

George Fox's Library

JN 1928, during a visit to London, Dr. Theodor Sippell, of Marburg, drew attention to a document contained in a thick folio volume of seventeenth century MSS. in the Library at Friends House, entitled on the binding, which is modern, *Annual Catalogue of George Fox's Papers*. The volume contains thirteen separate items amounting in all to 458 leaves. The greater part of it is occupied by two very detailed inventories of the MSS. which George Fox left at the time of his death ; one is arranged alphabetically by subject matter, the other chronologically. Most of the items in the volume are of a tabular character and have not yet been fully investigated.

The present article deals with a list of some of the printed books in George Fox's own library. Dr. Sippell identified and annotated many of the items, and further identifications and notes have been added since. The literal transcript of the list, printed below, is followed by notes briefly describing most of the books referred to. There are one hundred and twelve items, consisting of one MS. and ninety-nine different printed works, the remainder being duplicate copies. There are sixty-four known works by Friends, and five unidentified works, some of them certainly Friends' books. The Quaker works are identified here by the reference to Smith's *Catalogue of Friends' Books*. All of these except Nos. 106 and 107 are represented in the Library at Friends House.

Of the thirty non-Quaker works identified the full title-page is given in most cases. Identification has been effected chiefly by reference to the Catalogue of Printed Books at the British Museum. The titles in the inventory represent in many cases apparently only the first of a number of small works bound together to make a volume. The tantalising note at the end shows that George Fox had at least another two hundred and twenty-seven volumes,

about which further information is entirely lacking. Judging from the average contents of seventeenth century bound volumes of Friends' books in the Library at Friends House, there must have been several thousand works in the collection. One important fact now established is that George Fox possessed books by mystical writers ante-dating Quakerism, viz. Henry Nicholas (No. 6a), Sebastian Frank (No. 99) and the unknown author of *Divinity and Philosophy Dissected* (No. 45).

George Fox's instructions regarding the disposal of his books and papers at William Meade's and elsewhere are printed in *Camb. Jnl.* ii. 349-351.

G.ff's BOOKS AT W.M's.

1695.8.15

a. The volums begin with these books.

Volum [*Folio*]

- 1a. Saml. Fishers works. two. [Smith : *Cata.* i. 617.]
- 2a. Wm. Smith's works. [Smith : *Cata.* ii. 611.]
- 3a. Isa. Penington's works ubi G.ff's. Testimony. [Smith : *Cata.* ii. 355.]
- 4a. G.ff's. Battledoor. where several broadsides. [Smith : *Cata.* i. 663.]
- 5a. Christian Quaker. WP. GW. [W. Penn and G. Whitehead. Smith : *Cata.* ii. 291.]
- 6a. HN's folio. Spiegel dr. gerechtigt.
- 7a. Spt. of ye Martyrs. [Ellis Hookes. Smith : *Cata.* i. 971.]
- 8a. Battledoor with Broad sides, &c. [Duplicate of 4a.]
- 9a. Battledoor, gilt fillet. [do. do.]

Quarto

- 10a. W. Dells Trial of Spts. wth others.
- 11a. Steph. Melish visions ;—&c.
- 12a. Ja Parnels Collecçõn. first sheet wants. [Smith : *Cata.* ii. 272.]
- 13a. Rusticus ad Academ. [Samuel Fisher. Smith : *Cata.* i. 614.]
- 14a. The Serious peop : Reasoning &c. [George Fox. Smith : *Cata.* i. 658.]

- 15a. J. Norton's Orthodox Evangel. 1654.
- 16a. R.W. agt G.ff. diggd out. 1676.
- 17a. A little Treatise &c. [George Bishop. Smith : *Cata.* i. 281.]
- 18a. News coming up out of ye N. &c. [George Fox. Smith : *Cata.* i. 648.]
- 19a. Several petiçõns Ansrđ, &c. [George Fox, James Nayler. Smith : *Cata.* i. 646.]
- 20a. The Cry of ye Innocent for Justice, &c. [John Crook. Smith : *Cata.* i. 486.]
- 21a. A Declaraõn conc. fasting & prayer, &c. [George Fox. Smith : *Cata.* i. 652.]
- 22a. Sa Clarks 2d part of ye Marrow of Ecclat History (50).
- 23a. The Saints Testimony finishing &c. [Smith : *Cata.* ii. 647.]
- 24a. A true Discovery &c. I C. &c. [Smith : *Cata.* i. 376.]
- 25a. Certain paprs giv. fo. frõ ye Spt. of truth. Tho. Stubbs. 1659. &c. [Smith : *Cata.* ii. 642.]
26. Wm Dewsbery's Collecçõn. [Smith : *Cata.* i. 527.]
27. Bermudas preacher conc. G.ff. [Francis Estlacke. Smith : *Cata.* i. 577.]
28. Hump. Smiths Collect. G.ff's Testim. [Smith : *Cata.* ii. 594.]
29. A N. E. firebrd. quenched. [George Fox ; John Burnyeat. Smith : *Cata.* i. 678.]
30. Love to ye captives. [George Rofe. Smith : *Cata.* ii. 508.]
31. Several petiçõns Ansrđ. Westmorld. [Duplicate of 19a.]
32. The consideraõn of a position. [Isaac Penington. Smith : *Cata.* ii. 343.]
33. The fruits of a ffast appointed. [James Parnel. Smith : *Cata.* ii. 270.]
34. The Children of Abrah's faith. [Francis Gawler. Smith : *Cata.* i. 834.]
35. This is written in plainness. [Humphry Woolrich. Smith : *Cata.* ii. 951.]

36. Rd. Hubberthorns Collecçõn. [Smith : *Cata.* i. 1017.]
37. A Trial of faith. [James Parnel. Smith : *Cata.* ii. 268.]
- 37, 2. The obedience of a Xian man.
38. A General Ep. to Fr̃s. [Unidentified. ? Smith : *Cata.* i. 527, 669, 671, 688.]
39. The life of Enoch. [William Bayly. Smith : *Cata.* i. 216.]
40. Three genl. Epistles to be read. [G. Fox. Smith : *Cata.* i. 668.]
41. The Christian disputat. Viret.
42. A warning to all sorts of peo. [Unidentified.]
43. The Seaman's Calendr. Hen. Philips.
44. To all ye Naõns under ye whole heav. [G. Fox. Smith : *Cata.* i. 660.]
45. Divinity & Philosophy dissected.
46. To all yt want peace wth God. [Humphry Smith. Smith : *Cata.* ii. 590.]
47. Hebrew Bible. print. Amsterd.
48. The Welsh Bible.
49. The morning watch. [William Smith. Smith : *Cata.* ii. 602.]
50. W. Bailey's Collecçõn. [Smith : *Cata.* i. 220.]
51. A Salutaçõn from ye breathings. [Joseph Helling. Smith : *Cata.* i. 930.]
52. The cruelty of some fighting pr[iests. Smith : *Cata.* ii. 657.]
53. The morning watch. [Duplicate of 49.]
54. The pearl found in Engld. [George Fox. Smith : *Cata.* i. 656.]
55. Some of ye misteries. [Isaac Penington. Smith : *Cata.* ii. 347.]
56. A true discovery of faith. [James Nayler. Smith : *Cata.* ii. 220.]
57. The Chrãn Qr. (in 5 pts.) wth paprs in it. [William Rogers. Smith : *Cata.* ii. 509.]
58. That all might see (Tithes). [George Fox. Smith : *Cata.* i. 653.]

59. The Cry of blood. [George Bishop. Smith :
Cata. i. 277.]
60. A necessity of separaõn.
61. Episcopos Aposcopos. S. ffishr. [Smith : *Cata.* i.
617.]
62. The same, stitcd.
63. Imediate Revelaõn. G.K. [George Keith. Smith :
Cata. ii. 18.]

Octavo

64. Of ye principles & duties. [Unidentified.]
65. The New Testamt. Engl.
66. A french bible.
67. The Accuser of or. brën. [George Whitehead.
Smith : *Cata.* i. 41.]
68. The same.
69. Apocalypsis, dutch. I S. [Unidentified.]
70. The Invalidity of J. Faldo. W.P. [William Penn.
Smith : *Cata.* ii. 289.]
71. Nicodemus his Gospel.
72. Steph. Smith's Collecçõn. [Smith : *Cata.* ii. 600.]
73. The same.
74. A little Treatise conc. Suffrgs. Geo. Bishop.
[Smith : *Cata.* i. 281.]
75. English physitian Culpepr.
76. English Testamt. black lettr.
77. English bible.
78. No Cross no Crown. W.P. [William Penn.
Smith : *Cata.* ii. 299.]
79. Judgmt fixed. G.W. [Geo. Whitehead. Smith :
Cata. ii. 896.]
80. Hebrew Lexicon. Wm. Robertsõ.
81. Election & Reprob. Geo. Bishop. [Smith : *Cata.*
i. 281.]
82. Magna Charta.
83. G.ff. so called of ye world. G.ff. [Unidentified.]
84. Something of truth. W. Smith. [Smith : *Cata.* ii.
607.]
85. A Demonstration. G. Rofe. [Smith : *Cata.* ii. 509.]

86. Universal Love. W. Smith. [Smith: *Cata.* ii. 606.]
87. The Glory of ye true Chu[rch]. ffr Howgil. [Smith: *Cata.* i. 994.]
88. A Treatise conc. Elect. & R. G. Bishop. [Duplicate of 81.]
89. The body of ye Coṃon Law. E.W.
90. The Glory of ye true Chu. Fr. Howgil. [Duplicate of 87.]
91. Battering Rams. Jno. Perrot. [Smith: *Cata.* ii. 402.]
92. Universal Love. W. Smith. [Duplicate of 86.]
93. A new Primmer. W. Smith. [Smith: *Cata.* ii. 607.]
94. A Genl. Ep. to ye Un Chu. T. Collier.
95. A Catechism for Children. G.ff. [George Fox. Smith: *Cata.* i. 655.]
Catechismus pro parvulis. Idem. [do. do.]
96. A Door opened to ye Impr.S. Ja. Naylor. [Smith: *Cata.* ii. 229.]
97. The Invisible things of G. Fr. Howgil. [Smith: *Cata.* i. 990.]
98. Truth defendg ye Qrs. & yr prn̄ples. G.W. G.ff. junr. [George Whitehead, George Fox jr. Smith: *Cata.* i. 699.]
99. The forbidden fruit. Augustine Elutheris.
100. [1] A more Excellent way. — —
[2] A Catechism for Children. G.ff. [Duplicate of 95.]
[3] The Tithetakers Cart ovrth. D. Lupton.
101. The principles of truth. E.B. J.C. W.D. [Edward Burrough, John Crook, William Dewsbury. Smith: *Cata.* i. 487.]
102. The Invisible things of G.ffr. Howgil. [Duplicate of 97.]
103. The Dutch Schoolmr.
104. A pocketbook wt parts in ships. G.ff.
105. The Confession of faith—Chu Engld.
106. Tystiolaeth o Gariad [Cariad]. Jno Songhurst.

107. A primer for Children. J. Perrot. [Smith :
Cata. ii. 400.]
108. A Dutch Testamt. with Clasps. — —
Stitchd printed books in 6. parcels. from no. 109.
to no. 355.
- a. see ye minutes taken at W.M's. house put at ye
end of this book. (they are since put with b.)

NOTES

Folio

6a. Den Spiegel der Gerechtigheit, dorch den Geist der
Liefden, unde den vorgodeden Mensch H[enrick] N[iclaes]
uth de Hemmelische Warheit betüget :

Tho ene warachtige Vorklaringe Höuetsummen der
uprechter Gerechtigheit, offte Könincklicker Kronen des
evigen Levens.

Hört dit, Oghy alle Völckeren, anmercket alle die in
dessem Tyde feuen beyde Rycke unde Erme thosamen :

Mynen Mundt sal Wysheit spreken, unde myn Herte
Vorstandt vorthbrennen. Psal. 48.

De Mundt des Gerechten geit mith Wysheit umme,
unde syn Tunge sal spreken dat Gericht. De Wet synes
Godes is in synem Herte, unde syne Gangen slipperen nicht.
Psal. 36.

[Antwerp : Christopher Plantin, c.1580.] 584 pp.
Black Letter.

George Fox's possession of this book by Henry Nicholas, the founder
of the Family of Love or Familists, is of great interest. So far as is known
he cannot have read the volume himself, but if he used it must have made
use of a translator. Nicholas (fl. 1502-1580) made many converts in the
Netherlands and in France and, by the later part of the sixteenth century,
in England also. In their insistence on righteousness of life and their
views on outward sacraments and silent waiting, Fox and Nicholas had
much in common. Most of H.N's twenty-three or more works were
translated into English but the only known English translation of *The
Looking Glass of Righteousness* is a fragmentary MS. in the Bodleian Library.
The only copies of the book now known to exist are two in the Library of
the University of Leyden and one in the Guildhall Library in London.
The particulars above are taken from the latter copy.

R. M. Jones : *Studies in Mystical Religion* ; R. Barclay : *Inner Life
of Religious Societies of the Commonwealth* ; D.N.B. ; A. C. Thomas :
The Family of Love (Haverford College Studies).

Quarto

10a. The Tryal of Spirits both in Teachers and Hearers, wherein is held forth the Clear Discovery and certain Downfal of the Carnal and Antichristian Clergie of these Nations. . . . By William Dell. . . . 1653 ?

William Dell (*d.* 1664) graduated at Emmanuel College, Cambridge, in 1627. He became well known as a preacher in the Parliamentary army and from 1649 to 1656 was Master of Gonville and Caius College, Cambridge. Concurrently he held the living of Yelden, Beds, till his ejection in 1662. His views on baptism, tithes, ministry and on universities as places of preparation for the ministry, agreed with those of Friends, by whom his works were much read, but he remained a cleric to the end of his life.

D.N.B.; E. Calamy: *Nonconformist Memorial*; R. M. Jones: *Studies in Mystical Religion*; Smith: *Cata.* i. 521.

11a. One or both of the following :—

XII Visions of Stephen Melish a Germane . . . London, 1663.

England's Warning . . . three remarkable visions of Stephen Melish . . . London, 1664.

The first and probably both of these books were translated into English by Albertus Otto Faber, a German physician, who was associating with Friends in London and elsewhere about the time of their publication. They are written in the manner of the Book of Revelation. A copy of the first is in *D.* Smith: *Cata.* i. 582; and *Supp.* 118.

15a. The Orthodox Evangelist or a Treatise wherein many Great Evangelical Truths . . . are briefly Discussed, cleared and confirmed: As a further help, for the Begeting, and Establishing of the Faith which is in Jesus. As also the State of the Blessed, Where; Of the condition of their Souls from the instant of their Dissolution: and of their Persons after their Resurrection. By John Norton, Teacher of the Church at Ipswich in New England. London, 1654. 384 pp. Another ed. 1657.

John Norton (1606–1663), born at Bishop's Stortford, Herts, educated at Peterhouse, Cambridge, was a zealous preacher and was silenced for nonconformity in England. He emigrated to New England in 1635, where, in 1656, he was installed teacher in the church at Boston. He took a leading part in the persecution of Friends under Governor Endicott. Among several theological treatises he published one against Friends.

D.N.B.; Cotton Mather: *Ecclesiastical History of New England*, 1702; Smith: *Bibliotheca Antiquakeriana*, 1873, 341.

16a. George Fox Digg'd out of his Burrowes, Or an Offer of Disputation on fourteen Proposals made . . . 1672 . . . unto George Fox then present on Rode Island . . . by R[oger] W[illiams] . . . Boston, 1676.

Roger Williams (1604?-1683), educated at Pembroke College, Cambridge, emigrated and became minister in Boston, 1631. He was a vigorous defender of religious liberty, and founded Providence, R.I. Fox gives an account of their controversy in his *Journal*. The book noted here was answered by Fox and Burnyeat in *A New England Firebrand Quenched*, 1678 and 1679.

G. Fox: *Journal* (Camb. ed.); *D.N.B.*; Smith: *Bibl. Antiquaker*. 451.

22a. The Second Part of the Marrow of Ecclesiastical History: containing the lives of many Eminent Christians, which have lived since the primitive times to this present age, Divided in two books: whereof the first contains the lives of Christian Emperors, Kings, and Sovereign Princes: the second contains the lives of Christians of an inferior rank. 2 pt. By Samuel Clarke, Minister of St. Bennet Fink.

London: 1650.

Samuel Clarke (1599-1683), educated at Emmanuel College, Cambridge, was ordained in 1622. He held a number of lectureships and curacies, caused some offence by his puritan tendencies, and was a friend of Richard Baxter. He protested against the execution of Charles I and was chosen by London ministers to welcome Charles II. But in 1662 he was ejected from St. Bennet Fink. A learned and industrious man, he spent the rest of his days in writing histories and biographies, mainly of classical characters, of which there is a long list to his name. Many of these are works of value.

D.N.B.

37, 2. The Obedyence of a Christen Man and how Christen rulers ought to governe, . . . By William Tyndale.

First issued at Marburg in 1528, various London editions, 1540-1561, reprinted in "Christian Classics Series," ed. Richard Lovett, 1888.

This is the most important original work of William Tyndale (c.1490-1536), the translator of the first printed English New Testament. "The work is a defence of the reformers against charges of encouraging disobedience to the civil power. It lays down the duty of absolute submission to the temporal sovereign, and retorts the charge of insubordination against the ecclesiastical authorities. It also insists on the paramount authority of

scripture in matters of doctrine. 'The Obedience' for the first time stated clearly the two great principles of the English reformation—the supreme authority of scripture in the church, and the supreme authority of the king in the state."

D.N.B.

41. The Christian Disputations, by Master Peter Viret. Divided into three partes, Dialogue wise: Set out with such grace, that it cannot be, but that a man shall take greate pleasure in the reading thereof. Translated out of French into England by John Brooke of Ashe. London: Thomas East. 1579.

Black Letter.

Three hundred pages of theological discussion in six dialogues, dedicated by the translator to the Archbishop of Canterbury and with a foreword by John Calvin.

43. The Sea-Man's Kalendar, or, an Ephemerides of the Sun, Moon, and certain of the most notable Fixed Stars. Also, Rules for finding the Prime, Epact, Moon's Age, time of High Water, with Tables for the same; and the Courses, Distances, and Soundings of the Coasts of England, Scotland, Ireland, France, &c. and A table of Latitude and Longitude, of the Principal Ports, Head Lands, and Islands in the World; first Calculated by John Tap: Now rectified and enlarged with many Additions. Viz. A New exact Table of the North-Star, and New Tables of 65 of the Principal Fixed-Stars, their coming upon the Meridian every day; with their Right Ascension and Declination, &c. With a Discovery of the long Hidden Secret of Longitude, by Henry Bond, Teacher of the Mathematics. And many other Rules and Tables Added, very useful in the art of Navigation. By Henry Philippes, Philo Nauticus. London: Richard Mount. 1696.

This is the earliest edition in the British Museum of this work bearing the name of Henry Philippes. It was many times reprinted between its first issue by John Tap in 1648 and 1691 and Fox must have had an earlier edition. This little book is additional evidence of his practical interest in the sea and ships.

Besides the tables mentioned in the title the book describes the salient features of coast lines and the directions of ocean courses covering most of the world then known, from Greenland to the East Indies and South America.

Brayshaw: *Personality of George Fox*. See also No. 104, below.

45. Divinity and Philosophy Dissected and set forth, by a mad Man. The first Booke, divided into three Chapters.

Chap. I. The description of the World in man's heart : with the Articles of the Christian Faith.

Chap. II. A description of one spirit acting in all, which some affirme is God.

Chap. III. A description of the Scripture according to the history and mystery thereof.

Amsterdam, Printed in the yeare, 1644.

A copy of this is in **D**. It is supposed to have been translated by Giles Randall. For an account of his ideas and work see R. M. Jones : *Spiritual Reformers*.

47. Biblia Hebraica elegantissimi caractere impressa. Editio nova. Ex accuratissima recensione doctissimi ac celeberrimi Hebræci Menasseh Ben Israel. Amstelodami, Sumptibus Henrici Laurentii, 1635.

The dates of his quotations of Hebrew show that George Fox was studying his Hebrew Bible a little before and after 1660. Several factors contribute to the conclusion that his was the edition here described. At that date there was no other Amsterdam 4to edition.

Menasseh ben Israel (1604-1657) of Amsterdam, its editor, was the leading Rabbi of Western Europe at the time and this was his second and most important edition. He was the chief advocate of the re-admission of Jews to free residence in England, on the ground that their complete dispersion must precede restoration to Zion. His *Spes Israeli*, 1650, was published in Latin, Spanish and English and won him much theological support in Puritan England. In the autumn of 1655 he came to England with a petition to the Protector and the subject was thoroughly discussed in the pamphlet press. As a result of the petition Jews began to settle freely in England in 1656. Was it these events that turned Fox's attention to the Jews and to their language? In February, 1656 (see Catalogue of the Thomason Collection of Tracts), when he was in London Margaret Fell published *For Manasseh ben Israel, a call to the Jews out of Babylon*. In July (Thomason) Fox issued his *Visitation to the Jewes*. He quotes no Hebrew in it. Would he have done so had he known any? Apart from his Hebrew "exercises" in MS., Hebrew words occur in *The Great Mistery*, 1659; *The Battledoor*, 1660; A MS. letter to the Pope, 1662, in **D**; *Epistles*, No. 232 (1664); *Journal* (1664). In *The Great Mistery* near the end under "Some Scriptures corrupted by the Translators," the Hebrew occurs after a number of quotations from the New Testament in Greek. The 4to Hebrew Old Testament of 1635 was often bound up for the use of Christian scholars with a Greek New Testament of Geneva, 1619. Did Fox also give some attention to Greek? A copy

so bound has been added recently to the Library at Friends House. See also No. 80 and note No. 94.

D.N.B. ; Braithwaite : *Beginnings* ; *J.F.H.S.* vi. xv ; British and Foreign Bible Society : *Historical Catalogue*, 1911, no. 5124.

48. Y Bibl Cyssegr-lan, Sef yr Hen Destament a'r Newydd.
2 Tim. 3. 16, 17. . . . Llundain : James Flesher.
1654. 8vo.

Though placed among 4tos in the list, no 4to edition of the Bible in Welsh had been published. But if we date George Fox's interest in Welsh from the time of his first visit to Wales, in 1657, this is the Bible he would most likely have bought. It is a reprint, omitting the Apocrypha, Prayer Book and Metrical Psalms, of the first popular edition of the Bible in Welsh which was issued in 1630 and sold for five shillings. The text was the first Welsh translation of the whole Bible from the Hebrew and Greek, published in folio in 1588 and again in 1620 after revision. This has been the standard Welsh Bible ever since and its first cheap edition in 1630 was hailed by a Welsh poet in a verse of which the following is a translation :

" The little Bible is now commonly
In thy mother's tongue to be had for a crown ;
Sell thy shirt ere thou lackest that :
'Tis better than thy father's home to preserve thee."

Brit. and For. Bible Soc., *H.C.* no. 9590.

Fox's knowledge of Welsh was probably slight. *Camb. Jnl.* i. 281, 282 ; ii. 106.

Octavo

65. The New Testmt. Engl.

No. 76 below is also an English Testament, and is noted as being in Black Letter. Neither of these, nor No. 77, an English Bible, can be exactly identified from the scanty information available. In *Jnl. F.H.S.* xxi. 1-8, Henry J. Cadbury shows by quotations from Fox's works that he must have had the use of a copy of the often reprinted Geneva version of 1560, though he was most familiar with the Authorised version.

66. A french bible.

The commonest French edition of the Bible in Fox's day was the Geneva version of 1560 which was reprinted eighteen times before 1690. There were 8vo editions issued from Geneva in 1567, 1588, 1605 and one from Amsterdam in 1635.

Brit. and For. Bible Soc., *H.C.*

71. Nichodemus his Gospel. By John Cousturier.
Translated into English and prefaced by John Warrin,
Priest. n.d.

An apocryphal account of the trial, death and resurrection of Jesus, purporting to have been written in Hebrew by Nicodemus.

75. The English Physitian Enlarged: With Three Hundred, Sixty, and Nine Medicines made of English Herbs that were not in any Impression until this: The Epistle wil Inform you how to know This Impression from any other. Being an Astrologo-Physical Discourse of the Vulgar Herbs of this Nation: Containing a Compleat Method of Physick, whereby a man may preserve his Body in Health; or Cure himself, being Sick, for three pence Charge, with such things only as grow in England, they being most fit for English Bodies.

Herein is also shewed these Seven things, viz. 1 The Way of making Plaisters, Oyntments, Oyls, Pultisses, Syrups, Decoctions, Julips, or Waters of al sorts of Physical Herbs, That you may have them ready for your use at al times of the yeer. 2 What Planet Governeth every Herb or Tree (used in Physick) that groweth in England. 3 The Time of gathering al Herbs both Vulgarly, and Ast[r]ologically. 4 The Way of Drying and Keeping the Herbs al the yeer. 5 The Way of Keeping their Juyces ready for use at al times. 6 The Way of Making and Keeping al kind of useful Compounds made of Herbs. 7 The Way of mixing Medicines according to Cause and Mixture of the Disease, and Part of the Body Afflicted.

By Nich. Culpeper, Gent. Student in Physick and Astrologie: Living in Spittle Fields. London: Peter Cole, 1653.

The first book under this title was published in 1652 but it was repudiated by the author in subsequent issues as incorrect and unauthorised. It was reprinted several times in Fox's lifetime and continued in use with revisions and enlargements for nearly two centuries.

In his journal under date 1648 Fox says: "The creation was opened to me; and it was showed me how all things had their names given to them according to their nature and virtue. I was at a stand in my mind, whether I should practise physic for the good of mankind, seeing the nature and virtues of things were so opened to me by the Lord." In 1672 his quick perception and skilful manipulation saved the life of John Jay, who fell from his horse and appeared to have broken his neck. An account of other remarkable cures wrought by Fox is in Brayshaw: *Personality of George Fox*.

Jnl. Bicent. i. 28 and Camb. ii. 226-7. See page 2.

76. English Testmt. black lettr.

English New Testaments continued to be printed in Black Letter until the early eighteenth century. See also note No. 65.

77. English bible.

See note No. 65.

80. The Second Gate or the inner door to the Holy Tongue. Being a compendious Hebrew Lexicon or Dictionary in which all the Roots & Primitive words in the Bible, both Hebrew and Chaldee are orderly set down and numbered, and their significations expressed, in each several conjugation, wherein they are found extant in the Bible; with all the derivative Nouns and their significations taken from the Roots; Together with so much praxis, or so many places of the Hebrew Text so easily resolved into English, and with such easie directions for learning the Language, as that any knowing Christian, Man or Woman, of ordinary capacity, making use of the former Grammar, and this Dictionary, with the praxis joined to both, may learn to read and understand the Hebrew Bible; and that without a teacher. See what is in the book more fully in the following page. By William Robertson M.A. University of Edinburgh now residing at London.

London. Evan Tyler [1654].

William Robertson (*d.* 1686?), lexicographer and grammarian, lived in London and taught Hebrew from 1653 to 1680. He was also an authority on Greek and Latin and wrote several controversial theological pamphlets. His Hebrew lexicon was revised and re-issued as late as 1814.

D.N.B. See also No. 47 above.

82. Magna Charta.

There were many editions of Magna Charta printed, usually followed by a selection of other statutes and sometimes accompanied by commentaries intended for the use of the plain man.

89. The Bodie of the Common-Law of England: As it stood in force before it was altered by Statute, or Acts of Parliament, or State. Together with an exact Collection of such Statutes as have altered, or do otherwise concern the same. Whereunto is also annexed certain Tables containing a Summary of the whole Law for the help and delight of such Students as affect Method. By Edmund Wingate of Grayes-Inne Esq; Third edition corrected and amended. London: Daniel Pakeman, 1662.

This is a little pocket 8vo of evident value to a man who often needed to defend his rights in court before overweening justices.

THE ^{15/17/60}
BODIE

J. OF THE *Hargrave*
COMMON-LAW

OF
ENGLAND:

As it stood in force before it
 was altered by Statute, or Acts of
PARLIAMENT, or STATE.

Together with an exact Collection of
 such Statutes, as have altered, or do otherwise
 concern the same.

Whereunto is also annexed certain *Tables* con-
 taining a *Summary* of the whole Law, for the help and
 delight of such Students as affect *Method*

By *Edmund Wingate* of *Graves-Inne* Esq;

The third Edition corrected and amended. *R*

London, Printed for *Daniel Pakeman* and
Gabriel Bedell, in *Fleetstreet.* 1662. *16*

TITLE PAGE OF No. 89 IN GEORGE FOX'S LIBRARY.

From a copy in the British Museum.

94. A General Epistle to the Universal Church of the First Born. By Thomas Collier. London: 1648.

No copy of this book has yet been found. The author, whose exact dates are not known, was a simple countryman without educational advantages and was a zealous Baptist preacher for many years, travelling extensively and baptising, especially in the south and west of England. In 1634 he refused to pay tithes on an estate near Godalming. He published twenty-one theological and controversial pamphlets, the last appeared in 1691. He wrote *A Looking-glasse for the Quakers* against James Nayler, 1656, and in the same year took part in the pamphlet warfare about the readmission of Jews to England. See note No. 47.

Smith: *Bibl. Antiquaker*. 132.

99. The forbidden Fruit: or a treatise of the tree of Knowledge of Good & Evil which Adam at the first, & as yet all Mankind doe eate death. Moreover, how at this day it is forbidden to every one as well as to Adam; and how this tree, that is the wisdome of the Serpent planted in Adam, is that great Image, and that many headed Beast, mentioned in Daniel and the Apocalyps, whom the whole world doth worship.

Lastly, here is shewed what is the Tree of Life, contrary to the wisdome, righteousnesse, and knowledge of all mankind: With a description of the Majestie and nature of Gods Word. By August: Elutherius [pseud. i.e. Sebastian Franck]. Translated out of Latine into English. [London?] 1640.

Sebastian Franck (1499–1542) was a German mystic. The central point in his faith was the belief in man's capacity to hear the voice of God within. He wrote a number of books and the work here mentioned exerted a great influence. It was translated by John Everard (c. 1575–c. 1650) the Cambridge mystic and it is of great interest that Fox possessed a copy. For a discussion of Everard's and Franck's ideas showing their great similarity to those of Fox, see R. M. Jones: *Spiritual Reformers*.

100 [1]. The More Excellent Way: Or, a brief Discourse of that Noble Principle in which All Worthy actions are wrought. London: Giles Calvert, 1650.

A little book addressed to the seeker for the Light. It sets forth Christ as Love and as the Light within. The following are extracts from the text: "This Spirit of all Love, is God in Life, Light, and Strength in the Soule. This is Christ Jesus the New-man (p. 9). [Love] is a rule and guide to itself . . . it rules and governs by its own Scepter. . . . It makes no use of the Law at all for teaching and discipline, as a School-

master ; 'tis no longer so under it (p. 11). Love cloathes itself with no action but what is seemly, and of good report ; but what is honest in the sight of all men" (p. 23).

On the verso of the last page this verse is printed :—

" THEREFORE,
 " If live eternally thou wilt, in Love thou must
 Then live : 'tis bliss : without it all's accurst.
 This is the power of Christ ; 'tis God's right hand,
 In Saints, enabling them all to withstand,
 Without, within. To it shall all knees bow ;
 All Powers in heaven and earth to it shall vow,
 And yeeld subjection : Kings their Crowns shall throw
 At Zion's feet, when this God once they know."

No author is known to connect this book with Friends, but its matter and style are much in harmony with other early Quaker writings. Giles Calvert printed many Friends' books.

100 [3]. The Tythe-Takers Cart Overthrown, or, the Downfall of Tythes. Proved that they are not to be payd now, either to the Appropriate or Improprate Parsons or Persons. Pend for the General Satisfaction and Easement of all the People of England. By D. Lupton, Servant of Christ Jesus in the Work of the Gospel. London : R. Harford. 1652.

Donald Lupton (*d.* 1676) served in early life as a chaplain to English forces on the Continent. From about 1632 he lived for many years as a hack author of miscellaneous books, supporting all parties in turn. In 1655 he published *The Quacking Mountebanck or the Jesuite turn'd Quaker*. In 1663 he was appointed vicar of Sunbury, Middlesex.

D.N.B. ; Smith : *Bibl. Antiquaker*. 9.

103. The

English	}	French
Latin		

 Scholemaster or, an introduction to teach young Gentlemen and Merchants to travell or trade. Being the only helpe to attaine to those languages. London : 1637.

This is a conversation and phrase book on much the same lines as modern short-cuts to foreign languages compiled for travellers.

104. A pocket book wt parts in ships G.ff.

This is evidently a MS. book recording the shares, or parts, which Fox held in various trading ships. It is known from a number of sources that he invested money in adventures at sea. His testamentary papers mention

two, one of which was "one 32 part of John Cockerells Ship of Scarborough Named ye Pashant Triall which cometh to £38 : 7 : 8." Camb. *Jnl.* ii. 354. Neave Brayshaw, in *Personality of George Fox*, collects a number of references to this interest. See also No. 43 above.

105. The Confession of faith—Chu Engld.

Three books have been found to which this abbreviated entry might apply. The title of the first below corresponds most nearly with the words of the MS. It was issued by one of the early dissenting congregations of exiles for their faith and is addressed from Amsterdam in "The yeare of the last patience of the saints, 1598."

The second, the Westminster Confession of 1648, Fox would be likely to get as soon as issued and the third was the subject of his *Something in Answer to that Book, Called the Church-Faith*, 1660.

(1) The Confession of faith of certayn English people, living in exile, in the Low countryes. Together with a brief note of the special heads of those things wherein we differ frō the Church of Englād. . . . Reprinted in the yeare 1607. 72 pp.

(2) The Confession of Faith and Catechisms, agreed upon by the Assembly of Divines at Westminster: [to be a part of Uniformity in Religion between the Churches of Christ in the three kingdomes.] Together with their Humble Advice Concerning Church Government and Ordination of Ministers.

London: R. Bostock. 1648.

(3) A Declaration of the Faith and Order owned and practised in the Congregational Churches in England: Agreed upon and Consented unto by their Elders and Messengers in their Meeting at the Savoy, October 12th, 1658. Smith: *Cata.* i. 661; Camb. *Jnl.* i. 328, 457.

106. Tystiolaeth o Gariad. Jno. Songhurst. London: 1683.

This is a Welsh translation of John Songhurst: *A Testimony of Love*, 1680. There is a copy in the National Library of Wales, Aberystwyth, Smith: *Cata.* ii. 615, mentions only the English edition.

108. A Dutch Testmt. with Clasps.

This is the only book in the list known to survive today.

A small 12mo. Dutch Testament traditionally known as George Fox's and inscribed *G: ffs Book* is in the possession of Friends' Historical

Association, Philadelphia. The title page is missing, but the preface, whose first page is reproduced ante, shows that it is one of the many issues of the States-General version. This issue is not recorded by the British and Foreign Bible Society, but it is very similar to their copy of *H.C.* 3316, title page undated, but probably published about 1657.

The translation, which was initiated by the Synod of Dort, 1618, was carried out at the expense of the States-General of the United Netherlands by a band of scholars, between 1628 and 1635. The States-General preface is dated 29 July, 1637. The whole Bible in this version was first published in 1637 and it became and remains the standard Dutch Bible. An English translation of the whole work, complete with its notes, was published in London, 1657.

The volume under notice belonged at one time to Joseph Bevan Braithwaite, at whose death in 1905 it was purchased by Joshua L. Baily and after his death was presented to the F.H.A. When in J. B. Braithwaite's possession the book was rebound by William Crump, a London Friend, who preserved the old cover with the brass clasps. This cover was in 1914 sent to America and is now with the book. Notes on the book, its possible use by George Fox and its history are in *Bulletin F.H.A.* iii. 156 ; xiv. 68.

Brit. and For. Bible Soc., *H.C.* 518, 3307, 3316.

JOHN L. NICKALLS.

On Bible-burning

Henry More to Lady Conway. Aug. and Sept. 1670 :

" A Quaker whyle I was in London brought out severall parcells of choice books amongst which was also the bible, and began to burne them in Cheap side or the Exchange."

" The Quaker that would have burnt the bible is one Penniman, who published a papyr after for his excuse, which, as I am told by a judicious person, does but continue the report as to his intention, supposing being moved from the Lord, but before any mortall man should force him to burne any profitable part of the bible he would loose I know not how many lives.

" But he doth not disavowe but that a motion from the Lord (which are very cheap amongst them) might make him. This is the summe of his Apologie. Neither do I think that it is so far from the spiritt of a reall Quaker to burn the bible when as the letter of it is so little believed by them. For that unbelief takes away the very sense of the bible, the Fire consumes only the paper."

NICOLSON, *Conway Letters*, 1930, pp. 303, 306.