

had covered the People, and by his Light they were led through Darkness, as the Prophet *Joel* witnessed.

“ The first Time that the Name *Quakers* was given them, was in the Year 1650, by one that was envious against them, and in Derision gave them that Name.”

“ Concerned in ye Late Warre ”

The following is taken from the Somersetshire Q.M. Books :

JT is desired by friends of this meeting yt ye testimony folowing agt Tho Plaice in p̄ticular, & any others p̄fessing truth, yt have bin concerned, in ye late warre, contrary to or Christian p̄fession, be recorded : And Jasp Batt Christopher Holder, Thos Powell, W^m Liddon & John Hipsley, are desired to draw some copies thereof, & to make it publike as in ye wisdom of God they see meete, ye testimony following :

Whereas Thomas Plaice of Edington in ye County of Somrst haveing formly p̄fest yt principle, & walkt in ye way w^{ch} ye people called Quakers p̄fesse, & walke in, w^{ch} is to love god above all & or Neighbour as or selves ; & to do unto all men as we would they should do unto us : And to be subject to yt Gov^{mt} & those Gov^{ners} w^{ch} God hath set our us, And where we cannot conscientiously actively obey ; patiently & passively to suffer, Accord- ing to ye antient doctrine of Christ Jesus & his Apostles, as we have alwayes declared since ye lord called us to this principle, & way w^{thout} resistance.

And whereas ye^{s^d} Tho : Plaice did appeare very active & conv^{rsant} in ye late Duke of Monmouths Army (as we are Credibly informed altho not in Armes) And in comeing to ye house of Capt Durstan in Catcot wth a p̄ty of ye s^d Army in a treacherous way, as if they had bin of ye Kings p̄ty, & he their prisoner, w^{ch} s^d p̄ty tooke away Armes, & other things from ye s^d Capt (as is testified under his hand) ; By w^{ch} he hath manifested his back-slideing from ye s^d peacable principle ; & turning out of ye way

w^{ch} he sometimes p^fest & walked in, to y^e great grieffe, trouble, & offence of y^e s^d people.

Now on consideraçon hereof, we do (on y^e behalfe of y^e people called quakers) testifie, & declare: That we utterly disowne y^e afores^d practises of y^e s^d Tho. Plaice: And y^t he is greatly revolted & backslidden from, & turned out of y^e way w^{ch} y^e s^d people still owne, & walke in; And thereby hath excluded himselfe from their felowship & Christian society; & therefore is disowned to be of us, & y^t in such his undertakeings he hath given way to y^e temptaçons of y^e evill one & gon contrary to y^t testimony w^{ch} god hath given us to beare, & so he ought to beare his owne Judgm^t for y^e same.

And this have we given forth for y^e cleareing of trueth & them y^t walke in it: And we do farther testifie, y^t we still adhere to o^r antient principle, not to seeke for deliverence by carnall weapons w^t ev^r o^r sufferings are, or may be; but looke unto y^e lord from whom salvaçon comes: who will save us not by sword nor speare but by his owne spirit. And for any others y^t have formly made a p^fession of o^r principle & way as afore declared, & have taken up Armes, or assisted wth horse, Money, or Ammuniçon in y^e late Warre, we do testifie y^t therein they are turned from y^e s^d way & principle, & are disowned by us, as gon from o^r Christian society: And cannot againe be owned by us, but as y^e lord may give them time & space of repentance, & they repent accordingly. Given forth at o^r q^rly meeting y^e 24th of y^e 7th mo: called September 1685.

"I have often noticed, in reading the lives of eminent Friends, servants of the Lord, that the mention of *this part* [business concerns] of their obligations, has been omitted, either by themselves, or by those who compile the accounts; but to me it seems to be implied in the second of the two commandments . . . 'Thou shalt love thy neighbor as thyself' . . . Do not the obligations growing out of these two commandments require the faithful performance of both religious and secular duties."—*Life of Samuel J. Levick*, 1896, p. 122.

"A certain Headmaster wrote on a School Notice Board the intimation that he was to lecture on a particular evening on the subject 'Our Eyes and what we see through them.' He was surprised and set a-thinking, to find a wide-awake youth had added—'Or, our Pupils and how they see through us.'"—*History of Wigton School*, 1916.