

# “First Publishers of Truth” in Norwich<sup>1</sup>

A BOOKE OF YE SUFFERINGS OF THE PEOPLE OF GOD  
CALD QUAKERS IN THE CITY OF NORWICH

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Preface.

**S**ORASMUCH as we are sencable (by y<sup>e</sup> Light of y<sup>e</sup> Lord) there will be Longeinge desires in the harts & mindes of many (in Generations yet to Come;) And that the Childeren yet unborne will be Inquireing of their ffathers; How and after what maner the Lord rayseed up his seed in his people in these parts &c whom he hath Cald & Chosen to hould forth A Testemony to his Truth in this o<sup>r</sup> Age we Could not forbare takeinge in hand, to give A relation, how and after what maner the word of God Came to some; And how they Suffered for the Word of God, and Testemony of Jesus; And how the Lord was w<sup>th</sup> them in their Sufferings fillinge them w<sup>th</sup> his peace & spirit of Glory; [later hand] & Carried y<sup>m</sup> through; & lifted up their heads, & set them over their Advercarys.

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From hence followeth an Account of the first Appeareinge of Truth in y<sup>e</sup> people of god (in this age) Cald Quakers in this Cittye of Norw<sup>ch</sup> & County of Norfolk.

1654.

Jn the year 1654 at the tyme Cald Sturbridge ffaire one Thomas Simonds (who was formerly a loose liveinge man, given formerly to Assosiate himself w<sup>th</sup> those people Cald Ranters or Libertines (who taketh liberty

<sup>1</sup> From a typed copy of the original sent by Arthur J. Eddington, of Norwich. In *The First Publishers of Truth*, published by the Friends' Historical Society in 1907, there is a long account of what is known as "the Norwich Case," in 1682-3; the above account, of earlier date, would have been more suitable for inclusion in the volume, but was not known to the editor and did not have a place among the MSS. in Portfolio 7.

to licentiousness) went to Sturbridge ffaire to take his pleasure there as he ust to doe, and hearinge of some of the people Cald Quakers in Cambridge prison he went to scoff at them (as he hath since saide himself: But the Lord Mett w<sup>th</sup> him there; And After a tyme of Silence, the Spirit of god Moved in one of them<sup>2</sup> to speake to him w<sup>ch</sup> did Convince him of his ungodly life that he had lived; And the Word of god was very powerfull to him even sharper then a two Edged sword peircinge even to the devideinge a sunder of soul & spirit & of the Joynts & Marrow beinge a deserer of the tho<sup>ts</sup> & Jntents of y<sup>e</sup> hart; by w<sup>ch</sup> word he was made very tender & much brought downe beinge made willinge to become Conformable thereunto; And not to the Coustomes and ffasions of y<sup>e</sup> world any longer; but became transformed by the Renewinge of his Minde and Endured the Cross & dispised the shame; (w<sup>ch</sup> indeed was very grate in that day) And was made a gazeinge stock & a spectacle to men; & he was a Wonder to the people of Norw<sup>ch</sup> the Citty where his outward dwellinge was; And his ffreinds & Relations stood at a distance from him, And many were the Reports that went of him, some people sayinge he was madd, others that he was bewitched yea many were the lyes that were Raysed of him. But the Lord was w<sup>th</sup> him, & kept him in truth & soberness, whereby he became a Wittness Against that vaine & ungodly life that he had formerly lived in, And a preacher of Righteousness, And shined as a light in y<sup>e</sup> midst of a Crooked and perverce Generation of people Amonge whome he dwelt outwardly.

And After his Return from Cambridge and that he had been at his outward dwelinge in y<sup>e</sup> Citty of Norw<sup>ch</sup> afores<sup>d</sup> some tyme; Some of the Lords people Came (who were Ministers of the Everlastinge gosple, w<sup>ch</sup> the promise was should be preached againe;) viz. Rich<sup>rd</sup> Huberthorn for one who, as he was Comeinge thorough the towne of Wimondham aboute 6 miles off Norw<sup>ch</sup> was moved to goe to a steple house & speake there, some words, at w<sup>ch</sup> y<sup>e</sup> Preist whose name was John Mony, & Ralf Wollmor Cald a Justice (beinge both Professors were offended, & y<sup>e</sup> s<sup>d</sup> Ralf Wollmor sent him to Windham

<sup>2</sup> “ w<sup>ch</sup> was Anne Blacklin ” (added in margin).

Bridwell, in w<sup>ch</sup> towne the Lord stirred up the Spirit of a Maide named Alc Kinge, to give Testemony in y<sup>e</sup> behalf of y<sup>e</sup> Spirit of god that appeared in him who became a disiple of y<sup>e</sup> truth & doth remaine soe to this day w<sup>th</sup>out spott & blameless, and from thence the saide Richerd was sent by a Warrent from the saide Ralfe Wollmor to Norw<sup>ch</sup> Castle there to be kept prison<sup>r</sup>, but y<sup>e</sup> Wittness of god rose in y<sup>e</sup> saide Ralf & Tormented him soe that he Could not have peace in what he had done ; and therefore he sent a discharge for Richerd, but that was not Availeable for his Release then but though Jt seemes he had repented him of what he had done (like Judas) And would have had him set at liberty, yet it Could not be, by all that he Could doe ; And soe he Remained there p<sup>s</sup>nor, till severall Sessions ; And Afterward was set at liberty.

And there Came Alsoe others who ; some for declareinge Ag<sup>st</sup> deceit in y<sup>e</sup> marketplace and some for declareinge Ag<sup>st</sup> y<sup>e</sup> Preists in y<sup>e</sup> Steple houses were sent to Norw<sup>ch</sup> Prison by Thomas Toft then Mayor, But afterwards, at Sessions, were set free from their Jm<sup>r</sup>isonment by the Rulers ; but the Goaler whose Name was [sic] Hunt kept some of them in Prison for fees ; but y<sup>e</sup> Lord Laide his hand upon him And tooke him awaye by death And soe they were delivered out of prison. And these things were done in the days of Oliver Cromwell (Cald by them) Lord Protector. [In Margin.] Rich Sale, Rich: Clayton, Ja: Lancaster, Dorothy Waugh, Eliz: Court, G: Whitehead, Tho: Bond, ffra: Howgill, Ed: Borroughs, Anne Blacklin, Humphery Norton.

The names of some of y<sup>m</sup> that were Jm<sup>r</sup>isoned as aboves<sup>d</sup> were George Whitehead, James Lancaster, Thomas Simonds, Dorithy Waugh, Eliz Court, & some others.

George Whitehead aboves<sup>d</sup> went (w<sup>th</sup> a ffreind whose nam was John Lawrence upon a day that y<sup>e</sup> Proffessors Cald Jndependants had Appointed to Cast John Lawrence out of their Church (for he had been formerly a Member thereof) To Georges of Tombland Steplehouse in Norw<sup>ch</sup>, And there speakeinge Ag<sup>st</sup> false profits, Timothy Armin-tage, (who was Cald their paster) Cald to his Members to pull him downe, w<sup>ch</sup> Accordingly they did, & some pul'd George downe, & some struck him ; But George spoake

to them in y<sup>e</sup> power of the Lord & the spirit of Propheſie to this efect ; that the lord would Confound them :

The firſt that Entertained friends in this City or received them & their Teſtimony was Thomas Symonds, Thomas Buddery, Anne Whitlock, Lore Goſſe Robert Greene, Margret Douſen, & Margret Hebbs, Tobias Roe & Catherine his Wife, John Gold, Mary Jary, David Read, & Anne Read his wife, Thomas Allen & Margret his wife, Alice Cock, Alice Dye, Thomas Money, John Money, Margret Money, Thomas Deney, Edward Maſon, Mary Beaumont, Abigail Garrod.

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“ The Hertfordſhire Spy ”

BY NICHOLAS ROBINSON, 1707.

**D**ESCRIPTION of Michaelmas Fair, at St. Albans—a coarſe account :  
 “ My Friend and I having ſufficiently diverted ourſelves with the Frolicks of this Company, diſcharg’d our Reckoning, in Order to ramble once more thro’ the Fair: As we were thruſting in the Crowd, an Honest *Draper* of our Town takes me by the Arm and leads me into his Houſe, where there was a Table richly furniſh’d, bidding me eat and welcome. I percev’d he did not grudge it, and therefore would not give him the trouble of inviting me twice. Let the World ſay what they pleaſe of theſe *Quakers*, ’tis my Opinion that ſome of them are Fleſh and Blood, as well as other People. Nay, ’tis a Fundamental Article in my Religion, that a generous Man is in a fair way to be ſav’d. When I had feaſted myſelf on delicious Food, he brought out two bottles of humming *March-Beer*, and would not let me ſtir till they were both empty’d.

Thus did he ever bind me to extol  
 The gen’rous temper of a Quaker’s ſoul :  
 Whoe’re henceforth throws dirt in Quakers Teeth  
 I’ll Satyrize th’ inhumane Dog to death.

“ Returning a great many thanks for his kindneſs, I quitted the Houſe, and began to look about for my Friend.”

A. Neave Brayshaw,

Copied in John Rylands Library.

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