

A. R. Barclay MSS.

Extracts. Continued from vol. xxxvii, p. 21.

Notes are not supplied to Friends respecting whom notes appear in "The Journal of George Fox," Cambridge edition, 1911, or "The Short and Itinerary Journal," 1925. The use of capital letters has been reduced and the punctuation and paragraphing adapted where necessary in the interest of clarity. The A.R.B. MSS. are in the Library at Friends House, and also available on microfilm.

LXXII

THOMAS ALDAM to a Judge¹

To ye Judge of life & death.

Friend take heed of putting any man or woman to death for cattell or money, for by ye law of god they were to be sould for there thefte if they had not therewith to make restitution : . . . [A message of warning that laws and the administration of them should be according to the dictates of conscience. Overleaf is a message to the Judge and the Jury] From ye Lord which is ye Word of ye Lord as it came to mee.

I charge you in the Name of ye Lord god Almightye, who is ye Judge of heaven and earth ; who is my Judge & Lawgiver, who is not partiall in judgements, That you doe not cast ye pure Law of god beehinde your backe which is perfect ; & is accordinge to yt in ye conscience ; & sett not up a law in your owne inventinge & will which is not perfect but is contrary to ye perfect law of god which is accordinge to yt in the conscience & here I have discharged my conscience, & in obedience to ye command of ye Lord I have done my service, to warne you all. So ye Light in your conscience all speakes which shall eternallie wittnesse mee & condemne you all yt hate ye Light, & disobey itt. Servants you are to whome you doe obey. And now you are all to bee tryed & proved, & by your fruites you shall bee knowne. This is ye word of ye Lord unto you all, to everye one in particuler, Turne to ye Light in your consciences & it will lett you see

¹ Probably dated between 1652 and 1655, and addressed to John Parker, Baron of the Exchequer 1655-60.

what you hold, & where you are, & what you doe practise, & what is contrarie to ye perfect Law of god if it bee minded, which Law hath poure over him yt judgeth as hee yt is judged which Law respects noe mans person. The pure Light in the conscience condemnes ye pridd, softenes the haughtines & hardnes of heart in man, as it doth arise, & this is ye Light of Christ which enlightens everyone, yt comes into ye world.

From A prisoner of ye Lords in outward bondes, for wittnessinge ye truth, which I have received from god ye father of Lights.

T.A.

Coppies of these together was delivered both to ye Judge & Jurie of Life & death soe Called.

[7 or 8 words written across the strip, undeciphered.]

LXXIII

THOMAS ALDAM to GEORGE FOX. *Warmsworth*,
13.viii.1659.

G.F. To thee I have sent a Letter & thinges consented to by many Fre[nds] which mett at Scipton ye 5th day of ye 8 month, approved of by many who me[t], & thinges are written downe which are to bee done, as is declared.

I was not with them at Scipton present in bodie, another thinge ley upon mee to bee at Yorke at the meetinge appointed to bee at one Arther Ingrams house nere ye Minster at Yorke, uppon ye 9th day of this 8th month, where I was with William Dewsberry, G. Whitehead & Samuell Thornton, Christopher Halliday, & many frends which was com afarr of[f] to that meetinge, which was a verye large meetinge of Friends & other which came to heare. Wee had a fare threshinge day, o'th' top of ye Mountaines, which tumble downe apace.

W.D: G.W. & Sam: Thornton was ordered & I with them, & ye bode [body] of frends there, to passe from Judee Kayes house about ye 10th houre in the morninge through ye cittie to the Minster, & through it wee went, ye Preist beeinge talkinge, & ye people heareing him. I was ordered to goe & stand among [torn] ye rulers of darcnes, & ye preist who confest in his pulpitt of wood yt theyr Light within was a

corrupt Light & [*torn*] & that their Light within was darknes ; & he cryed much against a people yt bidd people take heed to a Light within, who sayd it was ye Light of Christ within them ; for such denied Christ, & ye Light without them. Soe I heard him, & after hee had done I was moved to turne in what hee had sayd & Judgment o'th' top of it, who had sayd their Light within was darkness, affirmed mee yt out of his owne mouth hee was Judged, who had sayd their Light within was corrupt Light, & naturall, soe yt ye Light of Christ which wee confest in us to bee spirituall pure & righteous they did denie, & were seene & Judged with yt which they did denie, which wee are wittnes of, to stand in judgment o th top of them whose Light were darknes as ye man yt was in ye pulpitt of wood sayd their Light within was darknes, & after spoke of a spirittuall Light without him, & a Christ, in whome hee sayd hee beeveled in. Soe yt after I had spoken ye thinges of yt lye of mee & bore my testimonie there in yt place, I passed to our Friends mett together, & did continue with them ; whither to did follow mee & a mightie assemblie of people. & many came to us after they had beene eatinge meate, to heare & see ; many rude wilde people, rude souldiers & others, & others verie sober which aboade with us to heare & see. & some cryed aloud ' Pull him downe yt speakes there ' ; which was Will: Deur [Dewsbury]: that was speakinge. Then it lighe of mee to goe out from ye meetinge place, out of ye dores ; amonghst ye rude multitude, rude souldiers & others, till ye raginge waves was driven back & a path I had thorow them, to reach ye witness of god in many ; which caused ye rageinge waves to cease. Uppon ye 10th day it lye uppon mee to goe to Robert Lilburne called Colonell, to lett him know what his rude souldiers did, some of them, in our meetinge ; & allsoe with ye Maior of Yorke I was, & lett him know what I had seene & heard done, by ye rude Multitude which followed such teachers as sayd their Light within was darkeness. Both Robert Lilburne & ye Maior soe called, did heare mee with moderation ye thinges I had to declare to them. M. Smith¹ is in prison at ye Owse Bridge in Yorke & hath beene about five weekes for speakinge to a preist in Yorke Minster. Sent into prison there by one Tompson ye Maior of Yorke in ye name of ye Keepers of ye Libertee of England, which hee

¹ Perhaps Mary Smith, d. 1689, who married Thomas Wayte.

causes to bee kept in bonds, who would haue sent for her out of prison, if I would haue sayd I would take her out of ye Cittie, but yt I did denie to doe, to make any covenant with death ; & left him to keepe her still in bonds, who will bee a torment to him. Ye 11th day I was at Doncaster Sessions, where ye Preist of Warmst¹ [*torn*] was who had gott a warrant of ye Justices to serve uppon mee, which was don by ye preist & ye constable, the c[l]arke, churchwarden & lawyer & other four wittnesses ye preist had gott thither to follow him, to prove mee a disturber of him. & they with some men called Justices sayd I was a common disturber of ye [*torn*] of England runinge to & fro. Soe yt standinge beefore them ye preist began to sweare to ye thinges hee accused mee of, & I did require justice yt I might haue libertee to answer for my selfe ; ye men sayd I should. I sayd it is written in this warrant yt I must bee brought beefore you to answer the premisses, heare mee speake what I heard this my accuser say in ye steeple house : I shall declare . . . & Judge with yt which is just in you whether my words was good words or evill words, to proue a disturbance. Hee sayd wee are a people who turne ye grace of god into wantoness, therefore are these horrid sectories lett loose uppon us as a greate judgment of god. I sayd, Yee who haue turned ye grace of god into wantones doe soe noe more. This was in ye forenoone spoken. As for ye words hee my accuser hath sworne to : yt I sayd, Hold thy peace ; they was not spoken by mee. But Tho: Rookby ye Preist cryed to mee, Sarra, Sarra hold your peace. Soe ye Justices were as silent & sayd Litle to it ; sayth ye Preist, I will passe by ye forenoone, & proue you disturbed mee the afternoone when I was late Riseinge. Sayd one of ye Justices, Then you was askinge Questions ; I sayd, Questions beeinge giuen out, answers are to bee giuen to them.

Question I asked him, By what hee see a servant of god from him yt served him not, & where his witnes was ; & who those horrid sectories was ; did hee call ye present powre which was one with justice & true judgment a sect, or horrid sectories which hee spoke of in ye forenoone. Ye Preist sayd would thou haue mee to call ye Parliment sectories, I doe not call thee a Sectorie. Come sayd one of

¹ Thomas Rookby, d. 1680, rector of Warmsworth 1634-80(Venn : *Alumni Cantabrigienses*).

ye Justices, Mr. Rookeby bringe your wittnesses & lett us heare what they can say. I sayd, I require justice of you & yt ye witnesses of ye Preist may not stand together, least ye witnesses gather words from him, for they are pore men & hee rules ouer them, & lett ye wittnesses bee examined one by one asvnder one from another, & let it bee written downe for here is many of them, & lett their testimonie bee taken & yee shall see they will speake contrary one to another, & if they doe not yee shall say I am a lyinge spirit. Soe they went to examination, & ye wittnesses was confounded and ran on in generall words, the lawyer sayinge I spoke two words for one yt ye minister spoke in ye church & made a disturbance ; I sayd, What was my words which they [*torn*] spoke truth and lye not. There was one of ye Justices sayd, what was ye words hee spoke. But ye lawyer sayd hee could not say what words I spoke. Other two was examined, what was ye words I spoke, but could not say what words I spoke yt they might bee seene whether they was good words or evill words. Soe ye Justices gave over examination of ye wittnesses ; & ye hirelinge fled with his followers. & one Claton called a Justice sayd, Tho you are proued a disturber of Ministers, but Mester Rookby is willing to forgive you this falt if yt you would disturbe him noe more, butt if you disturbe him againe, yow must bee sent to Yorke Gaole or become bound to good beehaviour. I sayd John Claton, I am bounde all readie by yt which is stronger then hand-writings, & I am here, doe with mee what you have powre to doe ; But they sayd, Tho[mas] goe your way from amonghst us, & soe they seperate mee out of their company, out of ye hall where they satt, mee & my wife with me.

The Preist doth yet boast hee hath gotten another warrant for to take mee if yt I come to disturbe him againe, who is to bee tryed : what powre hee stands in. It ley uppon mee yt I should try his spirit, & ye magistrates spirits ; for I felt yt Act of 6 months prisonment, or payment of five pounds to bee leyd uppon him which disturbed a minister to bee a bond over ye [*torn*] which I was to breake thorow which ye preists red in steeplehouses . . . It was soe with mee yt I did speake to him & ye people what my god gave mee to speake, in ye forenoone, when hee was in his sermon as it is called & in his time of catticizinge in ye afternoone of one first day about 3 weeks agoe.

Deare G.F. & E.B. [George Fox and Edward Burrough] my dearely beeloveds in ye Lorde, take into your consideration ye thinges written downe in yt Power which came to mee & W. Dew[sbury] at Yorke & lett mee have an answer, how ye large wisdome of god in you doth approve of ye particuler thinges to bee done, & what it disabroves of, yt in one mynde wee may meete. Send back to mee with as much speed as you can, what you see to bee approved of or disaproved of with ye truth, for ye papers are spreadinge abroad.

My deare love salutes thee G.ff. & E.B. & remember my deare love to Gerrod [Gerrard Roberts], Tho. Curtis & his wife & Friends at London. Let mee know how it is with you in the South & frends. E.B. write unto mee as ye Lord thee doth move, & how it is with G.F. in whome my life is refreshed, & how it is with J.N. since hee hath beene with G.F. Pray for mee my dearely beeloveds, yt I may bee kept faithfull in my place, for my tr[i]alls is greate here in my owne Contry & my person is contemptible to many. Lawyers & preists cryes against mee openly, I am not worthy to live vppon ye Earth, who would not have mee to come amonghst them some tymes, other some tymes hailes mee beefore them whose day of torment is come a day of woe & miserie now when their horrible filthye deeds are bringeinge to light which they would not haue seene nor have wittnessed against. Farewell: George Watkinson is out of prison who was prisoner at Leeds for speakinge to a preist there in ye steeple house

Tho Aldam

Written at Warmsworth ye 13th of ye 8th Month 59

I am jealous of An[thony] Pear[son] least hee should kicke at ye righteous judgment in members of ye Church called persons wch I honor as fathers in ye authoritie sett up by god, G.F. in ye Paper wch came from Scipton. I feele a buffetinge in yt which would not have persons sett up as is said, which I am jealous of with a godlie jealoussie, least, yt spirit of righteousnes in persons which goes against ye spirit of darknes in persons which is trampled uppon which is buffetinge who seemes in words to denie lordship where ye old witt would order, & sett vp persons which would not come vnder ye judgment of ye members of ye Church which in loue judgment are & stand against yt which would bee & is in ye libertee of ye fleshe. I am not for settinge up ye

person of man as a man, but ye trueth in ye man I honor
 which keep him out of yt libertee which ye lust of ye flesh
 leads into. T.A.

LXXIV

FRANCIS HOWGILL to MARGARET FELL. *Appleby*,
 5 January 1652[1653]

Deare

Sister in the liveinge & eternall treuth in which all the
 saynts ar united and become one in that which is peuare :
 the bowels of love presents it self to the and all thy family
 and all the saynts which ar begoten of that imortall sede
 which shall last for ever & ever ; oh its the greate love of the
 father that he should think me worthy to sufer for his treuth,
 & at present I find it the greatest liberty that ever I enjoyed,
 and many weake ones are much strenthned by our bouldnesse,
 and all the prest heareabouts are so Stifiling & sending all the
 Cuntrey abrod for witnesses agaynst us, and we are mad to
 write much, and sends abrod heare which vexes them
 horably that they seke by all means to prove any thing
 agaynst us. They sent to Newcastell to have us any way
 disposed of, but the lord will doe with them & us what ever
 he will. As for my Brother James,¹ their is no question but
 he will be Cleared, for their weare many freinds that heard
 all the discorse, so after he was apprehended some other
 freinds with my selfe was moved to goe alonge with him, till
 we cam at a markett towne ; and[] the[y] caryed him
 in ; but we could not be permitted. Upon that all the towne
 came out, whear some other freinds spok to the people and I
 was constrayned to speak with great power, & was kept safe
 in the bosom of love, though the people raged much, and we
 weare so hurried that they wear all gone but my selfe ; at
 last comes 4 prests & seeth the people diligent to hearken me
 in the towne strete, consulted and ran back to the Justis
 which was in the high prests house of that towne, with many
 other proud sonns of Beliall & all the prests in the contrey :
 so they comaunded me to goe in. I was not fre. At last
 they sent to compell me and sought an acasation any way
 but could find non, but the Justis comanded my hat ; I

¹ Compare the account in James Nayler's *Works*, I-16; Besse: *Sufferings*
 (1753), II, 3-6.

said I must not doe it ; at last a man taks it of my head & threw it in the fire, so for a litle space I was silent : & reseved many upbrayding words : at last I spoke to the high prest and I asked him if ever he knew any minester of Xt preach for mony or persecute, & the man was spechles : at last Burton sayd I spoke euell of the law because I testified agaynst all the prests that they weare hireling, & so he sayd I must enter bond to apear at the sesions : O I sayd, for what, & refused and at last I sayd to the Justise & prests that I se a greate deale of tirany and persecution in there actions : & herevpon the Justise caled all the people to witness that I sayd the law was tiriny and opreson, & sayd I was guilty of treson : herevpon I sayd take hed what thou dost I speak of thy actons & not of the law, but how euer they wear all Enimies to me that was cleare that they will proue any thing what they will vpon the giuing out of Burtons word : all people witnessd what euer he sayd : but how Euer it doth not trouble me at all . . . Farwell and if the lord be pleased to set me at liberty I will se thee eare long for thou art pretious in my thoughts, and thy word hath not a litle refreshed me thou mentions Prest Lampett I loue him as a man : but I abominat his practise & many of his prenciples leads into the Chambers of Death and quite above the Crose . . . the power of the lord kep the & all with the for euer and euer ;

Apelby 5th January 1652

Thy deare brother in the felowship of the Gospell

Francis Howgill

[addressed] for the hands of my Deare freinde Margrett
Fell att Swarthmore thease with trust

[endorsed] From F. H. to M. F. 1652 apelbe presen
read over

LXXV

FRANCIS HOWGILL to MARGARET FELL

My owne bowals I canot chuse but write a line or two to the my deare hart ; my hearte runest out to the in that eternall union which is hid from all the world, and to all the saynts abundantly ; & I have swet felowshipe with them & the rest of the chosen ones every wheare, and as the pewel

[power] comes to arise Comunion is greater. My spirite was much refreshed by cominge over to Swarthmore to se the and thy litle ones so Caried on in the power of treuth. & in it I exedingely reioyse prayses to our deare father that hath visited us from on high and caused the light to shine out of thicke darknese & we which sat in the shadow of death he hath rayseed to be kings & prests unto God, glory to the lord God almighty. Sister I canot but aquente when I parted with George as I cam to oustan [Ulverston] I began to be sad : & when I cam at prest Lampats house I hovered but found no motion at all to goe in at the end of the towne, I was rideing to goe the lower way amongst the houses : but on a sudan I was moved to take the higher way, when I had riden a litle I se playnle I was brought that way to meete Will: Lampet & so we met at the litle gate that goes to the steple house, wheare we had a greate deale of discourse it would take much time to relate to the : at the first I tould him he was a persecutor of Ch[rist] he denied & sayd he witnessed Ch[rist] in him : I asked him how he cam and what way he cam to haue Ch[rist] in him, he sayd throug Death [I] asked hast thou pased through Death : he answered yea twenty yeare since. I sayd, but whear art thou now : Death reules the thy actons demonstrate playnely and I tould him playnly he was in captivity to his lusts : and what he knew was naturall. Then he upbrayded me with my leter, & I tould him it was treuth & what I wrote I was the same. Then I tould him he was an enemy to the Crose of Ch[rist], & then he playnly discovered himselfe : & sayd : I live vnder no Crose at all, to which I sayd I knew he did not, he sayd he was come to the Crowne, & this 4 years he was vnder no Crose, I sayd to him, Is all subdued thy will & all sin in the : he sayd by Ch[rist] he was compleat ; I tould him it was without & thearin [therein] he was deseved : and tould him playnly it was the Serpent that spoke those things, I was very fre to have spoken longer to him : but he would haue bene gone, he sayd I hop you will alow me the same liberty you have, that was that none should Speake agaynst his deseite ; I tould him playnly thear was no liberty to that nature he lived in : I tould him he was to be chayned up & all his philactaries puled of & his crowne he tould of must be taken from his head and all throwne to utter darknese. Much more discourse we had I

doe not now rem[em]ber : . . . I tould him he could owne George Fox in words in all things but not the power ; he sayd George held many swet things : but he caled me Devell Beast & Antechrist : & he sayd I canot owne that. I tould him if he had bene a minester of Ch[rist] he would have abode in his doctrine, but I tould him he did not : but I am weary of repeating thease things. Farewell my deare hart, and stand peuer & faythfull in the counsall of the Lord, and the eternall love of my god & thy god be with the and all thy famely & blese you. My deare wife hath her love remembered to the & all with the. All freinds heare ar well blesed be the lord. All the church salute the, farewell

Thine in the felowshipe of
ye gospell & in the fayth of
Jesus

Fra. Howgill

[addressed] For the hands of Margrtt Fell : at Swarthmore thease with Trust.

[endorsed] From F.H. to M.F. 1652 read over

LXXVI

FRANCIS HOWGILL and CHRISTOPHER ATKINSON
to MARGARET FELL

Dear

Sister in that etarnall loue which hath begoten us agayne in Christ Jesus vnto a liuely hope . . . deare sester I reioyse at the mercyfull dealinge of the lord with the at this time : and of thy growth & bouldnese and love in the trouth and in that thou art made wilinge to spend and be spent for the treuths sake thou shalt be rewarded double ; all we are well heare in preson, yett in fredome out of time in the will of our father their we abide ; wayteinge that his will may be done by us and in us ; the rage of this towne is much abated sence we cam hither so that frends treads upon all the enimies of the lord heare : heare came a younge man to us that came from our deare father Geo : and he sent this declaration to me, that I should send it to the : and that I should write to the that thou might gite thy husband to take it up to the prese : and he likewise desired that thou would send a Copey of it to his sister in Lestershire : but I know

not whear she liues, it may be thou knows : so my deare one doe thy diligence to answer his desire, and I haue sent the a copey of two leters which my deare bretheren Joh: Audland: & Ed: Burow sent to Geo: from Newcastell that theirby thou may know of pasiges theire ; I beleve the lord will send sume suplies that way : for I perseve the war is greate . . . we are reioysed to hear from the or them or any who dwell in the treuth farwell

Thy deare Brother In that which is
euerlasting and a prisoner of the
lord for, declaring agaynst
the kingdom of the deuill

Francis Howgill

Deare sister in the unity of that one spirite by which all the body is Joyned together to the head which is Christ . . . Oh how good was the lord to me in castinge me into this place, amongst his litle ones, in whome his love is mad manifest in drawinge them to himselfe : their faythfulnese doth dayly increase. & love & unity grows up in them : glory be to him for ever. Dear sister pray for us that we may be kept faythfull and the everlastinge god of power kep the : Miles HaleHead our felow presoner & the rest of friends remembers them to the. Salute me to thy children.

Thy Brother acording to his mesure in bonds for the treuths sake

Christ: Atkinson.¹

[endorsed by G.F.] from f hovgell to m ff read 1653

LXXVII

BRIDGET MARSHALL to GEORGE FOX

Dated in Barbadoes 13d of the 4 mo. called June 1682
Deare George Fox

The springs of life flowing fresh in my heart towards thee, I could not forbear to let thee know it, and in that spring of love and life my soule dearely salutes thee, and truly for severall dayes together hath my spirit felt thee livingly to bee very neare mee, and the love of god arising

¹ The whole of this second letter is crossed through with four vertical lines.

and continuing in my heart towards thee, who art indeed an Elder worthy of double honor, who hast labored in the word and doctrine, o that all would follow thy example, as thee followest Jesus, the Captaine of our saluation, who is entred into his rest, who is the author and finisher of our saluation. 25th of the 9th mo: 1681:

These few words were with mee at that time & I writ them downe, but would no longer withhold them from thee though they bee set downe in much brokennes. Yet I know thou canst read them in a spirit of much love and tendernes, & Lend a hand to helpe the weaker hands and feeble knees, that have mett with many hardships. My deare Love to Margret Rous & her family. Farewell

I am thy friend in that truth that is unvaluable & unchangeable

Bridget Marshall

[address] These Are for George Fox in London or elsewhere
by Joseph Masey [? Wasey]
[endorsed by G.F.] brigat Marshal at barbados to gf.
1682.

LXXVIII

FRANCIS HOWGILL to MARGARET FELL

Apellby 18 of this 5 mth 1665
M.F.

Most dearly beloved in the Lord god everlasting from whome the issues of liffe springs forth to the reffreshing of the whole city of god. And to the makeing glad and joyfull the hartes off all the faythffull in the midst off all contradiction & gaynesaying, In the unity off the spirte & the bond of treue love and peace doe I dearly remember the, & salutte the by these few lines, being long since I heard ffrom the or wrott unto the. Butt In that I know thou arte sattisffed even as I am, that my love is not shortened nether to the nor the wholle flocke off Christ, for whose name sake and treuth we are companions in bonds & tribulation . . . Butt the hand of the Lord is liffted up & he pleads & will plead our cause with them who will nott that Christ should rulle in their harts nether suffer his members to haue a beeing on the earth, such

will the Lord rootte out off the earth, for his wrath is gone forth agaynst the men of this world, and his arme hath taken hould on vengeance to executte upon his advarsares, who hath hatted & despised all waring and reproffe & the same cup & mesure they have mesured to others they shall partake off, the Lord spare his people : for his name & treuths sake and shew mercy vnto his flocke in the midst off his judgment that itt may be maniffest gods anger is not agaynst us : but that we are the Lords . . . Heare is about 23 in bonds, some hath been in 7 mths, to monthese beyond their limited time, & the have made and [an] order for the Clarke off peace, for so much a man fees & so all is kept in bonds, that they canott proseed. & now they are troubled in them selves, so that they have bound their owne hands. Their is nether hear nor in Cumberland yett any conuicted ffor the last offence as they calle it. I am pretty well I blesse the Lord only stuffed up for want of ayre. & we have a Goaler a tirant. Not more but that I ame thy dear freind & brother in the suffering of Christ. Dearly remember my loue to all in bonds. Fra: Howgill.

I heard thy daughter Margrett was come downe unto whom remember me and the rest of thy children.

[address] For the hands of my dear Freind Margarett
Fell: these deliuer at the Castell att
Lancaster

[endorsed by G.F.] F h to m F 1665 rea over in
apelbe presen

LXXIX

JOSEPH COALE to FRANCIS HOWGILL. *Dublin,*
26.x.1660.

Very deare & truely lovely F.H.

The most deare love of my Soule flowes forth unto thee and in pure uprightnesse doe I dearely & kindly Salut thee . . . I gladly received thy morcell, it was as bread to ye hungry & thereby I was refreshed . . . Dear Francis I am well as ever because ye Lords presence is with me, and ye eternall Arme compaseth about & ye Lord showereth downe of his mercy & goodnesse as a mighty Raine, praises be fore ever unto his name : as to passages in this nation I supose

deare O.B. hath given thee an account, soe yt I need say
 litle but all is well & ye Lord is seting up his Kingdome
 while men are sleeping or blinded, & his decree is acomplish-
 ing & non shall withstand it. I am now with dear Edw[ard
 Burrough] & sometimes I am by my selfe doing what I can
 & hackeing at ye wales of babilon & in soe doing I find
 acceptance. I am in great hast, but am thine
 Dublin ye 26 10th mo 60 and noe greater then
 thy servant I desire to be
 for euer while I am J.C.

[address] for deare F.H. These
 [endorsed by G.F.] Joseph Cole 1660

TWO recent Pendle Hill pamphlets, numbers 56 and 57, have
 come to hand. They are: *Toward Pacifism*, an account of a
 personal pilgrimage through the modern world of war, by a young
 Swede, Gunnar Sundberg; and *Atomic Peace* by the late Dr. Harold
 C. Goddard of Swarthmore College, with a memoir by Margaret
 Goddard Holt.

Dr. Geoffrey F. Nuttall has presented his article on *The Worcester-
 shire Association: its membership*, offprinted from the new *Journal of
 Ecclesiastical History*, vol. 1, No. 2, pp. 197-206. Dr. Nuttall
 mentions a dispute by Richard Farnsworth and Thomas Goodaire at
 Bewdley on 21st February, 1654. Some of the items in the con-
 troversy which followed were the subject of Dr. Nuttall's *Biblio-
 graphical Note* in our last issue.

To the January, 1951, issue of *The Congregational Quarterly*
 (Vol. 29, No. 1, pp. 18-28) Dr. Geoffrey Nuttall contributes an
 enlightening article on "Law and Liberty in Puritanism." Here we
 are shown Quakerism in its historical setting. By the middle years
 of the seventeenth century there was within Puritanism a reaction
 from formalism and a demand for greater freedom—"Labour to
 know your Christian liberty" wrote Walter Cradock the minister at
 Llanvaches in 1648. The Quaker movement reflected that demand,
 and yet avoided the excess of the Ranters. These chose a "gospel-
 freedom" much akin to licence by rejecting outright the law and the
 prophets in the Old, rather than accepting their moral teaching as a
 prelude to the fresh revelation of the New Testament.

Reviews of Thomas E. Drake's *Quakers and slavery in America*
 (by Frederick B. Tolles), and of Janet Whitney's new edition of
 John Woolman's *Journal* (by Henry J. Cadbury), appear in *The
 William and Mary Quarterly* (3rd series, vol. 8, No. 2), April, 1951.