

GO TO MASTER HISTORY OF QUAKERISM

FRIEND MARGARET ASKEW (FELL FOX)



"I read somewhere that everybody on this planet is separated by only six other people. Six degrees of separation. Between us and everybody else on this planet."

— Ouisa, in [John Guare's](#)
"[SIX DEGREES OF SEPARATION](#)"





FRIEND MARGARET ASKEW

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1614

Margaret Askew was born, related to the Protestant martyr Anne Askew.



THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





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1632

Margaret Askew got married with Thomas Fell.



**ESSENCES ARE FUZZY, GENERIC, CONCEPTUAL;
ARISTOTLE WAS RIGHT WHEN HE INSISTED THAT ALL TRUTH IS
SPECIFIC AND PARTICULAR (AND WRONG WHEN HE CHARACTERIZED
TRUTH AS A GENERALIZATION).**



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1652

[Margaret Askew Fell](#) became a [Quaker](#). She believed, as a Friend, that men and women are equal in the eyes of God, and have the same potential to receive the inner light which allows them to become wise ministers.

RELIGIOUS SOCIETY OF FRIENDS

In a metaphor for the Inner Light, Friend [George Fox](#) wrote that:

After thou seest thy thoughts, and the temptation, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and then doth strength immediately come and stand still in the light, and submit to it and the other will be hush'd and gone; and then content comes.

Henry Thoreau would later exploit this metaphor (but translated from vision to hearing, as the need to [“step to the beat of a different drummer”](#)) in his 1854 book of lyceum lectures, [WALDEN](#).





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WALDEN: Why should we be in such desperate haste to succeed, and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away. It is not important that he should mature as soon as an apple-tree or an oak. Shall he turn his spring into summer? If the condition of things which we were made for is not yet, what were any reality which we can substitute? We will not be shipwrecked on a vain reality. Shall we with pains erect a heaven of blue glass over ourselves, though when it is done we shall be sure to gaze still at the true ethereal heaven far above, as if the former were not?

DIFFERENT DRUMMER
THE INNER LIGHT

Friend George also insisted that:



Every scripture is to be interpreted by the same spirit which gave it forth.

Waldo Emerson would denominate this “the fundamental law of criticism” in his 1836 monograph NATURE.

ESSENCE IS BLUR. SPECIFICITY,
THE OPPOSITE OF ESSENCE,
IS OF THE NATURE OF TRUTH.



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1658

October 8, Friday (Old Style): Thomas Fell, Friend [Margaret Askew Fell](#)'s husband, died.

“HISTORICAL PERSPECTIVE” BEING A VIEW FROM A PARTICULAR POINT IN TIME (JUST AS THE PERSPECTIVE IN A PAINTING IS A VIEW FROM A PARTICULAR POINT IN SPACE), TO “LOOK AT THE COURSE OF HISTORY MORE GENERALLY” WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU’RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.



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1660

June 22, Friday (Old Style): Friend [Margaret Askew Fell](#) delivered the petition **A DECLARATION AND AN INFORMATION** FROM US THE PEOPLE OF GOD CALLED **QUAKERS**, TO THE PRESENT GOVERNORS, THE **KING** AND BOTH HOUSES OF PARLIAMENT, AND ALL WHOM IT MAY CONCERN into the hand of



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Charles Stuart as Charles II, the newly arrived King over England:

**A
DECLARATION
AND AN
INFORMATION**

From us the People of God called

QUAKERS,

To the present Governors, the

King

and Both Houses of

Parliament,

And all whom it may Concern.

This was Delivered into the Kings hand, the 22. day
of the Fourth Moneth by

M.F

London,

Printed for Thomas Simmons *and Robert Wilson*, 1660.

RELIGIOUS SOCIETY OF FRIENDS



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WE who are the People of God called Quakers, who are hated and despised, and every where spoken against, as people not fit to live, as they were that went before us, [1 CORINTHIANS 4, 9, 10, 11, 12, 13] who were of the same spirit, power, & Life and were as we are, in that they were accounted as the off-scouring of all things, by that Spirit and Nature that is of the world, and so the Scripture is fulfilled, [GALATIANS 4] *he that is born of the flesh persecuteth him that is born of the Spirit*; We have been a suffering people, under every Power & Change, and under every profession of Religion that hath been, & born the outward power in the Nation these 12 years, since we were a People, and being that throw the old Enemy which hath continually appeared against us, not only in the profane people of the Nation, but also in the highest profession of sorts and sects of Religion, we have suffered under, and been persecuted by them all; Even some persecuted & prisoned till death; others their bodies bruised till death, stigmatized, bored thorow the tongue, gagged in the mouth, stockt, and whipt thorow Towns & Cities, our goods spoiled, our bodies two or three years imprisoned, with much more that might be said, which is well known to the Actors thereof; and this done not for the wronging of any man, nor for the breach of any just Law of the Nation, nor for evil doing, nor desiring any evil, or wishing any hurt to any man, but for Conscience sake towards God, because we could not bow to their worship, and because we could not maintain a Ministry, which Ministry we could not joyn with nor own; So we look upon it to be unjust to maintain them, we receive nothing from, nor cannot trust our Souls under their Teaching, who Teach for hire, and Divine for money, which the Prophets of the Lord cryed wo against; And *Christ* said a hireling was a Thief and a Robber, [JOHN 10. 12, 13] *and would fly because he was an hireling*; And they are maintained by Tithes, contrary to *Christ* and the Apostles Doctrine, [HEBREWS 7. 12] who said *the Priesthood was changed that took Tithes, and the Law also that gave them*, and who witnessed CHRIST JESUS to be the Everlasting Offering once for all, who saith, such an High Priest hath become us which is holy, harmlesse, undefiled, separate from sinners, and made higher then the Heavens, who in the dayes of his flesh, when he had offered up prayers and supplications, with strong cryes and Tears, unto him that was able to save him from death, and was heard



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in that he feared, though he was a Son yet learned he obedience, by the things which he suffered, [HEBREWS 7, 8, 9] and being made perfect became the Author of Eternal Salvation unto all them that obey him. And for obedience to him and his commands do we suffer who hath said *swear not at all*, [MATTHEW 34, 35; JAMES 5. 1; JAMES 2. 1] And he said *Call no man Master upon earth, for ye have one Master in Heaven*; and who hath said *How can you believe that seek Honour one of another, and not the Honour that comes from God onely*, and who hath said, *let your Yea be Yea, and your Nay, Nay, for whatsoever is more then this cometh of evil*; And because we cannot respect persons, which is contrary to the Apostles Doctrine and practise, who hath said, [ACTS 24; MATTHEW 22] *of a Truth God is no respecter of Persons, but in every Notion he that feareth God, and worketh Righteousnesse is accepted of him*; And the Apostle James exhorted his Brethren not to have the Faith of our Lord Jesus Christ with respect of persons, for if you respect persons you commit sin, and are convinced of the Law as Transgressors, and contrary to this Faith and Doctrine we are made Transgressors by the Powers of the Earth, because we cannot respect persons, and commit sin, and be made Transgressors of the Law of God: And this hath been the onely ground and cause of our sufferings, because we obeyed the Command of Christ, the Author of our Eternal salvation, and observed the Apostles Doctrine and practise, and not for any other cause or end have our sufferings been, but for Conscience sake, because we cannot bow to mens wills and worships contrary to the Command of Christ Jesus our Everlasting Priest, King and Prophet, whom we serve with our spirits, and worship in that, which the World calls Heresie. [ACTS 14]

And now because that several of you, who are most concerned in this Government are not acquainted with our principles and practices, neither have known our Innocency and sufferings, and the Old Enemy by whom we have suffered, at this time being ready to incense and instigate, and infuse secretly into the minds of them, who are strangers to us, against whom we have not transgressed, neither do we desire to give any just occasion of offence to these present Governors, who yet have not done us much wrong, in making any Law against us, that we know of; And we do believe would not, if ye did rightly understand our Innocency and Integrity, nakedness and singleness in our carriage towards all men upon the face of the earth, and if ye would but examine and search out our carriage and behaviour towards all mens persons, Souls and Estates, if these things were searched out and Examined thorow



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the Nations, and that no prejudice were let into your minds from others words, which proceed from secret envy malice and hatred, & not from any just ground they have against us, but as it is from a contrary spirit and mind, as it was in the Jews against *Christ*, and in all others against the Apostles, so it is the same now against us, but this we commit to the Lord who will plead our cause, and clear our Innocency, who hath said *vengeance is Mine, and I will repay it*; And now that they know we cannot swear, nor take an Oath for Conscience sake, but have suffered because we could not take them; Now do the Magistrates of several Countyes of the Nation, through the suggestion of the Priests envy, which is inveterate against us, Tender us an Oath, which they call the Oath of Allegiance, with several other Engagements, what their own wils can invent, on purpose to ensnare us, that upon the denial thereof they may cast us into prison, & have already cast several of us into prison at their own pleasure.

We do therefore declare to take of all Jealousies, Fears and Suspitions of our Truth and Fidelity to the King, and these present Governours, that our intentions & Endeavours are and shall be Good, True, Honest and Peaceable towards them, and that we do Love, Own, and Honour the King and these present Governours, so far as they do rule for God and his Truth, and do not impose any thing upon Peoples Consciences, but let the Gospel have its free passage through the consciences of men, which we do not know that they have (by any Law) as yet imposed; And if they grant liberty of Conscience towards God and towards Man, then we know that God will blesse them: For want of which hath been the overthrow of all that went before them: We do not desire any liberty that may justly offend any ones Conscience, but the Liberty we do desire is, that we may keep our Consciences clear and void of offence towards God and towards men, and that we may enjoy our civil Rights and Liberties of Subjects, as freeborn English men. And this we do in the presence of the Lord declare, not in flattering Titles, but in reality and truth of our hearts, and shall manifest the same; Now that we may be clear in the presence of the living God, and of all just and moderate men, that they may not have their hands in Blood and Persecution, as those have had that are gone before, and that they may not be ignorant of us, and of our principles and practice, & so receive information against us from others envy, which may be contrary to our very principles, and the truth as it is in *Jesus*; Therefore that we may be free from the blood of all men, [HEBREWS 7, 8, 9] & that



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they may not have a hand in Persecuting and Oppressing the Innocent, whose cause *God* hath pleaded and will plead. We do therefore inform the Governors of this Nation high and low; That we are a People that desire the good of all People and their peace, and desire that all may be saved and come to the knowledge of the Truth [1 TIMOTHY 2. 4; ACTS 13. 47; REVELATIONS 21. 24; 2 CORINTHIANS 4. 6] the Way and the Life, which is *Christ Jesus*, the Everlasting Covenant, which is given for a Light to the Gentiles, and to be the Salvation to the ends of the Earth, and all the Nations that are saved must walk in this Light of the Glorious Gospel, which hath shined in our hearts, and given us the light of the Knowledge of the Glory of *God* in the Face of *Jesus Christ*. And to this Light we direct Peoples minds, that every one in particular may have a Teacher and Testimony according to the Righteousnesse of Faith which speaketh on this wise; *The word is very nigh in the heart and in the mouth.* [ROMANS 10. 8] And if every one would come to this, there would be a feeling of Gods Justice and Righteousnesse, and our intents to be just Innocent and Righteous, who hath said, *I will come neer to Judgement, and be a swift witnesse against the Sorcerer and Adulterer, and false swearer.* [MAL. 3. 5]

Now if every one would turn to this witnesse in their own Consciences, this would keep from oppressing and persecuting of others without cause, for *God* is coming to teach his People himself, by his own Light and Spirit, who hath said, *it is written in your law, you shall be all taught of God,* [JOHN 6. 45] which many of us now do witnesse; for which cause are we persecuted, the children of the Lord are taught of the Lord, and are established in Righteousnesse, and are far from Oppression. [ISAIAH 54:13, 14]

The Testimony that we have born, hath been chiefly against the Priests, Teachers and Professors of these Nations, that are out of the Life & power; for when it pleased the Lord to reveal his Son in us, we saw them to be absolute deceivers of the People and betrayers of their souls, for they lead them wholly from that of *God* in them to the letter of the Scripture without them, and to their own Inventions and Immaginations and meanings which they speak, who are not taught of *God* themselves For, for all their high profession, there is scarce one of them that dares say they have the infallible Spirit of *God*, the same as the Apostles had, that gave forth the Scripture; The Apostle saith that which may be known of *God* is manifested in them, for *God* shews it unto them. No People can retain *God* in their knowledge and worship him as *God*, but first



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they must come to that of God in them; But these Teachers deny this Doctrine, and have manifested themselves several wayes to all sober minded People, to be men not fearing God, and are not true to their Principles; for who have minded them, and seen their Carriage and Behaviour in all these Changes that have been these 8. years (which have been many; as may be further manifest,) for there have been Changes of Governments, of Parliaments, and Protectors several in these Eight years, and all these have been warned not to uphold these Priests contrary to Peoples Consciences, but that every one might have their Liberty, that they that would have them might maintain them, and they that could not receive their Doctrine, might not be forced to maintain them; but this would not satisfie their Covetous Practice, but they went on in the way of Cruelty, Persecuting and Oppressing the Innocent, and casting into Prison, and took trebble Dammages, and spoiled their Goods, and made Havock of poor Peoples Encrease and Fruits of their Labours; neither would the Magistrates hear, but suffered them to go on in their Persecution, and upheld them by a Law to the oppressing of the Innocent, until the Lord by his mighty Power overturned them, and broke them one after another; and those Priests turned to every Power, and every Government, as it turned; and made Petitions, and Addresses, and Acknowledgements to every Change of Government, and Conformed to every Power, and shewed much Love and Zeal to every present Power for their own ends, though many of them were Instruments to throw others out; Yet through their Deceit and Subtilties have kept themselves in, in all these Times, and Changes.

Now let any honest hearted People judge, whether these be sound Principled men, that can turn, conform and, transform to every Change according to the Times? Whether these be fit men to Teach People? But their Fruits are manifest, and God doth discover them more and more, that they cannot proceed much longer; Their Folly is so much made manifest, they have used their utmost endeavors to cause Persecution to continue upon us: But, the Lord hath seen it, and we commit all to him, & can freely say, *The Lord forgive them for what they have done to us*, [ACTS 7. 60] But for the bearing our Testimony against them for the deceiving and betraying of poor ignorant People that are blind, and led by them that are blind into the ditch, [MATTHEW 15 14] We cannot but in pitty and love to Peoples Souls bear our Testimony against them, Therefore have our Sufferings been because we desire the good of all



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People, and the Salvation of their Souls; and this is all we desire, and Suffer for, that all might come to the knowledge of the Lord, who said, *They should all know him, from the least to the greatest.* [HEBREWS 8. 11]

We are a People that follow after those things that make for Peace, Love and Unity, it is our desire that others feet may walk in the same, and do deny and beare our Testimony against all Strife, and Wars, and Contentions that come from the Lusts that warr in the members, that warr against the Soul, which we wait for and watch for in all People, and love and desire the good of all; for no other cause but love to the Souls of all People, have our sufferings been, and therefore have we been numbered amongst the Transgressors, and been accounted as sheep for the slaughter, as our Lord and Master was, who is the Captain of our Salvation who is gone before us, who though he was a Son, yet learned he Obedience, by the things that he suffered, who said *my Kingdom is not of this World*, [JOHN 18. 36] *if my Kingdom were of this world, then would my Servants fight, but my Kingdom is not from hence*; This is he that comes to *save mens lives, and not to destroy them*, [LUKE 9. 56] and this is he that is our Lord & Master, whose Testimony we must seal with our blood, if it be required of us; And our Weapons are not Carnal but Spiritual, [2 CORINTHIANS 10. 4] who have given our Backs, our Cheeks, and our Hair to all professions, out of the Life and Power to be smitten, who have done it to purpose, which the Lord hath overturned, who were often warned by us, under whom we have undergon cruel sufferings. And now You are come up into the Throne to be tried, we cannot but warn you in your day to do justly, and to love Mercy [MICA. 6. 8] whereby the violence of the wicked might be stopt, which is for your own good, and prosperity. Andso we desire and also expect to have the liberty of our Consciences and just Rights, and outward Liberties as other people of the Nation, which we have promise of from the word of a King, that we may not be made a prey upon by the prophane envious People and Priests which we have born our Testimony against their corruptions, who thirst not onely after our Estates & Liberties, but our blood also, who have already begun to search our Houses and to apprehend our Members, & cast them into Prison, there to be kept without bail or main prize, under pretence as if we were Thieves Murderers or Traytors, who are Enemies to no mans Person upon the Earth, which they cannot lay to our charge, whereby they endeavour to take away our lives. Treason, Treachery, and false Dealing we do utterly deny, false dealing, surmizing, or



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plotting against any Creature upon the Face of the Earth, and speak the truth in plainnesse and singlenesse of heart, and all our desire is your good, and Peace, and Love, and Unity, and this many thousands will seal with their blood, who are ready not onely to believe, but to suffer, but only that the blood of the Innocent may not come upon your selves through false informations.

Given forth the 5th of the
4th Month, 1660. Margret Fell.

WE in the Unity of the Spirit, and Members of Christ, do Subscribe, and Witnesse to the Truth of this, and in the behalf of those in the same Unity,
George Fox.

Richard Hubberthorne,

Samuel Fisher,

Joseph Fuce,

Gobert Sikes,

Amos Stodert,

William Caton,

Gerrard Roberts,

John Stubbs,

Thomas Coveny,

Thomas Harte,

James Strut,

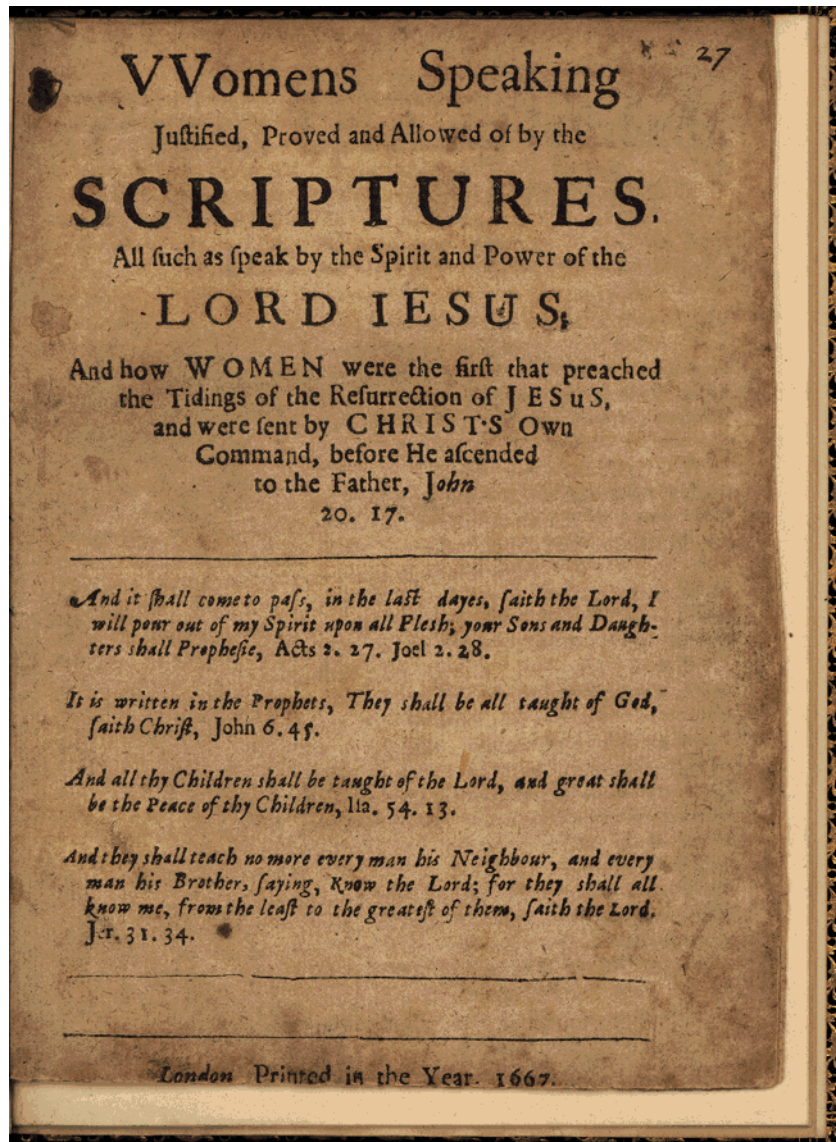
Ellis Hookes.

And now I am here to Answer what can be Objected against us on the behalf of many Thousands, who are Baptized with one Spirit into one Body, to bear my Testimony, and to be offered up for the Service of the Faith, and to give an Account of the Hope, that is in me, to every one that Asketh according to the Scripture, who was moved of the Lord to leave my House and Family, and to come Two Hundred Miles to lay these Things before you; Who to the Will of the Lord is Committed. *M.F.*
The End.

GEORGE FOX

[HDT](#)[WHAT?](#)[INDEX](#)**FRIEND MARGARET ASKEW****FRIEND MARGARET FOX****GO TO MASTER HISTORY OF QUAKERISM****1667**

[Friend Margaret Askew Fell](#)'s feminist tract, *VVOMENS SPEAKING JUFTIFIED, PROVED AND ALLOWED OF BY THE SCRIPTURES...*, boldly presented her interpretation of the BIBLE regarding the role of women in the



church and persuasively responded both to the Pauline injunction against their involvement in church teaching and to the traditional sexist interpretation of the creation stories in GENESIS:

And whereas it is said, I permit not a Woman to speak, as saith the Law: But where Women are led by the Spirit of God, they are not under the Law; for Christ in the Male and in the Female is one; and where he is made manifest in Male and Female, he may speak; for he is the end of the Law for Righteousness to all them that believe. So here you ought to make a Distinction what



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sort of Women are forbidden to speak; such as were under the Law, who were not come to Christ, nor to the Spirit of Prophecy: For *Huldah*, *Miriam*, and *Hannah*, were Prophetesses, who were not forbidden in the time of the Law, for they all prophesied in the time of the Law; as you may read in 2 KINGS 22. what *Huldah* said unto the Priest, and to the Ambassadors that were sent to her from the King, Go, saith she, and tell the Man that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the Words of the Book which the King of Judah hath read; because they have forsaken me, and have burnt Incense to other Gods, to anger me with all the Works of their Hands: Therefore my Wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah, that sent you to me to ask Counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, Because thy Heart did melt, and thou humbledst thy self before the Lord, when thou heard'st what I spake against this place, and against the Inhabitants of the same, how they should be destroyed; Behold, I will receive thee to thy Father, and thou shalt be put into thy Grave in peace, and thine Eyes shall not see all the evil which I will bring upon this place.

Now let us see if any of you, blind Priests, can speak after this manner, and see if it be not a better Sermon than any of you can make, who are against Women's Speaking. And *Isaiah*, that went to the Prophetess, did not forbid her Speaking or Prophesying, ISAIAH 8. And was it not prophesied in JOEL 2. that *Hand-maids* should Prophesie? And are not *Hand-maids* Women?

Consider this, ye that are against Women's Speaking, how in the ACTS the Spirit of the Lord was poured forth upon Daughters as well as Sons. In the time of the Gospel, when *Mary* came to salute *Elizabeth* in the Hill-Country in *Judea*, and when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb, and she was filled with the Holy Spirit; and *Elizabeth* spoke with a loud Voice. Blessed art thou amongst Women, blessed is the Fruit of thy Womb. Whence is this to me, that the Mother of my Lord should come to me? For lo, as soon as thy Salutation came to my Ear, the Babe leaped in my Womb for Joy; for blessed is she that believes, for there shall be a Performance of those things which were told her from the Lord. And this was *Elizabeth's* Sermon concerning Christ, which at this day stands upon Record. And then *Mary* said, My Soul doth magnifie the Lord, and my Spirit rejoyceth in God my Saviour, for he hath regarded the low Estate of his Handmaid: For, behold, from henceforth all Generations shall call me blessed; for he that is mighty, hath done to me great things, and holy is his Name; and his Mercy is on them that fear him, from Generation to Generation; he hath shewed Strength with his Arm; he hath scattered the Proud in the Imaginations of their own Hearts; he hath put down the Mighty from their Seats, and exalted them of low degree; he hath filled the Hungry with good things, and the Rich he hath sent empty away: He hath holpen his Servant *Israel*, in remembrance of his



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Mercy, as he spake to his Father, to Abraham, and to his Seed for ever. Are you not here beholding to the Woman for her Sermon, to use her Words, to put into your COMMON PRAYER? and yet you forbid Women's Speaking.

Now here you may see how these two Women prophesied of Christ, and preached better than all the blind Priests did in that Age, and better than this Age also, who are beholding to Women to make use of their Words.

From this year into 1670, Friend [George Fox](#) would be at the work of organizing his new religion:

I then visited Friends till I came to York, where we had a large meeting. After this I went to visit Justice Robinson, an ancient justice of the peace, who had been very loving to me and Friends from the beginning. There was a priest with him, who told me that it was said of us, that we loved none but ourselves. I told him that we loved all mankind, as they were God's creation, and as they were children of Adam and Eve by generation; and that we loved the brotherhood in the Holy Ghost. This stopped him. After some other discourse we parted friendly, and passed away.

About this time I wrote a book, entitled, "Fear God, and Honour the King"; in which I showed that none could rightly fear God and honour the King but they that departed from sin and evil. This book greatly affected the soldiers, and most people.

FOX'S JOURNAL:

George Fox



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** Then I was moved of the Lord to recommend the setting up of five monthly meetings of men and women in the city of London (besides the women's meetings and the quarterly meetings), to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to Truth. For whereas Friends had had only quarterly meetings, now Truth was spread, and Friends were grown more numerous, I was moved to recommend the setting up of monthly meetings throughout the nation. [The first Quaker system of Discipline, printed in 1669 by Fox's opponents under the title CANONS AND INSTITUTIONS, would be drawn up soon after his release from Scarborough Castle.] And the Lord opened to me what I must do, and how the men's and women's monthly and quarterly meetings should be ordered and established in this and in other nations; and that I should write to those where I did not come, to do the same. After things were well settled at London, and the Lord's Truth, power, seed, and life reigned and shone over all in the city, I went into Essex.*

[Throughout the counties where he had preached, he now went, setting up monthly meetings, i.e., local meetings for transacting the business of the Church and for ordering and overseeing the moral and spiritual life of the membership. We shall not follow his movements in detail, but it may here be noted that the world's records show few instances of more striking energy, and fidelity to a divine mission, than do the entries of these twenty-four years. Here is one glimpse of him as he is traveling through "the frost and snow," during the winter of 1667.]

I was so exceeding weak, I was hardly able to get on or off my horse's back; but my spirit being earnestly engaged in the work the Lord had concerned me in and sent me forth about, I travelled on therein, notwithstanding the weakness of my body, having confidence in the Lord, that He would carry me through, as He did by His power.

We came into Cheshire, where we had several blessed meetings, and a general men's meeting; wherein all the monthly meetings for that county were settled, according to the gospel order, in and by the power of God.

After the meeting I passed away. But when the justices heard of it, they were very much troubled that they had not come and broken it up, and taken me; but the Lord prevented them.

Then, returning towards London by Waltham, I advised the setting up of a school there for teaching boys; and also a woman's school to be opened at Shacklewell, for instructing girls and young maidens in whatsoever things were civil and useful in the creation.

Thus were the men's monthly meetings settled through the nation [1668]. The quarterly meetings were generally settled before.

I wrote also into Ireland by faithful Friends, and into Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men's monthly meetings in those countries. For they had had their general quarterly meetings before; but now that Truth was increased amongst them, it was needful that they should settle those men's monthly meetings in the power and Spirit of God, that first convinced them.



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Since these meetings have been settled, and all the faithful in the power of God, who are heirs of the gospel, have met together in the power of God, which is their authority, to perform service to the Lord, many mouths have been opened in thanksgiving and praise, and many have blessed the Lord God, that ever He sent me forth in this service. For now all coming to have a concern and care for God's honour and glory, and His name, which they profess, be not blasphemed; and to see that all who profess the Truth walk in the Truth, in righteousness and in holiness, as becomes the house of God, and that all order their conversation aright, that they may see the salvation of God; they may all see and know, possess and partake of, the government of Christ, of the increase of which there is to be no end. Thus the Lord's everlasting renown and praise are set up in the heart of every one that is faithful; so that we can say the gospel order established amongst us is not of man, nor by man, but of and by Jesus Christ, in and through the Holy Ghost.

This order of the gospel, which is not of man nor by man, but from Christ, the heavenly man, is above all the orders of men in the fall, whether Jews, Gentiles, or apostate Christians, and will remain when they are gone. For the power of God, which is the everlasting gospel, was before the devil was, and will be and remain forever. And as the everlasting gospel was preached in the apostles' days to all nations, that all nations might, through the divine power which brings life and immortality to light, come into the order of it, so now the everlasting gospel is to be, and is, preached again, as John the divine foresaw it should be, to all nations, kindreds, tongues, and people.

Now [1669] was I moved of the Lord to go over into Ireland, to visit the Seed of God in that nation. There went with me Robert Lodge, James Lancaster, Thomas Briggs, and John Stubbs.

We waited near Liverpool for shipping and wind. After waiting some days, we sent James Lancaster to take passage, which he did, and brought word the ship was ready, and would take us in at Black Rock. We went thither on foot; and it being some distance, and the weather very hot, I was much spent with walking.

When we arrived, the ship was not there; so we were obliged to go to the town and take shipping. When we were on board, I said to the rest of my company, "Come, ye will triumph in the Lord, for we shall have fair wind and weather."

Many passengers in the ship were sick, but not one of our company. The captain and many of the passengers were very loving; and we being at sea on the first day of the week, I was moved to declare Truth among them; whereupon the captain said to the passengers, "Here are things that you never heard in your lives."

When we came before Dublin, we took boat and went ashore; and the earth and air smelt, methought, of the corruption of the nation, so that it yielded another smell to me than England did; which I imputed to the Popish massacres that had been committed, and the blood that had been spilt in it, from which a foulness ascended.

We passed through among the officers of the custom four times, yet they did not search us; for they perceived what we were: some of them were so envious they did not care to look at us.



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

We did not soon find Friends; but went to an inn, and sent out to inquire for some. These, when they came to us, were exceedingly glad of our coming, and received us with great joy.

We stayed there the weekly meeting, which was a large one, and the power and life of God appeared greatly in it. Afterwards we passed to a province meeting, which lasted two days, there being one about the poor, and another meeting more general; in which a mighty power of the Lord appeared. Truth was livingly declared, and Friends were much refreshed therein.

Passing thence about four and twenty miles, we came to another place, where we had a very good, refreshing meeting; but after it some Papists that were there were angry, and raged very much. When I heard of it, I sent for one of them, who was a schoolmaster; but he would not come.

Thereupon I sent a challenge to him, with all the friars and monks, priests and Jesuits, to come forth, and "try their God and their Christ, which they had made of bread and wine," but no answer could I get from them. I told them they were worse than the priests of Baal; for Baal's priests tried their wooden god, but these durst not try their god of bread and wine; and Baal's priests and people did not eat their god as these did, and then make another.

He that was then mayor of Cork, being very envious against Truth and Friends, had many Friends in prison. Knowing I was in the country, he sent four warrants to take me; therefore Friends were desirous that I should not ride through Cork. But, being at Bandon, there appeared to me in a vision a very ugly-visaged man, of a black and dark look. My spirit struck at him in the power of God, and it seemed to me that I rode over him with my horse, and my horse set his foot on the side of his face.

When I came down in the morning, I told a friend the command of the Lord to me was to ride through Cork; but I bade him tell no man. So we took horse, many Friends being with me.

When we came near the town, Friends would have shown me a way through the back side of it; but I told them my way was through the streets. Taking Paul Morrice to guide me through the town, I rode on.

As we rode through the market-place, and by the mayor's door, he, seeing me, said, "There goes George Fox"; but he had not power to stop me. When we had passed the sentinels, and were come over the bridge, we went to a Friend's house and alighted. There the Friends told me what a rage was in the town, and how many warrants were granted to take me.

While I was sitting there I felt the evil spirit at work in the town, stirring up mischief against me; and I felt the power of the Lord strike at that evil spirit.

By-and-by some other friends coming in, told me it was over the town, and amongst the magistrates that I was in the town. I said, "Let the devil do his worst." After we had refreshed ourselves, I called for my horse, and having a Friend to guide me, we went on our way.



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

Great was the rage that the mayor and others of Cork were in that they had missed me, and great pains they afterwards took to catch me, having their scouts abroad upon the roads, as I understood, to observe which way I went. Scarce a public meeting I came to, but spies came to watch if I were there. The magistrates and priests sent information one to another concerning me, describing me by my hair, hat, clothes and horse; so that when I was near an hundred miles from Cork they had an account concerning me and a description of me before I came amongst them.

One very envious magistrate, who was both a priest and a justice, got a warrant from the Judge of assize to apprehend me. The warrant was to go over all his circuit, which reached near an hundred miles. Yet the Lord disappointed all their councils, defeated all their designs against me, and by His good hand of Providence preserved me out of all their snares, and gave us many sweet and blessed opportunities to visit Friends, and spread Truth through that nation.

** For meetings were very large, Friends coming to them from far and near; and other people flocking in. The powerful presence of the Lord was preciousely felt amongst us. Many of the world were reached, convinced, and gathered to the Truth; the Lord's flock was increased; and Friends were greatly refreshed and comforted in feeling the love of God. Oh the brokenness that was amongst them in the flowings of life! so that, in the power and Spirit of the Lord, many together broke out into singing, even with audible voices, making melody in their hearts.*

After I had travelled over Ireland, and visited Friends in their meetings, as well for business as for worship, and had answered several papers and writings from monks, friars, and Protestant priests (for they were all in a rage against us, and endeavoured to stop the work of the Lord, and some Jesuits swore in our hearing that we had come to spread our principles in that nation, but should not do it), I returned to Dublin, in order to take passage for England. I stayed to the First-day's meeting there, which was very large and precious.

There being a ship ready, and the wind serving, we took our leave of Friends; parting in much tenderness and brokenness, in the sense of the heavenly life and power manifested amongst us. Having put our horses and necessities on board in the morning, we went ourselves in the afternoon, many Friends accompanying us to the ship; and diverse Friends and Friendly people followed us in boats when we were near a league at sea, their love drawing them, though not without danger.

A good, weighty, and true people there is in that nation, sensible of the power of the Lord God, and tender of His truth. Very good order they have in their meetings; for they stand up for righteousness and holiness, which dams up the way of wickedness. A precious visitation they had, and there is an excellent spirit in them, worthy to be visited. Many things more I could write of that nation, and of my travels in it; but thus much I thought good to signify, that the righteous may rejoice in the prosperity of truth.

We travelled till we came to Bristol, where I met with Margaret Fell, who was come to visit her daughter Yeomans.



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife. And when I first mentioned it to her, she felt the answer of Life from God thereunto. But though the Lord had opened this thing to me, yet I had not received a command from the Lord for the accomplishing of it then. Wherefore I let the thing rest, and went on in the work and service of the Lord as before, according as he led me; travelling up and down in this nation, and through Ireland.

But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord that the thing should be accomplished. After we had discoursed the matter together, I told her, if she also was satisfied with the accomplishing of it now, she should first send for her children; which she did. When the rest of her daughters were come, I asked both them and her sons-in-law if they had anything against it, or for it; and they all severally expressed their satisfaction therein.

Then I asked Margaret if she had fulfilled and performed her husband's will to her children. She replied, "The children know that." Whereupon I asked them whether, if their mother married, they would lose by it. And I asked Margaret whether she had done anything in lieu of it, which might answer it to the children.

The children said she had answered it to them, and desired me to speak no more of it. I told them I was plain, and would have all things done plainly; for I sought not any outward advantage to myself.

So, after I had thus acquainted the children with it, our intention of marriage was laid before Friends, both privately and publicly, to their full satisfaction. Many of them gave testimony thereunto that it was of God. Afterwards [the 27th of "Eighth month," 1669], a meeting being appointed for the accomplishing thereof, in the meeting-house at Broad-Mead, in Bristol, we took each other, the Lord joining us together in honourable marriage, in the everlasting covenant and immortal Seed of life. In the sense thereof living and weighty testimonies were borne thereunto by Friends, in the movings of the heavenly power which united us. Then was a certificate, relating both the proceedings and the marriage, openly read, and signed by the relations, and by most of the ancient Friends of that city, besides many others from diverse parts of the nation. We stayed about a week in Bristol, and then went together to Oldstone: where, taking leave of each other in the Lord, we parted, betaking ourselves each to our several service; Margaret returning homewards to the north, and I passing on in the work of the Lord as before. I travelled through Wiltshire, Berkshire, Oxfordshire, Buckinghamshire, and so to London, visiting Friends: in all of which counties I had many large and precious meetings. [About three months after marriage, Margaret was thrown into Lancaster prison where she was kept until a few weeks before her husband sailed to the West Indies and the American colonies. Therefore during the first four years of their marriage this couple would be almost continually separated. In 1670 the so-called Conventicle Act, originally passed in 1664, was renewed with increased vigor. The Act limited religious gatherings, other than those of the Established Church, to five persons, and brought all who refused to take an oath under the penalties of the Act.]



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

On the First-day after the Act came in force, I went to the meeting at Gracechurch Street, where I expected the storm was most likely to begin. When I came there, I found the street full of people, and a guard set to keep Friends out of their meeting-house. I went to the other passage out of Lombard street, where also I found a guard; but the court was full of people, and a Friend was speaking amongst them; but he did not speak long.

When he had done, I stood up, and was moved to say, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against that which pricks thee." Then I showed that it is Saul's nature that persecutes still, and that they who persecute Christ in His members now, where He is made manifest, kick against that which pricks them; that it was the birth of the flesh that persecuted the birth born of the Spirit, and that it was the nature of dogs to tear and devour the sheep; but that we suffered as sheep, that bite not again, for we were a peaceable people, and loved them that persecuted us.

After I had spoken a while to this effect, the constable came with an informer and soldiers; and as they pulled me down, I said, "Blessed are the peacemakers."

The commander put me among the soldiers, and bade them secure me, saying to me, "You are the man I looked for." They took also John Burnyeat and another Friend, and led us away, first to the Exchange, and afterwards towards Moorfields. As we went along the streets the people were very moderate; some of them laughed at the constable, and told him we would not run away.

The informer went with us unknown, till, falling into discourse with one of the company, he said it would never be a good world till all people came to the good old religion that was two hundred years ago. Whereupon I asked him, "Art thou a Papist? What! a Papist informer; for two hundred years ago there was no other religion but that of the Papists."

He saw he had ensnared himself, and was vexed at it; for as he went along the streets I spoke often to him, and manifested what he was.

When we were come to the mayor's house, and were in the courtyard, several of the people that stood about, asked me how and for what I was taken. I desired them to ask the informer, and also what his name was; but he refused to tell his name. Whereupon one of the mayor's officers, looking out at a window, told him he should tell his name before he went away; for the lord mayor would know by what authority he intruded himself with soldiers into the execution of those laws which belonged to the civil magistrate to execute, and not to the military.

After this, he was eager to be gone; and went to the porter to be let out. One of the officers called to him, saying, "Have you brought people here to inform against, and now will you go away before my lord mayor comes?" Some called to the porter not to let him out; whereupon he forcibly pulled open the door and slipped out.

No sooner was he come into the street than the people gave a shout that made the street ring again, crying out, "A Papist informer! a Papist informer!" We desired the constable and soldiers to go and rescue him out of the people's hands, fearing lest they should do him a mischief.



FRIEND MARGARET ASKEW

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GO TO MASTER HISTORY OF QUAKERISM

They went, and brought him into the mayor's entry, where they stayed a while; but when he went out again, the people received him with another shout. The soldiers were fain to go and rescue him once more, and they led him into a house in an alley, where they persuaded him to change his periwig, and so he got away unknown.

When the mayor came, we were brought into the room where he was, and some of his officers would have taken off our hats, perceiving which he called to them, and bade them let us alone, and not meddle with our hats; "for," said he, "they are not yet brought before me in judicature." So we stood by while he examined some Presbyterian and Baptist teachers; with whom he was somewhat sharp, and convicted them.

After he had done with them, I was brought up to the table where he sat; and then the officers took off my hat. The mayor said mildly to me, "Mr. Fox, you are an eminent man amongst those of your profession; pray, will you be instrumental to dissuade them from meeting in such great numbers? for, seeing Christ hath promised that where two or three are met in His name, He will be in the midst of them, and the King and Parliament are graciously pleased to allow four to meet together to worship God; why will not you be content to partake both of Christ's promise to two or three, and the King's indulgence to four?" [Fox pointed out sarcastically to the magistrates that their ordinance would have prevented the 12 apostles from meeting, and would have prevented the 70 disciples from meeting.]

I answered to this purpose: "Christ's promise was not to discourage many from meeting together in His name, but to encourage the few, that the fewest might not forbear to meet because of their fewness. But if Christ hath promised to manifest His presence in the midst of so small an assembly, where but two or three are gathered in His name, how much more would His presence abound where two or three hundred are gathered in His name?"

I wished him to consider whether this Act, if it had been in their time, would not have taken hold of Christ, with His twelve apostles and seventy disciples, who used to meet often together, and that with great numbers? However, I told him this Act did not concern us; for it was made against seditious meetings, of such as met under colour and pretence of religion "to contrive insurrections, as [the Act says] late experience had shown." But we had been sufficiently tried and proved, and always found peaceable, and therefore he would do well to put a difference between the innocent and the guilty.

He said the Act was made against meetings, and a worship not according to the liturgy.

I told him "according to" was not the very same thing; and asked him whether the liturgy was according to the Scriptures, and whether we might not read Scriptures and speak Scriptures.

He said, "Yes."

I told him, "This Act takes hold only of such as meet to plot and contrive insurrections, as late experience hath shown; but they have never experienced that by us. Because thieves are sometimes on the road, must not honest men travel? And because plotters and contrivers have met to do mischief, must not an honest, peaceable people meet to do good?"



FRIEND MARGARET ASKEW

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If we had been a people that met to plot and contrive insurrections, etc., we might have drawn ourselves into fours; for four might do more mischief in plotting than if there were four hundred, because four might speak out their minds more freely to one another than four hundred could. Therefore we, being innocent, and not the people this Act concerns, keep our meetings as we used to do. I believe thou knowest in thy conscience that we are innocent."

After some more discourse, he took our names, and the places where we lodged; and at length, as the informer was gone, he set us at liberty. The Friends with me now asked, "Whither wilt thou go?" I told them, "To Gracechurch street meeting again, if it is not over."

When we came there, the people were generally gone; only some few stood at the gate. We went into Gerrard Roberts's. Thence I sent to know how the other meetings in the city were. I found that at some of the meeting-places Friends had been kept out; at others they had been taken; but these were set at liberty again a few days after.

A glorious time it was; for the Lord's power came over all, and His everlasting truth got renown. For in the meetings, as fast as some that were speaking were taken down, others were moved of the Lord to stand up and speak, to the admiration of the people; and the more because many Baptists and other sectaries left their public meetings, and came to see how the Quakers would stand.

As for the informer aforesaid, he was so frightened that hardly any informer dared to appear publicly in London for some time after. But the mayor, whose name was Samuel Starling, though he carried himself smoothly towards us, proved afterwards a very great persecutor of our Friends, many of whom he cast into prison, as may be seen in the trials of William Penn, William Mead, and others, at the Old Bailey this year. [This trial at the Old Bailey is reported in full in the Preface to THE WORKS OF WILLIAM PENN. William Penn had been influenced by the preaching of Thomas Loe while he was a student in Oxford University in 1659 and had explicitly joined with the Quakers in 1666.]

As I was walking down a hill [near Rochester], a great weight and oppression fell upon my spirit. I got on my horse again, but the weight remained so that I was hardly able to ride.

At length we came to Rochester, but I was much spent, being so extremely laden and burthened with the world's spirits, that my life was oppressed under them. I got with difficulty to Gravesend, and lay at an inn there; but could hardly either eat or sleep.

The next day John Rous and Alexander Parker went to London; and John Stubbs being come to me, we went over the ferry into Essex. We came to Hornchurch, where there was a meeting on First-day. After it I rode with great uneasiness to Stratford, to a Friend's house, whose name was Williams, and who had formerly been a captain. Here I lay, exceedingly weak, and at last lost both hearing and sight. Several Friends came to me from London: and I told them that I should be a sign to such as would not see, and such as would not hear the Truth.



FRIEND MARGARET ASKEW

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GO TO MASTER HISTORY OF QUAKERISM

In this condition I continued some time. Several came about me; and though I could not see their persons, I felt and discerned their spirits, who were honest-hearted, and who were not. Diverse Friends who practiced physic came to see me, and would have given me medicines, but I was not to meddle with any; for I was sensible I had a travail to go through; and therefore desired none but solid, weighty Friends might be about me.

Under great sufferings and travails, sorrows and oppressions, I lay for several weeks, whereby I was brought so low and weak in body that few thought I could live. Some that were with me went away, saying they would not see me die; and it was reported both in London and in the country that I was deceased; but I felt the Lord's power inwardly supporting me.

When they that were about me had given me up to die, I spoke to them to get a coach to carry me to Gerrard Roberts's, about twelve miles off, for I found it was my place to go thither. I had now recovered a little glimmering of sight, so that I could discern the people and fields as I went, and that was all.

When I came to Gerrard's, he was very weak, and I was moved to speak to him, and encourage him. After I had stayed about three weeks there, it was with me to go to Enfield. Friends were afraid of my removing; but I told them I might safely go.

When I had taken my leave of Gerrard, and was come to Enfield, I went first to visit Amor Stoddart, who lay very weak and almost speechless. I was moved to tell him that he had been faithful as a man, and faithful to God, and that the immortal Seed of life was his crown. Many more words I was moved to speak to him, though I was then so weak I was hardly able to stand; and within a few days after, Amor died.

** I went to the widow Dry's, at Enfield, where I lay all that winter, warring in spirit with the evil spirits of the world, that warred against Truth and Friends. For there were great persecutions at this time; some meeting-houses were pulled down, and many were broken up by soldiers. Sometimes a troop of horse, or a company of foot came; and some broke their swords, carbines, muskets, and pikes, with beating Friends; and many they wounded, so that their blood lay in the streets.*

Amongst others that were active in this cruel persecution at London, my old adversary, Colonel Kirby, was one. With a company of foot, he went to break up several meetings; and he would often inquire for me at the meetings he broke up. One time as he went over the water to Horsleydown, there happening some scuffle between some of his soldiers and some of the watermen, he bade his men fire at them. They did so, and killed some.

I was under great sufferings at this time, beyond what I have words to declare. For I was brought into the deep, and saw all the religions of the world, and people that lived in them. And I saw the priests that held them up; who were as a company of men-eaters, eating up the people like bread, and gnawing the flesh from off their bones. But as for true religion, and worship, and ministers of God, alack! I saw there was none amongst those of the world that pretended to it.

Though it was a cruel, bloody, persecuting time, yet the Lord's power went over all, His everlasting Seed prevailed; and Friends were made to stand firm and faithful in the Lord's power. Some sober people of other professions would say, "If Friends did not stand, the nation would run into debauchery."



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

Though by reason of my weakness I could not travel amongst Friends as I had been used to do, yet in the motion of life I sent the following lines as an encouraging testimony to them: –

My dear Friends:

The Seed is above all. In it walk; in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion.

All along ye may see, by faith the mountains were subdued; and the rage of the wicked, with his fiery darts, was quenched.

Though the waves and storms be high, yet your faith will keep you, so as to swim above them; for they are but for a time, and the Truth is without time. Therefore keep on the mountain of holiness, ye who are led to it by the Light.

Do not think that anything will outlast the Truth. For the Truth standeth sure; and is over that which is out of the Truth. For the good will overcome the evil; the light, darkness; the life, death; virtue, vice; and righteousness, unrighteousness. The false prophet cannot overcome the true; but the true prophet, Christ, will overcome all the false.

So be faithful, and live in that which doth not think the time long.

G. F.

After some time it pleased the Lord to allay the heat of this violent persecution; and I felt in spirit an overcoming of the spirits of those men-eaters that had stirred it up and carried it on to that height of cruelty. I was outwardly very weak; and I plainly felt, and those Friends that were with me, and that came to visit me, took notice, that as the persecution ceased I came from under the travails and sufferings that had lain with such weight upon me; so that towards the spring I began to recover, and to walk up and down, beyond the expectation of many, who did not think I could ever have gone abroad again.

Whilst I was under this spiritual suffering the state of the New Jerusalem which comes down out of heaven was opened to me; which some carnal-minded people had looked upon to be like an outward city dropped out of the elements. I saw the beauty and glory of it, the length, the breadth, and the height thereof, all in complete proportion. I saw that all who are within the Light of Christ, and in His faith, of which He is the author; and in the Spirit, the Holy Ghost, which Christ and the holy prophets and apostles were in; and within the grace, and truth, and power of God, which are the walls of the city; – I saw that such are within the city, are members of it, and have right to eat of the Tree of Life, which yields her fruit every month, and whose leaves are for the healing of the nations. Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the Light, and all that are within the Light, are within the city; the gates whereof stand open all the day (for there is no night there), that all may come in.



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

1669

October 27, Sunday (Old Style): Continuing in this year, and until 1670, Friend [George Fox](#) would be at the work of organizing his new religion. He kept, or caused to be kept, a running account of his journey in Ireland. After raising 9 children and being for 11 years a widow, Friend [Margaret Askew Fell](#) got married with George, 10 years her junior.

So, after I had thus acquainted the children with it, our intention of marriage was laid before Friends, both privately and publicly, to their full satisfaction. Many of them gave testimony thereunto that it was of God. Afterwards [the 27th of "Eighth month," 1669], a meeting being appointed for the accomplishing thereof, in the meeting-house at Broad-Mead, in Bristol, we took each other, the Lord joining us together in honourable marriage, in the everlasting covenant and immortal Seed of life. In the sense thereof living and weighty testimonies were borne thereunto by Friends, in the movings of the heavenly power which united us. Then was a certificate, relating both the proceedings and the marriage, openly read, and signed by the relations, and by most of the ancient Friends of that city, besides many others from diverse parts of the nation.

We stayed about a week in Bristol, and then went together to Oldstone: where, taking leave of each other in the Lord, we parted, betaking ourselves each to our several service; Margaret returning homewards to the north, and I passing on in the work of the Lord as before. I travelled through Wiltshire, Berkshire, Oxfordshire, Buckinghamshire, and so to London, visiting Friends: in all of which counties I had many large and precious meetings.

FOX'S JOURNAL:

About three months after marriage, Friend Margaret Askew Fell Fox would be thrown into Lancaster prison where she would be kept until a few weeks before her husband sailed to the West Indies and the American colonies. Therefore during the first four years of their marriage this couple would be almost continually separated.

**YOUR GARDEN-VARIETY ACADEMIC HISTORIAN INVITES YOU TO CLIMB
ABOARD A HOVERING TIME MACHINE TO SKIM IN METATIME BACK**



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

ACROSS THE GEOLOGY OF OUR PAST TIMESLICES, WHILE OFFERING UP
A GARDEN VARIETY OF COGENT ASSESSMENTS OF OUR PROGRESSION.

**WHAT A LOAD OF CRAP! YOU SHOULD REFUSE THIS HELICOPTERISH
OVERVIEW OF THE HISTORICAL PAST, FOR IN THE REAL WORLD THINGS
HAPPEN ONLY AS THEY HAPPEN. WHAT THIS SORT WRITES AMOUNTS,
LIKE MERE “SCIENCE FICTION,” MERELY TO “HISTORY FICTION”:
IT’S NOT WORTH YOUR ATTENTION.**



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

1672

Friend Henry Fell wrote from Barbados to Friend [George Fox](#)'s wife, Friend [Margaret Askew Fell](#) Fox:

Oh, I cannot forget the blessed day wherein dear George Fox and the rest of the Friends arrived here amongst us in this island. It was a heavenly visitation unto me and many more.

**THE TASK OF THE HISTORIAN IS TO CREATE HINDSIGHT WHILE
INTERCEPTING ANY ILLUSION OF FORESIGHT. NOTHING A HUMAN CAN
SEE CAN EVER BE SEEN AS IF THROUGH THE EYE OF GOD.**



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

January 6, Saturday (1671, Old Style): Just before embarking from Barbadoes for Jamaica, Friend [George Fox](#) took the opportunity to write to his wife, Friend [Margaret Askew Fell Fox](#) back in England (the dates he uses below are the [Quaker](#) version of Old Style dates).

Having been three months or more in Barbadoes, and having visited Friends, thoroughly settled meetings, and despatched the service for which the Lord brought me thither, I felt my spirit clear of that island, and found drawings to Jamaica. When I had communicated this to Friends, I acquainted the Governor also, and diverse of his council, that I intended shortly to leave the island, and go to Jamaica. This I did that, as my coming thither was open and public, so my departure also might be. Before I left the island I wrote the following letter to my wife, that she might understand both how it was with me, and how I proceeded in my travels: -

*MY DEAR HEART,
To whom is my love, and to all the children, in the
Seed of life that changeth not, but is over all;
blessed be the Lord forever. I have undergone great
sufferings in my body and spirit, beyond words; but
the God of heaven be praised, His Truth is over all.
I am now well; and, if the Lord permit, within a few
days I pass from Barbadoes towards Jamaica; and I
think to stay but little there. I desire that ye may
be all kept free in the Seed of Life, out of all
cumbrances. Friends are generally well. Remember me
to Friends that inquire after me. So no more, but my
love in the Seed and Life that changeth not.*

G.F.

Barbadoes, 6th of 11th Month, 1671.

FOX'S JOURNAL

**NEVER READ AHEAD! TO APPRECIATE JANUARY 6TH, 1672 AT ALL
ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY,
TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY
AT BEST).**

Friend Margaret Askew

“Stack of the Artist of Kouroo” Project



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

February 23, Tuesday (1671, Old Style): Friend [George Fox](#) and his company of [Quaker](#) missionaries were preparing to embark from Jamaica for [Maryland](#), and so he took the opportunity to write again to his wife, Friend [Margaret Askew Fell](#) Fox in England (the dates he uses below are the Quaker version of Old Style dates):

When we had been about seven weeks in Jamaica, had brought Friends into pretty good order, and settled several meetings amongst them, we left Solomon Eccles there; the rest of us embarked for Maryland, leaving Friends and Truth prosperous in Jamaica, the Lord's power being over all, and His blessed Seed reigning.

Before I left Jamaica I wrote another letter to my wife, as follows:

*MY DEAR HEART,
To whom is my love, and to the children, in that which changeth not, but is over all; and to all Friends in those parts. I have been in Jamaica about five weeks. Friends here are generally well, and there is a convincement: but things would be too large to write of. Sufferings in every place attend me; but the blessed Seed is over all; the great Lord be praised, who is Lord of sea and land, and of all things therein. We intend to pass from hence about the beginning of next month, towards Maryland, if the Lord please. Dwell all of you in the Seed of God; in His Truth I rest in love to you all.*

G.F.

Jamaica, 23d of 12th Month, 1671.

FOX'S JOURNAL

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

1673

July 28, Monday (Old Style): The group of [Quaker](#) missionaries, including Friend [George Fox](#), arrived back in merry England, the land where people treat one another real real nice.

When we came into Bristol harbour, there lay a man-of-war, and the press-master came on board to impress our men. We had a meeting at that time in the ship with the seamen, before we went to shore; and the press-master sat down with us, stayed the meeting, and was well satisfied with it. After the meeting I spoke to him to leave in our ship two of the men he had impressed, for he had impressed four, one of whom was a lame man. He said, "At your request I will."

We went on shore that afternoon, and got to Shirehampton. We procured horses and rode to Bristol that night, where Friends received us with great joy. In the evening I wrote a letter to my wife, to give her notice of my landing.

FOX'S JOURNAL



IMPRESSMENT



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

Long-gone hubby George began his letter to his wife, Friend [Margaret Askew Fell](#) Fox, with:



Dear heart, This day we came into Bristol, near night, from the sea; glory to the Lord God over all for ever, who was our convoy, and steered our course! who is the God of the whole earth, of the seas and winds, and made the clouds His chariots, beyond all words, blessed be His name for ever! He is over all in His great power and wisdom. Amen.

NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE





FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

Latter half of the year: [Friend George Fox](#) was back in merry England from his missionary labors in the New World, and was thus able to go to the faire, and was able to meet again his wife, Friend [Margaret Askew Fell](#) Fox, and a couple of her daughters (she had had eight children by her deceased previous husband: George, Margaret, Bridget, Isabel, Sarah, Mary, Susanna, and Rachel), plus Friend [William Penn](#), etc., etc.

FOX'S JOURNAL

Between this and the fair, my wife came out of the North to Bristol to me, and her son-in-law, Thomas Lower, with two of her daughters, came with her. Her other son-in-law, John Rous, William Penn and his wife, and Gerrard Roberts, came from London, and many Friends from several parts of the nation to the fair; and glorious, powerful meetings we had at that time, for the Lord's infinite power and life was over all.

He participated with "E.H." (possibly Friend Ellis Hookes) in the preparation of a speller which contained doctrinal materials, entitled INSTRUCTIONS FOR RIGHT SPELLING AND PLAIN DIRECTIONS FOR READING AND WRITING TRUE ENGLISH. Here are the materials that appear on pages 40 to 62:

Scholar. How many Offices has Christ in his Church? The Baptists and Teachers of the World tell us Christ has but three.

Master. Yes Child, he has many more than three.

1. His Priestly Office, when he offered up himself for the People in the whole World; and sprinkles the hearts and consciences of his People with his Blood, to cleanse them from dead Works, to serve the living God, and to offer up and present his Church without spot or wrinkle to God.

2. The Kingly Office is to subdue all the Enemies of man, the Devil & all his Works, and to subdue all his Enemies under his Feet, and to give forth the law of love, law of Life, law of Spirit, law of Faith; who is King of Kings, and Lord of Lords.

3. His Prophetical Office; Christ is a Prophet raised up like unto Moses, who is to be heard in all things, who speaks to you by his Light, Power, and Spirit; and opens unto you by his Power, Spirit, and Light, things to come.

4. Christ hath the Office of a Bishop, to over-see thy Soul, Spirit, and Mind, that thou dost not go astray from him, who is Light and Salvation.

5. He hath the Office of a Shephard, who put his Sheep forth out of the prison and Captivity of old Adam and the Serpent, out of the Jaws of Death and the Pit, wherein there is no Water, and the Grave of old Adam, and out of his Bryars and Thorns; and Christ goes before them as a Shepherd, and they know his Voice,



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GO TO MASTER HISTORY OF QUAKERISM

and a stranger they will not follow, and he brings them to the Pasture of Life, and to the Waters and Springs of Life, where he feeds them and fills them abundantly; Christ doth, who is the Life.

6. And he hath the Office of Minister, to minister Grace and Truth unto thee, and Glory, and Faith, and the Heavenly Riches, and Light, and Power, and Strength.

7. He hath the Office of a Teacher, whom God hath anointed to preach (the Spirit of the Lord is upon him) to bind up the Broken-hearted, to open the eyes of the Blind, to set the Captive at liberty, and the Prisoner free, and to teach thee the way of Life, Salvation, Holiness, and Godliness, the way of the Redeemed, and the way of the Lord which is perfect, and the way of the Just, which is a shining Light, distinct from way of Unjust, which is Darkness.

8. He hath the Office of a Physician, to heal thee of thy Sicknesses and Infirmities, thy deafness and blindness, who is a Physician of value, Christ Jesus, &c.

9. He hath the Office of a Mediator and Interceder, who meditates and makes intercession for thee to God, that thou mayst pass to God through him, who is able to save to the utmost.

10. He hath the Office of a Captain of thy Salvation, who conquers the Devil and his Works, Hell, Death, & the Grave, who trains up and disciplines his Souldiers with the heavenly Armour, the Breastplate of Righteousness and the Helmet of Salvation and the Armour of Light, and shoes the feet with the preparation of the Gospel; and this Armour is proof of being tryed; and the Arms are, the Shield of Faith, the Sword of the Spirit, the Word of God: and Christ trains up his Souldiers to keep their Ranks in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and stand against Darkness, Unrighteousness, Unholiness, and the Power and Prince of it, but doth not wrestle nor war with flesh and blood, but with spiritual wickedness, the Rulers of Darkness in High places, &c.

And many more Offices, as thou readest the Scriptures, thou will see Child, as thou growest in Truth, that Christ hath; for Christ is the Way, the Truth, and the Life, and the Leader of people to God, who old Adam and the Serpent that led from God.

Schol. What is it that gives the knowledge of God? and where is it?

Mast. The Light which shines in the heart, it gives the knowledge of the Glory of God in the Face of Christ Jesus, 2 Cor. 4.

Schol. What brings Salvation?

Mast. The Grace of God which hath appeared to all men, brings Salvation, Titus 2.11, which Grace teacheth us to deny



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GO TO MASTER HISTORY OF QUAKERISM

ungodliness and worldly Lusts, that we should live soberly, and righteously, and godly in this present World.

Schol. What is the true Hope, from the Hypocrites?

Mast. The true hope is Christ in you, the hope of Glory, Col. 1, 27.

Sch. Who are them which seek that which comes down from above?

Mast. Them that be risen with Christ and dead with him, their affections are set on things above, and not on things on the earth.

Sch. What makes a man a Believer? and how cometh a man or woman to be a Believer?

Mast. Christ Jesus teaches thee how to believe, and what to believe in, John 12. 36. While you have the Light believe in the Light; so there are no true Believers, but who believe in the Light; so Christ teaches people to believe in the Light, which Light manifests all things; It manifesteth Christ to be its Saviour, its way, its Light, and to be its Mediator; for the light cometh from Christ, who is the Light that enlightens every man that comes into the World that all through him might believe, John 1.

Sch. What makes a Child of Light, and to come to have that honourable Name after God, who is Light?

Mast. By believing in the Light he becomes a Child of Light, and so Children of the day; and so there are no Children of the light, no Children of the Day; but first they believe in the light.

Sch. What is that which shall lead into all Truth?

Mast. It is the Spirit of Truth which must lead into all Truth.

Sch. Where is the Spirit?

Mast. Within.

Sch. What shall reprove the World of Sin, of their Righteousness, & of their Judgement.

Mast. It is the Spirit of Truth that leads the Saints into all Truth.

Sch. In what is God Worshipped?

Mast. He is worshipped in Spirit and in the Truth.

Sch. Where is this Spirit, and where is this Truth?

Mast. The Spirit is within, and the Truth is within, in the inward parts, by which Spirit God is known; and by the Truth the God of Truth is known.

Sch. What is God?

Mast. God is a Spirit.

Sch. Where is the Church?



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GO TO MASTER HISTORY OF QUAKERISM

Mast. The Church is in God the Father of our Lord Jesus Christ,
2 Thes. 1.1.

Sch. What is the Church?

Mast. The People of God, which he hath purchased with his own
Blood.

Sch. Was Christ's blood shed for all? and did he taste death for
every man? and was he an offering for the sins of the whole
World?

Mast. Yes, his blood was shed for all men, and he tasted Death
for every man, &c. tho some trample the blood of the New-covenant
under their feet, and deny the Lord Jesus that bought them.

Sch. Who is he that must instruct people?

Mast. Neh. 9. Thou mayst see how God gave his people his good
Spirit to instruct them in the ways of Righteousness and
Holiness, and in the way of the Lord, which is perfect.

Sch. What is the just man's Path? and what the unjust-man's path?

Mast. The path of the Just is a shining light, which shines more
and more till the perfect day; but the path of the wicked is
Darkness.

Sch. Wherewith shall a young man cleanse his ways?

Mast. By taking heed to the Word.

Sch. Where is this Word?

Mast. In the heart and in the mouth, to obey it, and do it, Rom.
10.

Sch. What is the good old way? and which is the new and living
Way, and which of these ways must we walk in?

Mast. The good old way was the way among the outward Jews which
they were to walk in; but the new and living way is Christ Jesus,
which thou and all true Christians must walk in.

Sch. What was that Image of God that Adam was made in? was it
from below or from above?

Mast. It was from above, from God, of his Image and
Righteousness, likeness and holiness; the Image of God was not
of the Earth from below.

Sch. What is meant of that Rib Eve was made of?

Mast. A Rib is a beam or a side-piece, which was part of the
building of the whole creation, so she was called Woman because
she was taken from man; for Eve signifies Living; and she was
the Mother of all living, Gen. 2.

Sch. How many Faiths are there? and which is the true one?

Mast. There is one Faith, and the true Faith is that which works



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by love, and purifies the heart, and justifies thee, and saves thee, and gives thee Victory over that which separates thee from God, through which Faith thou hast access to God, in which Faith thou pleasest God, and hast unity with him, and them that please God.

Sch. How many Baptisms are there?

Mast. One.

Sch. Who is the Baptizer?

Mast. Christ; for John is decreased, and Christ is increased, that is the one Baptism that saves; he baptizeth with the Holy Ghost and with Fire, and burns up the Chaff with unquenchable fire, who comes with his Fan, and thoroughly purges his Floor, and gathers his Wheat into the Garner.

Sch. What is the Wheat?

Mast. The Wheat is the Seed of God.

Sch. What is the Chaff?

Mast. The body of Death, and the body of the sins of the flesh, and the corruptions that must all be plunged down to the Fire.

Sch. What is the Jordan that John baptized in?

Mast. Jor. is a River, and Fan is Judgment; he dipt them in the River of Judgment.

Sch. What is the Ministers of Christ's Work?

Mast. Christ gave Gifts unto men for the Work of the Ministry, and their work was for the perfecting the Saints, and for the edifying the body of Christ, till we be all come to the unity of the Faith, the knowledge of the Son of God [Mark] and unto a perfect man, and unto the measures of the stature of the Fulness of Christ.

Sch. And are these Christ's Ministers?

Mast. Yes.

Sch. And what are the rest that do not bring People to this stature, such as toss People to and fro, and carry them with their cunning slights and craftiness of men, and lies in wait to deceive them?

Mast. Yes, they are them that bring People to no Stability, Ephes. 4.

Sch. What is the Scripture? Are they the Word of God?

Mast. The Scriptures signifie writings; the Scriptures of Truth are the Words of God; Christ's Name is called the Word in the Revelations; In the Beginning was the Word, and the Word was with God, and God was the Word, John 1.

Sch. What is the Original of Sin?



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Mast. Original is the Beginning; the beginning of Sin was the Devil.

Sch. And who destroys him?

Mast. Christ Jesus destroys the Devil and his works, and through Death destroys Death, and the Devil who has the power of Death; and the Seed of the Woman shall bruise the Serpent's Head.

Sch. What Seed was that?

Mast. Christ Jesus.

Sch. To bruise, how is that?

Mast. It is to break to pieces, to crush, to break into pieces and into powder his strength and power.

Sch. Master, the Star-gazers tell me, all Light comes from the Sun.

Mast. Read Genesis 1. there thou wilt see, there was Light and Day, and there was three days before the Sun was made.

Sch. What is the Church Fellowship?

Mast. It is the Gospel Fellowship.

Sch. What is the Gospel?

Mast. The Gospel it is the power of God unto Salvation to everyone that believeth; so the Power of God (the Gospel) is everlasting.

Sch. What is the Cross of Christ.

Mast. The Cross of Christ is the Power of God, and this is foolishness to them that perish, and set up a wooden or a stone or iron Cross, or any other outward Cross.

Sch. What is the ministration of condemnation, which was glorious? And what is that administration that exceeds it in glory?

Mast. The Ministration of Condemnation was the Law that took hold upon the outward Actions of Men and Women; but the Ministration of Restoration that exceeds it in Glory is Christ, that takes away the Root of Sin, which the Fruits of Sin proceeded from, and the Law took hold upon the outward Action, which Christ takes away the Root of, and so makes the Root and the Branches holy, who destroys the Devil and his works, and bruise the Serpents head, Christ doth, by whom all things were made and created, who was glorified with the Father before the World began, and set up from everlasting to everlasting, the beginning and ending, the first and last.

Sch. Who is the Christian Sabbath or Rest?

Mast. Christ Jesus; he that believeth hath entered into his Rest and ceased from his own Works, as God did from his; and so Christ



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is the Rest by whom all things are made and Created, and there is Rest and Peace in him, but not in old Adam.

Sch. Is the Light sufficient for Salvation.

Mast. Yes, by believing in the Light, thou shalt be a Child of Light.

Sch. Who are true Christians?

M. Such as believe in the Light of Christ and are led and guided by Christ Jesus.

Sch. Why are the true Christians called Quakers in this Age?

Mast. It is in scorn and derision that they are so called, to render them and the Truth odious to the People, that so they might not receive the Truth and be saved. Yet quaking and trembling is no new thing; for thou mayst read of Quakers in the Scriptures, as in Heb. 12.21. Moses said, I exceedingly fear and quake. And it is said, Son of man, eat thy bread with Quaking, and drink thy Water with Trembling. And when Daniel saw a Vision, a great quaking fell upon the men that were with him: And Habakkuk his Belly trembled, and his Lips quivered, Hab. 3.16.

Sch. Sure those that scoffingly call the true Christians Quakers, never read these Scriptures: for they prove very plain, that there were Quakers in the Primitive times: But why do the people called Quakers say Thee and Thou to a single person? Is that according to the Scriptures?

Mast. Yes, it is the proper Language to a single person, and according to the Scripture; God said Thee and Thou to Adam, and Adam said Thou to God; and people say Thee and Thou in their prayers; and it is the Pride in peoples Hearts that cannot take that Language themselves which they give to God: And God said Thee and Thou to Moses, and Moses said Thee and Thou to him again; and Jacob said Thee and Thou to Laban, and Laban said Thee and Thou to him again; and Jacob and his sons said Thee and Thou to each other, Gen. 43 to Chap. 49. And Jephtha, who was a Judge in Israel, did Thee and Thou his Daughter, and she did Thee and Thou her Father the Judge again, Judge. 11. And when Daniel and the three Children were before the King, upon Examination they said Thou to the King; and the Caldean did Thou the King, Dan. 3. And Paul did Thou King Agrippa: And many other Examples there be in Scripture; but these are sufficient; And Thee and Thou is the singular Number, and to be spoken to one, & You or Ye the plural Number, and to be spoken unto more than one.

Sch. I am very well satisfied that Thee and Thou is the proper Language to a single Person, and You to more than one; but the People called Quakers will not put off their Hats, nor bow, nor give flattering Titles to People; what Scripture have they for that?



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GO TO MASTER HISTORY OF QUAKERISM

Mast. With God there is no respect of persons; and James said, if you have respect of persons you commit sin, and are convicted of the Law as Transgressors; and in Job, Elihu said, Let me not, I pray you, accept any mans person, neither let me give flattering Titles unto Man; for I know not to give flattering Titles, in so doing my Maker would soon take me away. Job 32.21, 22.

Sch. They say the People called Quakers deny the Scriptures.

Mast. No, they own the Scriptures more than any People, for they walk in the Light of Christ Jesus, and by following him do witness the Scriptures fulfilled in them; and they who hate to be reformed, have nothing to do to speak of the Saints and holy men of Gods conditions mentioned in Scripture.

Sch. The People called Quakers do not call their Days and Months as other Professors do.

Mast. No, Professors and People are so far degenerated from Truth that they have lost the very form of sound Words used by the Primitive Christians.

Sch. How did the Primitive Saints call their days and months?

Mast. God made the World in six Days, and rested the seventh Day, and he called the Evening and the Morning the first Day, and the Evening and the Morning the Second Day, and the third Day, &c. And Christ rose on the first Day of the Week? and they came to the Sepulchre when the Jews Sabbath was ended, on the first Day of the Week, and upon the first Day of the Week the Disciples met together: And in Ex. 12.2. This month shall be unto you the beginning of months, it shall be the first Month of the year to you: And in Ex. 16. Moses writeth, the fifteenth day of the second Month, and the Scriptures say, the third Month, and fourth Month, &c.

Sch. Who invented those Names of Sunday, Monday, &c. and calling the Months March, April, May, &c.

Mast. The old Pagan Saxons in their Idolatry were the first that brought in the names of the Days after that manner, and these called Christians, have retained them to this day. The first Day of the week they worshipped the idol of the Sun, from whence came Sunday; The second Day of the week they worshipped the Moon, from whence came Moonday or Monday; the third day they worshipped the Idol of the Planets, which they called Tuisce, from whence came Tuesday; and from the Idol Woden came Wednesday; and from the Idol Thor came Thursday; and from the Idol Friga came Friday, and from the Idol Seatur came Saturday. And the Heathen called Mars the God of Battle, and from thence they called the first Month March: And Venus they called the Goddess of Love and beauty, and from thence they called the second Month April; and Maja a heathen Goddess called Flora; Flora and Cloris were called the Goddesses of Flowers; Unto Maja



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the heathen Idolaters used to sacrifice, from thence was the third Month called May; and upon the first day of the same Month they used to keep Floralia Feasts to the two Goddesses of Flowers (viz.) Flora and Cloris, and Flora was a Strumpet in Rome, that used on the first Day of that Month, to set up a May-pole before her Door, to entice her Lovers, from whence came May-poles to be first observed: And from the Heathens Goddess Juno is the fourth Month called June: And in honour to Julius Caesar a Roman Emperor, is the fifth Month called July: and the sixth Month took it Name August, in honour of Augustus Caesar; and September, October, November, and December are called from the Latines: And one Janus a King of Italy, was for his Wisdom pictured with two Faces, whom they honoured as God: and from this name Janus was the eleventh Month called January: And Saturnus, Pluto Februs, were called the Gods of Hell, whom the Heathens said, had the rule of the evil Spirits there, and from Pluto Februs, was the twelfth Month called February.

Sch. Who have been the Ministers and Intrusters of those People, that they are erred so from Scripture Example? Let me have some marks and signs by which I may know the Deceivers and false Prophets?

Mast. The marks the Scriptures give of Deceivers and false Prophets are these: I shall set them down in short, that thou maist remember them the better.

1. They are such as bear rule by their Means, Jer. 30. 31. Mat. 10. 19,20.
2. They are such as seek for their Gain from their Quarters, Isa. 56.
3. They seek for the Fleece and make a prey upon the People, Ezek. 34.1, 2, 3.
4. They are such as preach for Hire, and Divine for Money, Mic. 3.11.
5. They cry Peace so long as People put into their Mouthes; but when any come to see them to be Deceivers, and cannot put into their Mouths, nor give them Gifts, then they prepare War against them, Mic. 3. 5. Hos. 6. 9.
6. They run when the Lord never sent them, and prophesie Lies in his Name, Jer. 14. 14.
7. They stand praying in the Synagogues: They love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love Greeting in the Markets, and to be called of men Master, and they make them broad Philacteries on their Garments, that they may be taken notice of; for they do that they do to be seen of men, and are proud and covetous, and they come of Cain's Stock, for they are full of Envy, and are in Balaam's way, who was erred from the Spirit of God, and received the Wages of



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Unrighteousness, and so do they, 2 Peter 2, Jude 1.

8. They are such as sprinkle Infants, for which they have no rule in Scripture; and tell people it is an Ordinance of Christ, when it is but one of their own Inventions, and so are Lyars and Deceivers.

9. They tell people they shall never be free from Sin while they live here.

10. They are made Ministers by the Will of man, and men uphold them: if thou meetest with them and seeth those Fruits brought forth by them, then beware of them; for they have got on sheeps Clothing, but inwardly they are ravening Wolves.

Sch. How may I know the true Ministers?

Mast. I may give thee some Marks how to know them.

1. The true Ministers of Christ, as they have received the Gift of God freely, so they minister freely from the same, as good Stewards of the manifold Grace of God, and they do unto all Men as they would have all men do unto them.

2. They do not strive for Mastership, like the false Prophets; but are gentle unto all men, and apt to teach, patient in meekness, instructing those that oppose themselves 2. Tim. 2.22 that so the Church may be edified.

3. The true Ministers have no mans person in admiration because of advantage, but are men of sorrows, dispised and rejected of men, as Christ was; and they are not made Ministers by the Will of man, but by Christ Jesus and are blameless as he, Stewards of God, not self-willed, nor soon angry, nor given to Wine, no Strikers, nor greedy of filthy Lucre, Tit. 1.7.

4. And the true Ministers work was, for the perfecting of the saints, for the edifying of the Body of Christ: and the true Ministers were not bred up from years at the Colleges, as the Deceivers are now; but the Lord called Tradesmen to be Ministers: Moses was a Keeper of Sheep, and Jacob and David were Keepers of Sheep, and Elisha was a Ploughman, and Amos a Herdsman, and Peter and John Fisher-men, and Paul a Tent-Maker.

Sch. The People called Quakers are mocked, beaten, persecuted, and imprisoned; was it so with the People of God in former Ages?

Mast. Yes, the People of God were in all Ages mock'd, persecuted, imprisoned, and sufferers. Elisha the Prophet was mocked, and called Bald-head. And the Lord sent his Messengers, rising up betimes and sending, because he had compassion on his People; but they mocked the Messengers of God, and despised his Words and misused his Prophets, wherefore the Wrath of the Lord was against them, 2 Chron. 36.15. And David was as dispised of the people, they laughed him to scorn, they shot out their Lips, and shaked their Heads at him: And in Psal. 69. 12. David said, Sack-



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FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

cloth is my Garment and I am become a Proverb to them, and I am the Song of the Drunkards. And Jer. 20. 8. Jeremiah said, I am in derision daily, every one mocketh me. And thou mayst read before, how he was persecuted, and put in the Dungeon. And David said, The wicked have waited for me, to destroy me, and they have laid a Snare for me. And Job said, I am as one mocked of his Neighbour: and said, The just and upright man is laughed to scorn. Job 12. 4. and said, Now I am their Song, yea, I am their By-word; they abhor me, and spare not to spit in my Face. And in Acts thou mayst read, how Herod the King stretcht forth his hand to vex some of the Church of Christ; and how he killed James and imprisoned Peter; and how Paul and Silas had their Cloaths torn off, and after they had received many stripes, they cast them into Prison, and a strict charge was given to the Gaoler to keep them safely, who thrust them into the inner Prison, and made their Feet safe in the Stocks: and above forty of the Jews bound themselves under a Curse, that they would neither eat nor drink till they had killed Paul. And in Acts 22, when Paul spake to the people, some of them cried, away with such a Fellow from the Earth; for it is not fit that he should live. And in Acts 24. For we have found this man a pestilent Fellow, and a mover of Sedition, and a Ring-leader of the Sect of the Nazarens: And Christ himself was derided by the Pharisees, Luke 16. And Paul said, Whoever will live Godly in Christ Jesus, must suffer Persecution, for it is through many Tribulations we must enter into the Kingdom of Heaven.

“HISTORICAL PERSPECTIVE” BEING A VIEW FROM A PARTICULAR POINT IN TIME (JUST AS THE PERSPECTIVE IN A PAINTING IS A VIEW FROM A PARTICULAR POINT IN SPACE), TO “LOOK AT THE COURSE OF HISTORY MORE GENERALLY” WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU’RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.

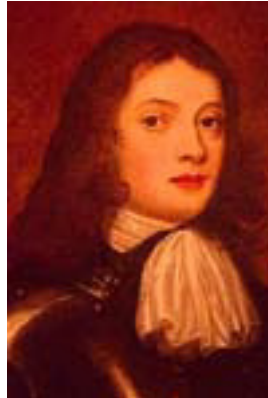


FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

December 17, Wednesday (Old Style): After a visit to [Friend William Penn](#) in his home at Rickmansworth,



Friend [George Fox](#) went toward Swarthmore, accompanied by Friend [Margaret Askew Fell](#) Fox and a couple





FRIEND MARGARET ASKEW

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of her daughters and the husband of one of those daughters, and found himself again taken under arrest.

At night, as I was sitting at supper, I felt I was taken; yet I said nothing then to any one of it. But getting out next morning, we travelled into Worcestershire, and went to John Halford's, at Armscott, where we had a very large and precious meeting in his barn, the Lord's powerful presence being eminently with and amongst us.

After the meeting, Friends being most of them gone, as I was sitting in the parlour, discoursing with some Friends, Henry Parker, a justice, came to the house, and with him one Rowland Hains, a priest of Hunniton, in Warwickshire. This justice heard of the meeting by means of a woman Friend, who, being nurse to a child of his, asked leave of her mistress to go to the meeting to see me; and she speaking of it to her husband, he and the priest plotted together to come and break it up and apprehend me.

But from their sitting long at dinner, it being the day on which his child was sprinkled, they did not come till the meeting was over, and Friends mostly gone. But though there was no meeting when they came, yet I, who was the person they aimed at, being in the house, Henry Parker took me, and Thomas Lower for company with me; and though he had nothing to lay to our charge, sent us both to Worcester jail, by a strange sort of mittimus.

Being thus made prisoners, without any probable appearance of being released before the quarter-sessions at soonest, we got some Friends to accompany my wife and her daughter into the north, and we were conveyed to Worcester. Thence, by the time I thought my wife would reach home, I wrote her the following letter:

DEAR HEART:

Thou seemedst to be a little grieved when I was speaking of prisons, and when I was taken.

Be content with the will of the Lord God. For when I was at John Rous's, at Kingston, I had a sight of my being taken prisoner; and when I was at Bray Doily's, in Oxfordshire, as I sat at supper, I saw I was taken, and I saw I had a suffering to undergo.

But the Lord's power is over all; blessed be His holy name forever!

G.F.

FOX'S JOURNAL

Friend George had just been alerted that Mary Fox of Fenny Drayton, his mother, was in her last illness, and he had been during this trip north intending to visit her. His family members would travel on under the escort of a Friend who was a merchant in Bristol, England. His case would not come before the court until January 21, 1674 and then the mother would die with the son still imprisoned. This period in Worcester prison



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would, however, be his last imprisonment.

A handwritten signature in black ink that reads 'George Fox'.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



FRIEND MARGARET ASKEW

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GO TO MASTER HISTORY OF QUAKERISM

1674

October 1, Thursday or thereabouts (Old Style): Friend [Margaret Askew Fell Fox](#) got an audience with [King Charles II](#), to plead for the release of her loyal husband who was unable to swear allegiance in the usual manner, but as it would turn out, the matter would get hung up on the technicality of whether or not being “pardoned” would involve an imputation of having done something wrong.



After this my wife went to London, and spoke to the King, laying before him my long and unjust imprisonment, with the manner of my being taken, and the justices' proceedings against me, in tendering me the oath as a snare, whereby they had præmunired me; so that I being now his prisoner, it was in his power, and at his pleasure, to release me, which she desired.

The King spoke kindly to her, and referred her to the Lord-Keeper; to whom she went; but she could not obtain what she desired, for he said the King could not release me otherwise than by a pardon, and I was not free to receive a pardon, knowing I had not done evil. If I would have been freed by a pardon, I need not have lain so long, for the King was willing to give me pardon long before, and told Thomas Moore that I need not scruple, being released by a pardon, for many a man that was as innocent as a child had had a pardon granted him; yet I could not consent to have one. For I would rather have lain in prison all my days, than have come out in any way dishonourable to Truth; therefore I chose to have the validity of my indictment tried before the judges.

FOX'S JOURNAL



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

1677

Spring: During this season Friend [George Fox](#) wrote from York to his wife,
Friend [Margaret Askew Fell Fox](#).

DEAR HEART:

To whom is my love, and to thy daughters, and to all Friends that inquire after me. My desires are that ye all may be preserved in the Lord's everlasting Seed, in whom ye will have life and peace, dominion and settlement, in the everlasting home or dwelling in the house built upon the foundation of God.

In the power of the Lord I am brought to York, having had many meetings in the way. The road was many times deep and bad with snow, our horses sometimes were down, and we were not able to ride; and sometimes we had great storms and rain; but by the power of the Lord I went through all.

At Scarhouse there was a very large meeting, and at Burrowby another, to which Friends came out of Cleveland and Durham; and many other meetings we have had. At York, yesterday, we had a very large meeting, exceedingly thronged, Friends being at it from many parts, and all quiet, and well satisfied. Oh the glory of the Lord that shone over all!

This day we have had a large men's and women's meeting, many Friends, both men and women, being come out of the country, and all was quiet. This evening we are to have the men's and women's meeting of the Friends of the city.

John Whitehead is here, with Robert Lodge and others; Friends are mighty glad, above measure. So I am in my holy element and holy work in the Lord; glory to His name for ever! Tomorrow I intend to go out of the city towards Tadcaster, though I cannot ride as in days past; yet praised be the Lord that I can travel as well as I do!

So with my love in the fountain of life, in which as ye all abide ye will have refreshment of life, that by it we may grow and gather eternal strength to serve the Lord, and be satisfied, to the God of all power, who is all-sufficient to preserve you, I commit you all.

G. F.

York, the 16th of the Second month [April] 1677.

JOURNAL



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

CHANGE IS ETERNITY, STASIS A FIGMENT



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

June 26, Wednesday (Old Style): Having dealt with the “unruly and troublesome” opposition to him that had arisen during his absence on the continent of Europe, Friend [George Fox](#) went to London, participated in [Quaker Yearly Meeting](#), and then reported what had transpired by letter to his wife, Friend [Margaret Askew Fell](#) Fox.

About two weeks after I came to London, the yearly meeting began, to which Friends came up out of most parts of the nation, and a glorious, heavenly meeting we had. Oh, the glory, majesty, love, life, wisdom, and unity, that were amongst us! The power reigned over all, and many testimonies were borne therein against that ungodly spirit which sought to make rents and divisions amongst the Lord's people; but not one mouth was opened amongst us in its defense, or on its behalf. Good and comfortable accounts also we had, for the most part, from Friends in other countries; of which I find a brief account in a letter which soon after I wrote to my wife, the copy whereof here follows:

DEAR HEART:

To whom is my love in the everlasting Seed of life that reigns over all. Great meetings here have been, and the Lord's power hath been stirring through all. The Lord hath in His power knit Friends wonderfully together, and His glorious presence did appear among them. And now the meetings are over, blessed be the Lord! in quietness and peace.

From Holland I hear things are well there: some Friends are gone that way, to be at their Yearly Meeting at Amsterdam. At Embden, Friends that were banished are got into the city again.

At Dantzic, Friends are in prison, and the magistrates threatened them with harder imprisonment; but the next day the Lutherans rose, and plucked down (or defaced) the Popish monastery; so they have work enough among themselves.

The King of Poland received my letter, and read it himself; and Friends have since printed it in High Dutch. By letters from the Half-Yearly Meeting in Ireland, I hear that they are all in love there.

At Barbadoes, Friends are in quietness, and their meetings settled in peace. At Antigua also, and Nevis, Truth prospers, and Friends have their meetings orderly and well. Likewise in New England and other places, things concerning Truth and Friends are well; and in those places the men's and women's meetings are settled; blessed be the Lord!

So keep in God's power and Seed, that is over all, in whom ye all have life and salvation; for the Lord reigns over all in His glory, and in His kingdom; glory to His name forever, Amen.

In haste, with my love to you all, and to all Friends.

G.F.

London, the 26th of the Third month, 1678.

JOURNAL



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

1700

[George Keith](#) was being a busy little badger. His A NARRATIVE OF HIS PROCEEDINGS AT COOPER'S HALL IN BRISTOL, IN DETECTING THE ERRORS OF BENJAMIN COOL. Also, his A SNAKE IN THE GRASS CAUGHT AND CRUSHT. OR A THIRD AND LAST EPISTLE TO G. KEITH, BY TREPIDANTIUM MALLEUS. Also, his ACCOUNT OF A NATIONAL CHURCH, AND THE CLERGY. Also, his REASONS FOR RENOUNCING QUAKERISM. Also, his AN ACCOUNT OF THE QUAKERS POLITICKS. Also, his BRISTOL QUAKERISM EXPOSED. Also, his SERMON ON 2 COR. V. 14, 15. Also, his TWO SERMONS.

RELIGIOUS SOCIETY OF FRIENDS

It would have been in approximately this year Friend [George Fox](#)'s widow, Friend [Margaret Askew Fell Fox](#), issued an incendiary notice, eldering the [Quakers](#) for what she perceived to be their growing attention to outward uniformity and to rules imposed by their groups, and for their correspondingly diminishing attention to the Light Within.

But Jesus Christ saith that we must take no thought what we shall eat or what we shall drink or what we shall put on; but bids us consider the lilies, how they grow in more royalty than Solomon. But, contrary to this, we must not look at no colours, nor make anything that is changeable colours, as the hills are, nor sell them, nor wear them. But we must be all in one dress and one colour. This is a silly, poor gospel. It is more fit for us to be covered with God's eternal Spirit and clothed with His eternal Light, which leads us and guides us into righteousness; and to live righteously and justly and holily in this present evil world. This is the clothing that God puts on us, and likes, and will bless.



DO I HAVE YOUR ATTENTION? GOOD.



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX


GO TO MASTER HISTORY OF QUAKERISM

1702

April 23, Thursday (Old Style): [Margaret Askew Fell Fox](#) died.


Per the diary of [John Evelyn](#):

Was Queene Ann Crowned with all possible magnificence, & Pomp, the AB of York preaching on It was a bright day, and every body much pleased & satisfied.

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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

– Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: March 25, 2016



FRIEND MARGARET ASKEW

FRIEND MARGARET FOX

GO TO MASTER HISTORY OF QUAKERISM

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



FRIEND MARGARET ASKEW

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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.