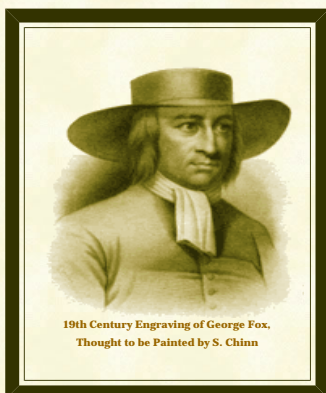


George Fox "I was to bring people off from all the world's religions, which are in vain."



19th Century Engraving of George Fox.
Thought to be Painted by S. Chinn

Text in Light Blue or bold Light Blue can be "clicked" for backup in scripture or detail in writings.

These writings only refer to the **early** Quakers.

Many of today's Quaker sects don't require a belief in Christ or even God.

George Fox (July 1624 – January 13, 1691) was the founder of the Religious Society of Friends, commonly known as the Quakers. He was a serious child, who listened to the Lord early and sought a deep relationship with the Lord. In his late teens, he responded to the Lord's commands to seek him in isolation from others. For several years, sometimes walking all night, he listened to the Lord's teachings. As with the Apostle Paul's three years of isolation in Arabia, this resulted in Fox's renewal of mind and spirit. At the age of 22 he became a minister of truth and changed the world at that time by establishing a church that exhibited the fruits of Christianity. At his death, ten per cent of England's population were Quakers. (650,000). Quakers were spread over the world. The greatest testimony to the authenticity of his faith is the persecution, (as predicted by Christ for his true followers), that he and the early Quakers experienced. He was arrested and taken to court over sixty times, spending over six years in harsh imprisonments, and thirteen thousand Quakers were imprisoned while even more had their property seized, (the Quaker faith was very threatening to the dominant protestant sects (Anglican, Baptists,

Puritan, and Presbyterian.) . His autobiographical journal, describing his inspiring translation into paradise and his subsequent forty three year ministry, is a text popular even among non-Quakers for its vivid account of his personal journey.

Contents

- . 1 Early life
 - o 1.1 First travels
 - o 1.2 Unique Experiences and Teachings from Christ
- . 2 The Religious Society of Friends takes shape
 - o 2.1 Imprisonment
 - o 2.2 Encounters with Oliver Cromwell
- . 3 Suffering and growth
 - o 3.1 The Restoration
 - o 3.2 Travels in America and Europe
- . 4 Death and legacy

The Early Quakers Showed the Signs of True Disciples

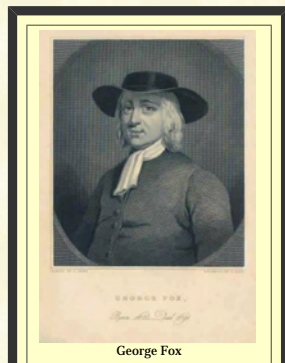
1. Love for one another - and love for their enemies
 2. Massive Persecution - 13000 were imprisoned, 200 to slavery
 3. Many Signs and Miracles accompanied their ministry and gospel
- Their gospel promises **purity** by grace that brings salvation, by showing your sins and them taking them away.

Early life

George Fox was born at Drayton-in-the-Clay, Leicestershire, England (now known as Fenny Drayton), 24 km (15 miles) southwest of Leicester. His father, Christopher Fox, was a weaver, called "righteous Christer" by his neighbours; his mother, Mary Lago, was—he tells us—"of the stock of the Martyrs." From childhood, Fox was of a serious, religious disposition. His education was based around the faith and practice of the Church of England, of which his parents were members. He had no formal schooling, but was able to read and write. Even at a young age, he was taught by the Lord: "I being brought up into the covenant, as sanctified by the living word, [the Holy Spirit, not the Bible], which was in the beginning, by which all things were upheld, in which there is unity with the creation." "When I came to eleven years of age," he said, "I knew pureness and righteousness; for while I was a child, I was taught how to walk to be kept pure. The Lord taught me to be faithful, in all things, and to act faithfully two ways: inwardly to God, and outwardly to man."

As he grew up, his relations "thought to have made him a priest," but he was instead made an apprentice to a shoemaker and grazier. This suited his contemplative temperament, and he became well-known for his diligence among the wool traders who had dealings with his master; he also prospered and saved considerable funds. Fox was for using the creation for health, rather than consuming it on lusts in excessive eating and drinking. He testified against sports, hunting, plays, fashion, oppressive judges, loose school teachers, and misuse of the creatures. He was a tradesman and noted that the Lord had called tradesmen and shepherds in the past including: Peter, Paul, Andrew, Luke, Abel, Noah, Abraham, Jacob, Moses and David, verifying that a learned education was no qualification for the ministry.

Even so, Fox was a friend of all classes of people, for he "loved of all men's souls." He was later in life a close friend with William Penn, an upper class, educated man who founded the colonies of West Jersey and Pennsylvania in America; they often traveled and ministered together throughout Europe; Penn was selected to write a beautiful Introduction to Fox's Journal. Earlier, George Fox also had friends who were "professors" (stated believers in Christ and the scriptures), but by the age of nineteen he had begun to disassociate with their behaviour, in particular their excessive drinking to "healths." He records that as he was walking alone one



George Fox

night he heard the Lord say to him, "You see how young people associate in vanity, and old people into the things of the world; but you must forsake all, young and old, keep out of all, and be as a stranger to all."

Painted by S. Chinn,
Engraved by S. Allen.

First travels

For this reason, he left his family Drayton-in-the-Clay in September 1643, to seek the Lord in isolation without being drawn into conversations with anyone; he left any town where he began to be recognized and drawn into conversation. While in Barnet, Fox would alternately shut himself in his room for days at a time, or go out alone into the countryside. As he continued to seek, he experienced very troubling temptations. He thought intensely about Jesus' temptation in the desert, which he compared to his own spiritual condition, but drew strength from his conviction that God would support and preserve him. He fasted much and walked alone all night in the countryside; during these walks he experienced most of his revelations from Christ. At times, he attracted the attention of various religious scholars, but he rejected them because he did not feel they lived up to the doctrines they taught. Fox did seek help and advice from priests, but "found no comfort from them," as they too were unable to help or even give advice with the matters that were troubling him. One priest in Worcestershire advised him to take tobacco (which Fox detested) and sing psalms; another, in Coventry, was helpful at first but lost his temper when Fox accidentally stepped off the path onto a flower in his garden; a third priest/physician suggested that bloodletting would help him; but they could not draw a drop of blood from his body or head because he was so dried up from his griefs.

Disillusioned by the inability of the priests to help him and still subject to the spiritual temptations, he returned home in June 1644. But there was no help to be found there either. Fox's family and friends offered either marriage or military service as a solution to his troubles. He left to travel in isolation again, but never as a vagabond; he always had money, even enough to give some money to the widows on Christmas (he knocked on doors to find them) and for money to poor newly married couples.

Unique Experiences and Teachings from Christ

Fox learned directly from Christ. *As he said:* "But as I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw there was none among them all that could speak to my condition (address my spiritual needs). And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh, then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence who enlightens, and gives grace, and faith, and power. Thus when God doth work, who shall let (hinder) it? and this I knew experimentally (through experience)."

Over the next few years, George Fox continued to move around the country, usually walking all night, as he continued to receive teachings from the Christ. He experienced the appearance of the Light to expose the conditions of his heart, and the refiner's fire to burn away his sin. He was taken up through the flaming sword into **paradise** by Christ, first to the **state of Adam and Eve** before their fall, and then beyond to the **state of Christ**, incapable of being tempted. He lived in paradise, but was still present on the earth.

In prayer and meditation, he came to a greater understanding of the nature of his faith and what it required from him. This process he called an "opening," because he experienced it as a series of sudden revelations of ideas that were already complete by the time he became conscious of them. His understanding was that **Christ had come to teach people himself**; Christ being the Light that enlightens all men and women that have come into the world; and that if people silently waited on the Lord, the Light would change them to be like itself. Among his teachings received:

- He was to bring people off from **all the world's religions which were in vain**; and off from all the world's worship, to know the spirit of truth in the inward parts, and to be led thereby, that in it they might worship the Father of spirits, who seeks such to worship him; those who do not worship in his spirit do not know what they worship.

(The Quaker version of this article currently on Wikipedia falsely claims: *Fox said, Christians differ in external practice, but all are considered "saved" because of their belief; rituals can therefore be safely ignored, as long as one experiences a true spiritual conversion.* **PER FOX:** "It was **said**, that 'all christians are believers, both Protestants and Papists;' and **the Lord opened to me** that **if** all were believers, then they were all born of God, and **had passed from death to life**; and that none were true believers unless that had happened; and though others **said they were believers, yet they were not.**"

- Per the Lord 'that being educated at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ; that **it is Christ alone who educates his true ministers**, be they men or women.
- Per the Lord, that the physicians, the priests, and the lawyers, ruled the world out of the wisdom, out of the faith, and out of the equity and law of God; the one pretending the cure of the body, the other the cure of the soul, and the third the protection of the property of the people.
- both priests and people read the scriptures and cried out much against Cain, Esau, Judas, and other wicked men of former times, mentioned in the holy scriptures; but do not see the nature of Cain, of Esau, of Judas, and those others, in themselves. These said, it was "they, they, they," that were the bad people; always applying it to others and not themselves; but when by the light and spirit of truth, some of these came to see into themselves, then they could say, "I, I, I," it is I myself
- the Lord showed me clearly, that he did not dwell in these temples which men had commanded and

built, but in people's hearts; and God had only ever commanded one temple to be built; so "church buildings" were an abomination to the Lord. To Fox, Christ referred to one "church" as "that great idol." Fox refused to apply the word "Church" to a building, using instead the name "steeple-house," a usage maintained by many Quakers today. Fox often met with interested masses of people in fields and orchards or even barns; early Quakers also met together to wait on the Lord in "meeting houses."

- the Lord showed me, that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell; in which the admirable works of the creation, and the virtues of that may be known, through the openings of that divine word of wisdom and power by which they were made.

Fox had the power of God with him to accomplish many divine healings, (including raising the dead) and prophecies including the Great Fire of London, Cromwell's demise, and the defeat of the Turks. He miraculously escaped many attempts on his life. He clearly won every debate with any opposing sect, and most of his strongest persecutors were mysteriously destroyed or ruined, (the heritage of a servant of the Lord).



Fox's basic message was: *that Christ had come to teach his people himself; and that the people had no need of any teacher but the Light that was in all men and women, (the anointing they had received.) And if people would be silent, waiting on God, the Light would teach them how to conduct their lives, teach them about Christ, show them the condition of their hearts; and, they loving the Light, it would rid them of the cause of sin. And soon after, Christ would return in his glory to establish his Kingdom in their hearts.*

The Light destroying the cause of sin was what George Fox called the result of the **Cross of Christ, the Power of God**: to sit quietly waiting on the Lord; look at what the Light shows to be one of the evils within your heart; and not running in shame, but remaining focused on the Light while it removes the condition - the destruction of the evil, the cause of sin. He said Christ had come to lead man from darkness to the destruction of sin, and this was the way to have it destroyed.

The Religious Society of Friends takes shape

In 1648 Fox began to exercise his ministry publicly: he would preach in market-places, in the fields, and in appointed meetings of various kinds, or even sometimes in "steeple-houses" after the priests had finished. His preaching was powerful, and many people were convinced of the truth that he preached. Over the years, he addressed hundreds of thousands of people. He became so famous that at the mention of his arrival in a town, people would spontaneously assemble to hear him speak. The worship of Friends, in the form of silent waiting, seems to have been well established by this time, though it is not recorded how this came to be. It is not even clear at what point the Society of Friends was formed; though one could believe it coalesced around the frequent retreats of the early proponents to Swarthmore, Margaret Fell and Judge Fell's estate. The term "Children of Light" was at one time used, as well as simply "friends." In one of Fox's many trials, a judge mocked Fox's exhortation to "tremble at the word of the Lord", in derision calling him and his followers "Quakers" — now the common name of the Society of Friends. Fox seems, however, to have had no desire to found a sect, but only to establish people who walked in the original purity, holiness, and power of the early Church and the apostles — though he afterward showed great prowess as a religious legislator, in the organization which he gave to the new society.

Fox's preaching was always backed up by the scriptures; his listeners usually remarked that they had never heard anyone explain the scriptures more thoroughly. He often delayed speaking until he could feel the "power of God settle on the people" to quiet them and prepare them for his words. He also waited until he felt the promptings of the Lord to begin to speak. **Fox spoke by the Spirit of God, the Word of God, and from the presence of the Lord.** He was an extremely effective preacher, the Lord seeding an assembly of people at almost every stop. It is recorded that several times entire buildings would shake when he prayed. He was scathing about contemporary morality, taking strong aim at the requirement to pay tithes to support institutions of the church and society's preoccupation with the pleasures of the world. He showed how the lusts and affections for the world could be crucified while sitting in the Light; he called this the cross of Christ, the power of God. At the time, there were a great many rival Christian denominations holding very diverse opinions; the atmosphere of dispute and contention gave George Fox an opportunity to show the people the errors and shortcomings of each sect, always winning the debate and "convincing many observers and opponents of the truth." By 1652 other talented preachers had been raised around him, and they all continued to preach throughout England, sharing the news that Christ the Light was in them all and ready to teach each man or woman personally. They continued to do this despite a harsh reception from some listeners, who would whip them out of their "churches" and beat them to drive them away - as Christ had said would happen to his true believers.

In 1652 Fox felt that God led him to walk up Pendle Hill. There he had a vision of thousands of souls coming to Christ. From there he traveled to Sedburgh in Westmorland, where he heard a group of Seekers were meeting. He preached on the nearby Firbank Fell and convinced many, including Francis Howgill, to accept his teachings on Christ being able to speak to and to teach people directly. In a few short years, entire churches were emptied of listeners to preachers repeating the words of the Bible, to become listeners of Christ in Quaker silent meetings.

Fox instructed Quakers to address single persons as "thee" or "thou;" they suffered persecution for this even though the grammar books of the day taught such; persons wanted to be addressed as "you" instead

of "thee" and "thou," because the plural form was used as a means of flattery and respect, which they demanded and became outraged if they were addressed in the singular "thee" or "thou." Following Fox's exhortations, **the Quaker movement was marked by their opposition to flattering speech or behavior**, regardless of class addressed; refusal to bow or curtsy to others; refusal to pay tithes, (the early Quakers said any priest or minister who asked for money was a false prophet); refusal to remove their hats to honor people; and their refusal to swear or take oaths. They also testified strongly against fashion with extravagance; dysfunctional ribbons, feathers, and scarves; jewelry; and anything worn for pride. The Quakers' adherence to their principles was their mark, aside from their simplicity, honesty, and integrity which was generally observed and respected by most of England's population. While at first the general population rejected them, once their honesty was observed, their business's volume doubled; people new to a town were known to ask directions to the nearest Quaker shop of their particular need. The fact that so many of the Quakers testified to the changing, teaching grace of God in their lives, while exhibiting moderation in their conversation and integrity in their conduct, was a powerful draw to others to join their society; particularly when they heard the preaching of the many ministers, without formal education, several under twenty years of age, but with the ability to explain all the promises within the scriptures, and how to secure them for themselves.

He and the many thousands of early Quakers were convinced of the Bible expressing essential truths. However, they identified the Bible as the "words of God" as recorded by men controlled by the Spirit of God; they denied the scriptures to be "the Word of God", whom they said was Christ, the Living Word. In one trial where Fox was being accused of blasphemy again, he and the priests had a dispute on whether the Bible was the Word of God, the priests maintaining that the letter and the spirit were inseparable. Fox said that being true, one could buy the spirit of God; the listening judges agreed and said "according to that position, they might carry the spirit in their pockets as they did the scriptures."

He avoided attracting personal followers and declined groups who tried to hire him as their minister; he said, "this showed that they did not really understand us or our principles very well: but when I heard of it, I said, 'it was time for me to be gone; for if their eye was so much to me, or any of us, they would not come to their own teacher.' For this thing (hiring ministers), had spoiled many, by hindering them from improving their own talents; whereas our labor is to bring everyone to their own teacher in themselves."

The early Quakers insisted their members' conduct complied with Christian and the Assemblies' standards. If a member violated those standards, members from his local assembly would plead with him to acknowledge his error and condemn his past actions, usually in writing. If the errant member admitted the error, the incident was forgotten. If the person refused to change, after repeated pleas and reasonings with them, they would be expelled from the assembly; and to preserve the Quakers' reputation, there would be a public notice that the person in question was no longer associated with Friends. This was done as a last resort after many pleadings, but was thought to be necessary to preserve the reputation of Truth and the unity of the spirit within the Society. Anyone expelled could return at any time, providing they condemned their past actions. Hannah Stranger had seriously erred as part of a cult around James Naylor, and she had been censured and denied. Later Hannah saw her error and was fully reinstated in the Society. As testimony to their forgiveness and forgetting past wrongs, George Fox later asked Hannah to accompany his daughter to plead with King Charles II for the release of his wife, Margaret Fox, from prison. By the same token, any report of misconduct investigated, which proved to be false, was traced to the originator, who was rebuked for "raising a false report on the people of God."

Regarding the Quakers' care for Friends within the Society: widows, orphans, sick, poor, imprisoned, old, young; they were all cared for by the Quakers. If one assembly was overburdened with expense of care, other assemblies would contribute to their assistance, worldwide. Their care for their own was so thorough that "there was not a beggar among them," and when a local government would discover that they were providing assistance, which the government was obligated to fund, the government would suddenly drop their opposition to their meetings and assemblies.

Regarding their **care for all men**: from the Journal, "Sometimes there would be two hundred of the poor of other people (non-Quakers) to come and wait until the meeting was done, (for all the country knew we met about the poor); and after the meeting, Friends would send to the bakers for bread, and give everyone of those poor people a loaf, however many there were of them; for we were taught 'to do good all, though especially to the household of faith.'"

Thus the early Quakers evidenced three characteristics of true disciples: 1) love among them through possession of the fruit of the Spirit, 2) being massively persecuted by those born of the flesh, and 3) the power of miracles and signs accompanying their ministries.

Imprisonment

At Derby in 1650 Fox was imprisoned for blasphemy, stating that he had been freed from sin by Christ and lived in paradise. He suffered unimaginable, deplorable, harsh treatment in prison, and he repeatedly refused to join the army as a means to escape imprisonment; he refused to take up arms for any reason. (However, he never opposed any government; rather Fox, the early Quakers, Penn, Peter, and Paul taught to the opposite, being submissive to government and authorities even if persecuted.) A further conviction came in 1653 in Carlisle; it was even rumored that he was to be put to death, but Parliament, hearing the rumor, and under severe criticism for allowing 19 year old James Parnell to die in prison, (the first Quaker of many hundreds to similarly die), sent a letter of command to the magistrates. Not long after, the Lord's power came over the justices who had imprisoned him, and they set him free. Upon inspection of the facilities, the jailer took his place in jail and died there.

Fox was usually put in prison, as were most Quakers, for their refusal to take oaths. They refused because of the statements of Jesus: "But I tell you, Do not swear at all" and the Apostle James "Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned." He was also imprisoned a full year for nothing but failing to take off his hat in court. As Quakers began to suffer persecution, he spoke out strongly against his persecutors taking the sword against them because they disagreed with the ruling Protestants' interpretation of the scriptures. He pointed out the scriptures that warned against taking revenge on enemies or "living by the sword." In a letter of 1652 (*That which is set up by the sword*), he urged Friends in disagreements with others not to use "carnal weapons" but "spiritual weapons," saying "let the waves [the power of nations] break over your heads." He preached that carnal weapons were forbidden by Christ, and shamed the persecutors of the Quakers for using carnal weapons against them.

Further imprisonments came at London in 1654, Launceston in 1656, Lancaster in 1660 and 1663, Scarborough in 1666, and Worcester in 1674. Often, Fox was arrested on no charge other than generally causing "disturbance," but he and the other Friends were also accused of more specific offences. Refusal to take oaths meant that Quakers could be prosecuted under laws compelling subjects to swear allegiance, as well as making testifying in court an automatic jail sentence. Fox and his fellow Quakers would be arrested on a false charge, and then imprisoned for refusing to take an oath before being able to deny or respond to the charges. Not only were they imprisoned, but thousands of Quakers had their homes and property seized as "spoils" for violating the laws. But Fox and the early Quakers always conducted themselves like lambs, forgiving their persecutors and never organizing for resistance or even protest. However, the vast majority of their virulent persecutors mysteriously suffered loss of life, children, wife, property, or sanity; so many of their persecutors experienced an early death, that there was a book written and distributed by the Quakers documenting "God's revenge" upon the persecutors of His people.

While in prison, there were several plots to kill him which he perceived and avoided. When he was not in prison, there were many attempts on his life; but he was miraculously spared by timing or being warned by prior visions.

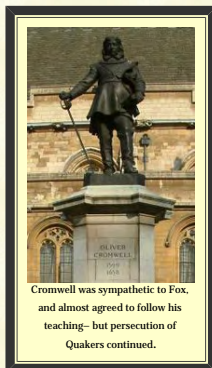
Fox suffered very harsh conditions in prison. It was apparent that his persecutors hoped he would die in prison and made sure he received the worst possible treatments, which most men did not survive without death or serious, permanent impairment of their health. In Derby he was placed in "Doomsdale, a nasty, stinking place, where they used to put witches and murderers after they were condemned to die;" he was confined to standing in human waste up to his ankles, unable to even lie down. In Lancaster he was put in a room where smoke was continuously so thick that it dripped from the walls and a lit candle could not be seen, bordering him on suffocation; he was also placed in a room with an open window facing the wind and storms, raining on his bed, without any heat for an entire winter. Dogs in England were treated better; he suffered terribly. Despite these torturous conditions, he endured them for years without mental or spiritual depression, even though his body was racked with weakness, swelling, and numbness. His jailers remarked on him as 'he is as stiff as a tree and as pure as a bell; for we could never bow him.' He declined several offers of release from prison because: they required him to take up arms, or to promise to cease from preaching, or to admit to some wrongdoing of which he was innocent; instead, he chose continued imprisonment rather than a loss of his integrity. Even in prison, George Fox continued writing and preaching. Many priests, professors, and other persons came to prison to debate with him and to examine him; despite his disadvantage of harsh captivity, he always met their questions and challenges with conviction and persuasiveness. He turned the other cheek when being beaten and never become despondent or depressed. As happened with the Apostle Paul, several of Fox's jailers were so impressed that they became Quakers also.

Encounters with Oliver Cromwell

After a bloody civil war of the Puritan parliament against the Royalists, the Puritan soldier-general Oliver Cromwell had come to power as Lord Protector deposing and executing the king, Charles I of England. The Puritan government feared plots to restore the monarchy, and regarded the Quakers with suspicion – by this time, Fox's preachings were regularly attracting crowds of thousands. In 1653 Fox was arrested and taken to London for a meeting with Cromwell. After affirming that he had no intention of taking up arms, Fox was able to speak with Cromwell for some time about the differences between Friends and members of the traditional denominations; and he advised Cromwell to keep in the fear of God in order to receive wisdom to govern to God's glory. He records that on leaving, Cromwell remarked, "with tears in his eyes said, 'Come again to my house; for if thou and I were but an hour of a day together, we should be nearer one to the other'; adding that he wished me (Fox) no more ill than he did to his own soul." George Fox was at liberty again.

Later hearing that George Fox had refused an invitation to elegantly dine with his court, Cromwell remarked, "Now I see there is a people risen that I cannot win either with gifts, honors, offices, or places; but I can all other sects and people." Cromwell was much impressed with George Fox, not only for his unimpeachable integrity, but because he spoke from the Spirit, which was compatible with the scriptures that Cromwell knew well. As Fox spoke, Cromwell several times remarked: it was very good, it was true.

The love existing among the early Friends was very strong; for while George Fox lay in a cheerless prison, one of them went to Oliver Cromwell and offered to be imprisoned in George Fox' place. The Protector, struck by this act of friendship, looked around on his followers with the question: 'Which of you would do as much for me if I were in the same condition?' And though Cromwell did not accept of



Cromwell was sympathetic to Fox, and almost agreed to follow his teaching—but persecution of Quakers continued.

the Friend's offer, but said, 'he could not do it, for it was contrary to law;' yet the truth thereby came mightily over him.

In 1656 the next meeting took place when Fox saw Cromwell's caravan traveling. With Cromwell telling his horse-guards to let Fox through to his coach, per Fox: "So I rode by his coach side with him, 'declaring what the Lord gave me to say to him, of his condition, and of the sufferings of Friends in the nation; showing him how contrary this persecution was to Christ and his apostles, and to Christianity.' When we were come to James's Park Gate, I left him; and at parting he desired me to come to his house. Cromwell rushed to one of his wife's maids, who was a Quaker, and excitedly announced 'George Fox has come to town!' Fox and Edward Pyot laid the sufferings of the Quakers before him and directed him to the Light, which he denied as divine and claimed to be a natural light. Fox told Cromwell several times to "lay down his crown at the feet of Jesus" — which, however, Cromwell declined to do. When Fox left, Cromwell expressed disappointment in his leaving with so little agreement between them. Later, Fox and several Quakers warned Cromwell that his failure to intervene in the persecution of innocent Friends would be revenged by God. His demise was prophesied by several Quakers including Fox. Their third meeting was in 1658 at Hampton Court, though they could not speak for long, because of the Protector's worsening illness — Fox wrote that "he saw a waft of death for forth against him, and coming to him, he looked like a dead man." Cromwell died in September of that year. Richard Cromwell succeeded his father as Lord Protector for eight months before the English Restoration.

Suffering and growth

In the time of King Charles II alone, 13,562 Quakers were imprisoned; 338 died from injuries inflicted in meetings or imprisonment, and 198 were sent into slavery over the seas. Under all the kings, *Besse's Sufferings* counts 869 Quakers who died in prison. They were viciously persecuted by Independent Calvinist Puritans [Congregationalists], Presbyterians, Baptists, and Episcopalians. Per Fox's Journal: "Friends never feared their acts, prisons, jails, houses of correction, banishment, nor seizure of personal property; no, nor the loss of life itself; nor was there ever any persecution that came, but we saw how it would result in good; nor were there ever any prisons that I was in, or sufferings, except it was for the bringing multitudes out of prison; though they who imprisoned the truth, and quenched the spirit in themselves, would imprison and quench it without them; so that there was a time when so many were in prison, that it became as a by-word, 'truth is scarce any where to be found but in jails.'"

They suffered without even an organized protest; they made many appeals by letter and in person to parliament, judges, kings, and magistrates; but they were always loyal to the government without group action or protest. As a people they prayed for their enemies and turned their other cheeks to their smiters. George Fox was always encouraging and supporting this great people in their sufferings, as their enemies tried to silence their words and extinguish their great light. Their sufferings and peaceful appeals to the various governing authorities largely contributed to the freedom of religion which is enjoyed today in the British Commonwealth nations and America.

Fox wrote and published many books, to explain the Quaker faith and some to refute the constant slanders that were made against them. The early Quakers were prolific writers, inspired by the Spirit of God. In the year 1708, as Janney tells us, when they had been in existence only about half a century, a catalogue of their books, published by John Whiting, contains the names of five hundred and twenty-eight writers, and the titles of two thousand eight hundred books and tracts. Their critics were amazed at how quickly they could create, print, and distribute thorough and complete rebuttals to the frequent slanderous tracts that were published against them, sometimes appearing the day after a critical publication appeared.

In 1657 Fox had the first of two meetings with official delegations of Jesuits, to debate their respective faith's positions. In both instances he asked if they in the same spirit as the Apostles were. In both meetings, the Jesuits admitted they were not in the same spirit as the Apostles, in which the Quakers claimed to be. He asked, "What scripture they had for setting up cloisters for nuns, abbeys and monasteries for men; for all their several orders; for their praying by beads and to images; for making crosses; for forbidding of meats and marriages; and for putting people to death for religion?" (Today's Quakers are far more compatible with the Roman Catholic faith, noting their similarities rather than their differences.) Fox also opposed the Roman Catholic sect, as well as all the protestant sects, because they did not insist on holiness and purity as necessary for salvation; the result of purity being the receipt of the same spirit as the Apostles were in. As Fox said, "we had reasonings with all the other sects: Presbyterians, Independents, Seekers, Baptists, Episcopal-men, Socinians, Brownists, Lutherans, Calvinists, Arminians, Fifth-monarchy-men, Familists, Muggletonians, and Ranters; none of which would affirm they had the same power and spirit that the apostles had and were in. So in that power and spirit the Lord gave us dominion over them all."

The Society of Friends became increasingly organized towards the end of the decade. Large meetings were held, including a three-day event in Bedfordshire, the precursor of the present British Yearly Meeting system. Fox also commissioned two Friends to travel around the country collecting the testimonies of imprisoned Quakers, as evidence of their persecution; this led to the establishment in 1675 of Meeting for Sufferings, which has been in continuing existence to the present day.

The Restoration

With the restoration of the monarchy the nation was again locked in bloody revenge, this time returned-to-power Royalists against their Puritan predecessors. Fox and Quakers had been offered commands and positions in the Puritan armies, but they refused and cautioned all



King Charles II

Quakers to stay out of the conflict. The fate of the Quakers was uncertain. George Fox was again accused of disturbing the peace, being an insurrectionist and an enemy of the king, Charles II – a charge he replied to as ridiculous since he had been imprisoned when he refused to take up arms against the king's father, Charles I. Once again, Fox was released after demonstrating that he had no military ambitions. Since the Quakers and Fox believed God had removed Cromwell and allowed the restoration because of Cromwell's failure to halt massive persecution of Quakers, Fox wrote to King Charles II, warning him to "show mercy and forgive, or suffer the judgment of God, including being overthrown." He also told Charles that he should refrain from domestic religious persecution, and discourage: drunkenness, oath-taking, plays, and may-day games with statues (the objection of idol worship) of King Charles on the top of each may pole. (These last suggestions are disputed by today's Quakers to be Puritan leanings, and were a major point of contention between Quakers for centuries after his death; the early Quakers opposed plays and shows because they trained up people to vanity and looseness, and led them from the fear of God.)

At least on one point, Charles listened to George Fox. The seven hundred Quakers who had been imprisoned under Richard Cromwell were released, though the government remained uncertain about the group's links with other, more violent, movements. A 1661 revolt by the Fifth Monarchy men led to the suppression of that sect and the repression of other nonconformists, including Quakers. Quakers fell afoul of laws forbidding unauthorized worship; after the Monarchist plot was discovered to overthrow the King, Parliament enacted laws forbidding the assembly of more than five persons, other than for "approved" national worship. The Quakers, an "unapproved body," under Fox's leadership and example, refused to stop meeting to worship; and the whole nation watched as thousands of Quakers were imprisoned for meeting together. The Quakers' blood ran in the streets from beatings and stabbings, and they were killed by musket fire. The soldiers put locks on their meeting houses, so they met in the streets in front of the meeting houses. When the soldiers would arrest one speaker and take him away, another would immediately and courageously take their place in prayer or speaking. In the same year, Fox and Richard Hubbertorne co-authored a statement signed by twelve Friends that the group would never take up arms, neither for themselves nor for the Kingdom of Christ, and were hence not a threat to the newly restored monarch; this statement became the basis for the Quaker "Peace Testimony." Fox preached that wars were the result of lusts within man and advocated the crucifixion of lusts with the spirit of Love's replacement. He refused to take up arms, never opposing any specific war, only opposing war's root cause, lust and greed; and instructing Quakers to refuse to bear arms themselves. He did, however, when consulted, permit Quakers on the Caribbean islands to cooperate with the authorities there in watching for bands of raiding pirates and reporting their intrusions, which resulted in armed repulsion of the invaders.

Meanwhile, Quakers in New England had been banished. The Boston Puritans were so convinced that Quakers were heretics that stringent laws were enacted. A fine was imposed on all who missed their Puritan worship. No one could offer any refreshment to one of the hated Quakers without being heavily fined. All who held their views were sentenced to be whipped, have their ears cut off, have their tongues bored through with hot iron, and if these measures did not induce them to recant, they were to be banished from the colony. One Quaker woman and first Quaker minister, Elizabeth Hooton, and her young daughter were stripped to the waist and whipped while walking for 80 miles in the snow through three New England villages, and then left to die in the remote wilderness, [but they survived by the grace of God]. Even Quaker children did not escape. In some cases they were condemned to be sold as slaves at the Bermudas, in payment of the fines imposed on their parents. Finally, the fundamentalist Puritans defined Quakers as witches and devils, whose punishment was to be executed by hanging.

Four Quakers, three men and a woman, were hung for returning after banishment; Fox stated he knew exactly when it happened and could feel the noose around his neck. At least 27 more Quakers were scheduled to be executed by the Calvinist Puritans [Congregationalists] of Boston, (one or more was executed before their action). So they (Fox still in prison, Edward Burroughs) immediately appealed to the King to bring other Quakers imprisoned for life or scheduled for execution back to freedom in England. King Charles immediately issued a mandamus condemning this practice and requested all convicted Quakers to be returned promptly to England. A group of Quakers at their own expense quickly set sail for New England with the King's mandamus in hand, and Friends were suddenly and dramatically rescued from prison and their scheduled executions. George Fox later personally confronted, shamed, and forced a confession of guilt from some of those Puritan English magistrates who had participated in sentencing the Quakers to death, sending them fleeing back to New England in fear of prosecution from relatives of the murdered Quakers.

It is ironic that only one hundred years later, liberalized Quakers would turn against and accuse George Fox of being *Puritan* because of his opposition to plays and the *arts*, (he had no objection to art that was not possessed with pride). The Puritans were the greatest persecutors of the Quakers; so his own faith was now accusing him of being like the early Quakers' murderers. The Puritans walked outwardly by the flesh, according to their interpretation of the Bible, considering most things sinful; while the Quakers walked in love by the Spirit, according to how they were led by their inner teacher, Christ. So the Puritans' focus was avoiding *sin*, while the Quakers' focus was to be obedient and pleasing to Christ, their teacher and Lord within. They were two entirely different spirits: one harsh and judgmental, the other loving and obedient; one focused on outward law, the other focused on inward love and obedience. We see the Puritan spirit today in the fundamental sects. Yet, many from the world see them both the same. For example, the Puritans said cards was a sin; while the Quakers said it was a waste of time, which could be better spent in seeking to hear and serve their beloved.

Fox was imprisoned again in 1663 for his refusal to swear oaths, and was released in 1666; he said, "But

I was so weak with lying almost three years in cruel and hard imprisonments, my joints, or my body were so stiff and benumbed, that I could hardly get upon my horse, or bend my joints, or tolerate being near a fire, or to eat warm meat, I had been kept so long from it." Nevertheless, he immediately continued his travels and meetings with Friends, even going to Ireland later to visit Friends.

According to Fox, at the command of Christ, (honoring marriage), in 1669 he married Margaret Fell of Swarthmore Hall, Swarthmore, a lady of high social position, and one long convinced of the truth with resulting Christian maturity. Her former husband, Judge Thomas Fell, had died eleven years prior. She had been imprisoned before their marriage, but she was again imprisoned for several years in Lancaster. She spent a total of ten years in prisons, all for holding meetings in her home and refusing to swear in her trials. Her home was the cradle of the Quaker movement, and she was the loving mother. She had communicated in many letters with Quakers throughout the world, sharing the accomplishments of all, as the *de facto* headquarters for many years. Although mutual imprisonments and George Fox's constant traveling allowed little time for she and he to be together, their shared commitment to Christ and the work of the Church sustained joy in their marriage, and they later collaborated on a great deal of the administration the Society required.

Travels in America and Europe

In 1671 he went to America for two years, stopping first in Barbados. Here, well ahead of the times, he urged Quaker slaveholders on Barbados to give their slaves freedom after years of service. (This started the Quakers' opposition to slavery, until in 1761, the Society expelled all who continued to hold slaves.) Having many meetings with slaves fostered a rumor that Quakers advocated slave revolts, which he denied in a letter he wrote to the governor and legislature of the island. In the same letter he also outlined the sect's religious beliefs, which portion of the document became the basis for later assertions for the orthodoxy of Quaker doctrines. He spent several months in Barbados visiting Friends and recovering from a serious illness. He then went to Jamaica for seven weeks.

Fox next traveled to the American colonies, (New England); his first major meeting on the North American continent was at Maryland, where he participated in a four-day meeting of local Quakers. Because he believed the Light was in all men, he was eager to meet with the Indians of North America; here he had his first meeting with some Native Americans who were interested in Quaker ways — though he records that the Indians had "a great debate" among themselves about whether to participate in the meeting. Fox was impressed by their general demeanor, which he said was "loving" and "respectful." He then commenced to travel throughout the colonies including: Maryland, Rhode Island, New Jersey, Virginia, Carolina, Massachusetts, and New York. To travel well over 1000 miles in the American wilderness he swam rivers, traveled by canoe and horse, traversed bogs, sleeping in Indian wigwams, and sleeping by a campfire in the snow and freezing cold for weeks, traveling twenty to thirty miles per day; dodging wolves, bears, poisonous snakes, cougars, panthers, and even men-eating Indians. Even though he was old and his body was wasted from many years of harsh imprisonments, his zeal for the Lord drove him to ignore his pain and suffering for over fourteen months as he endured daily suffering; for which he credited the Lord's protection for him and his entire party, all of whom survived. He met with Quaker friends and Indian tribes throughout his journeys in the colonies. In the colonies, Fox helped to establish organizational systems for the Friends there, along the same lines as he had done in Britain. He continued to meet with representatives from all the sects, some of whom were converted; others, including Ranters and some Catholics, remained unconvinced.



Following extensive travels around the various American colonies, George Fox returned to England in 1673. He was almost immediately imprisoned again, traveling home with his family, this time with serious sickness besetting him. Margaret Fell petitioned the king for his release; the King offered several pardons, but Fox refused stating "to accept a pardon would imply guilt to the charges of which he was innocent." He was eventually released by judgment of error in his case, but Fox felt too weak to take up his travels immediately. He compensated by increasing his written output: letters, both public and private, as well as books, essays and what became his Journal. He exhorted the many Quakers throughout the world to walk worthy of the true Church of God; to do good to all men, especially their fellow believers; and to continue their testimony against fashion, slothfulness, excessive consumption of the creation, tithing, dishonesty, oppression of any people, and swearing.

In 1677 and 1684 he visited the Friends in the Netherlands, where he organized their meetings for discipline. He also made a brief visit to what is now Germany.

Meanwhile, Fox was participating by letter in a dispute among Friends in Britain over the role of women in meetings, a struggle which took much of his energy and left him feeling exhausted; he was an ardent defender of women's co-roles in the Church, stating that Christ was the same in women and men; this position of woman's equality was the cause of many defections within the Quaker ranks.

Returning to England, he stayed in the south in order to try to end the dispute. Fox's health became worse towards the end of 1684, but he continued his new, more restricted form of activities — writing to leaders in Poland, Denmark, Germany, and elsewhere about his beliefs, and their treatment of Quakers.

In the last years of his life Fox spent as much time in heavily populated, but air-polluted London as his frail health could tolerate, alternating time in London with recovery in the country. He continued to participate in Yearly Meetings, wrote many letters, still made representations to Parliament about the sufferings of Friends, and continued to meet with Friends. Two days before he died, "after he had written an epistle to Friends in Ireland, he went to the Quaker meeting at Gracechurch-street, (the main meeting in London), which was large because it was the First-day (Sunday), and the Lord enabled

him to preach the truth fully and effectually, opening many deep and weighty things with great power and clearness."

The 1689 Act of Toleration put an end to the uniformity laws under which Quakers had been persecuted, and in that year many Friends were released from prison.

Death and legacy

In the last two days of his life as he peacefully lay on his deathbed, "as in the whole course of his life, his spirit, in the universal love of God, was set and bent for the exalting of truth and righteousness, and the making known the way truth and righteousness to the nations and people in distant locations." His last request was "the spreading of Friends' books, and therefore truth in the world." Penn stated that Fox twice admonished Friends "to remember poor Friends in Ireland and America."

George Fox died on January 13, 1691, (which was the 11th month of 1690 by the then used Julian calendar, as recorded on the gravestone below), and was interred in the Quaker Burying Ground at Bunhill Fields in London. He was 66 years of age.

His journal was first published in 1694, after editing by Thomas Ellwood, a friend of Fox and former associate of John Milton. As a religious autobiography, it has been compared by secular scholars to such works as Augustine's *Confessions* and John Bunyan's *Grace Abounding to the Chief of Sinners* — an intensely personal work that nevertheless succeeds in appealing to readers. It has also been used by historians because of its wealth of detail on ordinary life in the 17th century, and the many towns and villages which Fox visited.

Hundreds of **George Fox's Letters**— mostly epistles intended for wide circulation, along with a few private communications — have also been published. Written from the 1650s onwards, with such titles as *Friends, seek the peace of all men* or *To Friends, to know one another in the light*, the letters give enormous insight into the detail of Fox's beliefs, and show his determination to spread them. These writings have found an audience beyond Quakers, with many other church groups using them to illustrate principles of Christianity.

Under Fox's leadership, the early Quakers initiated social reforms that are still beneficial to us today. They forced prices to be marked in stores, rather than all pricing being negotiable, even for food and clothing. They reformed the treatment of the mentally insane from being chained in dungeons. They initiated education for women in the trades. They provided rest homes for the aged, unable to work. In 1688, Pennsylvania Quakers passed an anti-slavery resolution in their colonial governing body, initiating slavery's long demise in America. Their suffering and patient appeals to the governments resulted in religious toleration and freedom throughout Europe. Their ideals even influenced the United States Constitution in its separation of powers, the separation of Church and State, and the United States Bill of Rights, (William Penn's Frame of Government for Pennsylvania implemented a democratic system **with full freedom of religion**, freedom from unjust imprisonment, fair trials, elected representatives of the people in power, and a separation of powers. Ahead of his time, Penn also submitted a written plan for a United States of Europe.)

The Quakers became a sedate, sober, thrifty people, of most exemplary lives, and most earnest in all good works. They were leaders in the most advanced philanthropic movements of the age. Besides their persistent and sincere advocacy of religious liberty, they were the first advocates of the abolition of slavery, and they never faltered in their purpose until slavery had ceased to exist in the British possessions and in the United States. Based on their own experience and sufferings in the horrors of the English prisons of the seventeenth century, they established the principle that a prison should be a reformatory, a place of moral improvement instead of a punishment by dirt and disease, and deeper moral degradation than could be found outside of its walls. They opposed the indiscriminate manner in which the death penalty was inflicted for minor offences. In England at that time death was the punishment for over two hundred and fifty crimes. The Quakers argued in favor of reducing the number to two, murder and treason.

"They weakly err," observes William Penn, "who think there is no other use of government than correction, which is the coarsest part of it." To provide the means of a good education for every child, and to see that all are taught some good trade or profession, would do more for the promotion of peace and happiness than all the machinery of courts and prisons. The principles that actuated the Friends who emigrated to the *Holy Experiment* of Pennsylvania, are set forth in a contemporary publication, called *the Planter's Speech* made by Penn, as follows:

"The motives of our retreating to these new habitations I apprehend to have been, the desire of a peaceable life, where we might worship God and obey his law with freedom, according to the dictates of the divine principle. ... Our business, therefore, in this new land, is, not so much to build houses and establish factories, and promote trade and manufactures, that may enrich ourselves, (though all these things, in their due place, are not to be neglected), as to erect temples of holiness and righteousness, which God may delight in; to lay such lasting frames and foundations of temperance and virtue as may support the superstructure of our future happiness, both in this and the other world."

The Quaker colony of Pennsylvania was first sought by George Fox, twenty years before William Penn made it a reality. In France and on the continent of Europe the great men and writers seized upon *The Holy Experiment* of Pennsylvania as **the most remarkable occurrence of the age**. Voltaire was delighted, and from that time he loved the Quakers; and even thought of going to Pennsylvania to



George Fox's gravestone in Bunhill Fields, next to the Meeting House

live among them. To these men, brought up under Roman version of Christianity and accustomed to the atrocities and horrors inflicted by Cortes and Pizarro on the natives of South America, the thought of Christians keeping their promises inviolate for forty years with heathen Indians was idealism realized. It was like refreshment in a great weary desert of previous *Christian* failures.

Fox is described by Ellwood as "graceful in countenance, manly in personage, grave in gesture, courteous in conversation." Penn says he was "civil beyond all forms of breeding." We are told that he was "plain and powerful in preaching, fervent in prayer," "a discerner of other men's spirits, and very much master of his own," skilful to "speak a word in due season to the conditions and capacities of most, especially to them that were weary, and wanted soul's rest;" "valiant in asserting the truth, bold in defending it, patient in suffering for it, immovable as a rock." In William Penn's excellent Introduction to George Fox's Journal, he summarized George Fox's life with this epitaph: "Many sons have done virtuously in this day, but dear George, thou excellest them all."

While alive, Fox was the principal guiding authority for the Society of Friends. However, later Quakers abandoned many of his and the early Quakers' basic beliefs. In the name of tolerance and love, they failed to insist on standards of conduct from their members; and a little leaven affects the whole loaf. They lost any resemblance to the *unity of Holy Spirit*, replacing it with a diversity of spirits. Deterioration of their faith was sealed when the Quakers began denying any authority necessary within the Church, as was beginning in Fox's time. (Click here for his statements regarding this deception of supposed "freedom.") They also later gave up the requirement for the Scriptures to not be violated by their understandings, resulting actions, and resulting pursuits; rationalizing that the Spirit could conflict with and override the Scriptures - directly opposite to the early Quaker's fundamental tenet. They also dropped the requirement to never violate the elders' wishes in any changes to their policies or directions; instead, they substituted a *consensus* of opinion required, giving license to those spiritually immature persons, often the most aggressive in nature, to seize and control the direction of the church. And of course, as they abandoned their faith in the divinity of Jesus, or even a belief in God, the Holy Spirit no longer presides over their meetings; therefore, they now bring preconceived statements to be shared in their meetings, as well as highlight their social actions. They also lost sight of entry into the Kingdom of God after attaining purity through the Light's changing grace, the cross; and they accepted theological study as a means to becoming a minister or teacher - all of which have broadened the Quaker society to be inclusive of diversity in conduct, thinking, and spirits.

This deterioration is particularly hard to understand in view of the writings of the early Quakers being so specific to the requirements of the true faith, written in English, with no risk of a translation's distortion. A typical Christian has difficulty in piecing all the scriptures of the Bible together to make sense and to see the true gospel, partially because of the translation misunderstandings. But an English speaking person, reading the writings of the early Quakers, cannot plead vagueness and misunderstanding. The requirements are plainly stated and not subject to interpretation. How thousands could be seemingly indifferent to them for the last 150 to 300 years is indeed a mystery.

Today's Quakers have also changed their Peace Testimony from the early Quaker's *personal submissive appeals* to persecuting government policies, to become *organized group opposition and protests* against governmental policies of war; and from their *peaceful refusal to bear arms*, to become *aggressive confrontation with others who bear arms*; thus their original ideals have been twisted to become the exact opposite of their origins. **The modern Quakers have turned the original defense of their quiet refusal to bear arms into an excuse for a noisy holy? attack of criticism on those who do bear arms.**

The name of George Fox is often invoked by traditionalist Friends who dislike liberal attitudes opposing the Society's Christian origins. At the same time, liberal Quakers and others can relate to Fox's religious experience; and even those Quakers who dislike his Christianity can regard him as a memorable pioneer.

Postscript: The Quakers devolved into another deficit sect(s); the leadership of England fell in less than 75 years, while it was slightly slower in the US. Despite the leaderships in both countries falling in error, less vocal individuals privately persisted in Truth. But by 1880 the last pockets of substance had totally disappeared. Today there are many different sects, calling themselves Quakers. They forgot the requirements of purity through repentance and the cross to the Kingdom, instead turning their focus from inward renewal to outward social reform, for which they take great pride of life. The writings on this site only refer to the *early* Quakers. Many of today's Quaker sects don't require a belief in Christ or even God, while embracing within their membership atheists, agnostics, Hindus, Buddhists, and even an occasional witch. With such a diverse membership, it is no wonder their focus is limited to social action of the old man of the flesh.

General References

There are three versions of George Fox's *Journal*, now widely available for purchase or reading on the web:

- 1) The Nickalls version. A one large volume, abbreviated version of the official Ellwood two volume version; still for sale. This version is not currently available for reading on the web, possibly due to copyright restrictions.
- 2) The official two volume version edited by Thomas Ellwood, and published many times, but of limited availability for sale. This official version is available for reading on this site and at the Earlham School of Religion site.
- 3) The one volume Short Journal, edited by Penney, (with Rufus Jones negative commentary), and translated into several languages, widely available on the web, and still for sale. This is a **seriously** abridged version and should be avoided.

A fourth version, known as the *Cambridge Journal*, a two-volume reconstruction from Fox's handwritten manuscripts, is only available in libraries and Volume 1 only on one site. It is very difficult reading, preserving the original 17th Century language. See [sample page](#).

Various editions of Fox's journal have been published from time to time since the first printing in 1694. Of what is currently available for sale, the John Nickalls revisions of 1952 and later are generally considered to contain the most accurate text, (Philadelphia Yearly Meeting; ISBN 0-94130-805-7); this *Journal* is available from Friends General Conference Bookstore; *The Works of George Fox*, (Journal, Letters, and Doctrinal Books - 8 book set), are available from the USA New Foundation Fellowship or the UK New Foundation Fellowship.

The linked references imbedded in the text to the Journal and Letters are from the applicable volumes of the 1831 *The Works of George Fox* on line at www.hallworthington.com. The Journal on this site is the two volume Ellwood version, with additions from the reconstruction of the original Fox handwritten manuscripts, known as the *Cambridge Journal*; plus it contains supplementary information from other historians, noted as additions. This site also has available for viewing all eight volumes of *The Works of George Fox* in PDF format.

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This bulk of article was provided, courtesy of Wikipedia as of June 10, 2006, and preserved here. It was replaced shortly after appearing by a version slanted against Fox. Today's Quakers often accuse George Fox of being judgmental, based on his criticisms of the deficit sects of Christendom. If these same people read the Bible, they would shudder at Jesus' criticisms of the religious people in his day. (Click to see). They fail to understand the difference between judging those of the world **23**: those who call themselves Christians, nor the natural man's judging **23**, the spiritual man's judging, both of which Fox explains.