he appears as head of a Baptist Church at Newcastle in 1654. In 1662, he was reported by spies as plotting in Lothbury, very dangerous. In May, 1665, he was presented for not attending his parish church, having been in London for the last two years. This apparently led to his returning north, so that he

was arrested in August, and next month was reported as in Durham jail, and as cited to the ecclesiastical court—obviously in connection with the new fact published by Prof. Lyon Turner. In April, 1666, a further report was made that he was in prison and excommunicated. But in 1668, he was with Hobson at Shields, when a warrant came for both. Other reports, still to be seen in the State Papers, show that he was in Durham jail till 4 May, 1672. But now by the efforts of the Quakers, a great pardon was being prepared, and on 26 June Gower's name was added; on 10 January, 1672/3, Ellis Hookes wrote to Margaret Fox that all the prisoners were discharged except those in Durham. Yet while Gower did owe his freedom to the same Pardon, which freed Bunyan and others at Bedford, Joseph Davies and others at Oxford, John Griffith and others at the King's Bench, it would seem that he was still Baptist, like these, and all shared in the boon obtained by the Quakers.

W. T. WHITLEY.

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### A Quotation for the Times

I do not object to my children suffering any hardships or running any risks, in the cause of liberty and the support of great principles, if duty requires it; but I wish them to know themselves, to act from the highest and noblest motives, and to be true to their conscientious convictions.

WILLIAM LLOYD GARRISON, Boston, Mass., 1862, in *Elizabeth Buffum Chace. Her Life and its Environment*, 1914, vol. i. p. 242.

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Tolerance founded upon doubt can never be an inspiring virtue.  
T. EDMUND HARVEY, *A Wayfarer's Faith*, 1913, p. 3.