

Marginalia : James Nayler

While engaged in writing a popular review (*Friends' Intelligencer*, 2nd month 4th, 1928) of Mabel R. Brailsford's delightful book, *A Quaker from Cromwell's Army: James Nayler*, I came upon a variety of interesting historical notes and queries which may be worth offering in a more learned journal.

I. Like many others, Miss Brailsford (p. 11) regards the date of the King James Version of the Bible as significant for the character of its language and for the beginning of its religious influence. But the Bible in English was, of course, already widely known, and even its language belongs as much to a period two or three generations earlier, when most of its wording was determined by the earlier translations. As far as the early Friends are concerned there is little evidence of their knowledge or use of earlier versions but the Authorized Version itself has roots long before their own time.

II. In her interesting introductory chapter, Mabel R. Brailsford reprints much of an article on "Cromwell's Quaker Soldiers", first published in 1915 in *The Contemporary Review*. In dealing with the date of Fox's letter "To the Council of Officers," etc., a self-contradiction is repeated. She first (p. 23) suggests 1657, but later (p. 28) speaks of it as seven years before 1660, i.e. 1653. The former is the date usually given, but as I think I have demonstrated elsewhere (*Bulletin of Friends' Historical Association*, xiii, 78 ff), the document must be dated as late as 1659. Miss Margaret Hirst, *The Quakers in Peace and War*, 1923, p. 120, had also given the correct date of the tract. Miss Hirst, however, questions Fox's authorship. This too Miss Brailsford ignores, perhaps quite wisely. The internal evidence is certainly in favour of Fox, as I have argued in the article mentioned, and I have also published (*ibid.* xiv. 67 f) evidence of its attribution to Fox as early as 1680. I may here add that Charles Leslie, in his *Snake in the Grass*,

published in 1696, quotes as the words of George Fox all the most militaristic parts of the pamphlet as evidence against the Friends (third edition, 1698, pp. 210 f, 238 f), and that none of the answers by Whitehead or Wyeth or other Friends attempted to deny that Fox was the author. Indeed Joseph Wyeth in *Anguis Flagellatus*, 1699, p. 335, quotes the writing as belonging to Fox.

III. On p. 14 she uses the story of the offer of a captaincy in the Puritan army to Fox as evidence of the high moral standards in that organization. We may grant the fact, but when Fox says that the offer was made "because of my virtue," it is more likely that "virtue" has the old signification of "valor" rather than the modern meaning of "righteousness." See *New English Dictionary*, s. v. "Virtue, I. 7."

HENRY J. CADBURY.

Editor's Forecast

Among articles to appear in next year's volume of *The Journal* are :
Biography of George Fell (c. 1639-1670), son of Margaret (Fell) Fox.

Extracts from the pocket book of Mary Weston, 1750-51, when in America, revealing her interest in things apart from her work in the ministry. Illustrated.

Experiences of ministering Friends crossing the Atlantic.

Another literary venture—William Sewel's "History of the People Called Quakers."

Letter of Hockanootamen to James Logan, 1730

"James Logan is my brother and friend and he shall have my Land on Sakung Creek, and the Dutch folks & other People settled on it without his Leave or my Leave shall not have it. Old William Penn was my Brother, I have seen him often, and his Children are as my Children, so says

"HOCKANOOTAMEN.

"his X mark.

"7th of July, 1730."

Printed in *Pennsylvania Magazine*, xiv. 95.