

## John Perrot to Henry Cromwell, Lord Deputy of Ireland, 1656.

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I the psoner of y<sup>e</sup> lord for y<sup>e</sup> testimony & true wittnes of a good Conscience: who some time haue bin a Labourer in y<sup>e</sup> gospell of Xt. Jesus: in some pts of this Nation of Ierland: for w<sup>ch</sup> & none other cause doe I now suffer bonds such as I have theis fiftene days past: being brought frō y<sup>e</sup> Cittie of Limericke as an offender in like maner as I was three seuerall dayes brought at y<sup>e</sup> Courte w<sup>ch</sup> is called sessions: in y<sup>e</sup> same Cittie of Limericke where diuers things were layd to my Charge in two seuerall Inditm<sup>ts</sup> but euery matter criminall w<sup>ch</sup> was their in inserted being more p<sup>t</sup>ence then in y<sup>e</sup> least measure truth, my Inocency appeared in y<sup>e</sup> sight of hundereds before whom my cause was duly Examined, & largely opened: & lastly my Enimies being not able to p<sup>ro</sup>ceed, any other way: w<sup>th</sup> mee this is y<sup>e</sup> issue of y<sup>e</sup> whole worke: my comeing vnto Dublin: in w<sup>ch</sup> place in like manor I am bold in y<sup>e</sup> name of y<sup>e</sup> Lord to hold forth my guiltles cause: & to open & lay before y<sup>e</sup> Henry Cromwell: who art Comānder in Cheife of y<sup>e</sup> affaires of Ierland the ground of my Sufferings: & how & in w<sup>t</sup> maner I haue bin dealt w<sup>th</sup> by Henry Ingoldesby, Governor of y<sup>e</sup> s<sup>d</sup> Cittie of Limericke.

Vpon y<sup>e</sup> first day of y<sup>e</sup> second month called Aperill one Coll. James Sicklemore & my selfe being moued of y<sup>e</sup> Lord their vnto: wee come vnto y<sup>e</sup> s<sup>d</sup> Cittie of Limericke where w<sup>th</sup>in halfe of an ower of our Comeing vnto our logging: Coll Ingoldesby sent an expresse order & Comānd in y<sup>e</sup> mouth of one of his souldiers to bring vs before him, in obedience where vnto we went: by whom wee were duely Examined in w<sup>ch</sup> Examination, we suddainly saw his end: & y<sup>t</sup> y<sup>e</sup> ground of his strictnes & seuerity w<sup>th</sup> vs was Neither for Licentiousness, lewdnes, swearing: Lying: drunkenness, or any sin or offence, or breach of y<sup>e</sup> law Martiall or civell: but being seruants of y<sup>e</sup> true and leuing god, & haueing y<sup>e</sup> Message of his word in our mouth who by Scornors are Reproachfully called quakers: we suffered w<sup>t</sup> we vnderwent both slanders,

punches, draggings, Imprisonm<sup>t</sup>, & banishm<sup>t</sup>: although not at any time being Conuicted of y<sup>e</sup> breach of any law : of y<sup>e</sup> Nation : & as by a letter vnder y<sup>e</sup> s<sup>d</sup> Coll. Ingoldesbyes hand vnto vs directed: Shewes y<sup>t</sup> for nothing but because wee were mett w<sup>th</sup> others y<sup>e</sup> Inhabitan<sup>t</sup> of y<sup>e</sup> towne, at one Cap<sup>t</sup> Robert Wilkisons house, in y<sup>e</sup> feare of y<sup>e</sup> lord where y<sup>e</sup> Misteries of y<sup>e</sup> kingdome of god were opened: were we seprated from y<sup>e</sup> people (as saith Coll. Ingoldesby in his Letter) w<sup>ch</sup> sepration stood in a Close prison: Contrary to y<sup>e</sup> Civill Gouverm<sup>t</sup> of y<sup>e</sup> three Nations: & where not any exceeding y<sup>e</sup> Number of three or fower people at once was to Come nigh vs :

And the next day following w<sup>th</sup> y<sup>e</sup> Licence of Coll. Ingoldesby: our Martiall Carried vs to y<sup>e</sup> publique Meeting place, where wee heard all y<sup>t</sup> y<sup>e</sup> prest had to say: & he haueing quite ended: I being moued of y<sup>e</sup> Lord stood vp & spake these few words: saying that it being not Contrary to y<sup>e</sup> wholsome Lawes of y<sup>e</sup> Nations & according to y<sup>e</sup> Apostles Doctringe, lett all prophesie one by one I desiered y<sup>e</sup> Liberty of speakeing a few words to y<sup>e</sup> people: to y<sup>e</sup> Clearing of my Conscience amonge y<sup>m</sup>, where vpon uiolent hands was layd vpon me; & by y<sup>e</sup> Rude Multitude was thrust out of their sinagogue & forth w<sup>th</sup> carried away againe vnto prison, & suddainly after a warant was sent vnto vs w<sup>th</sup> a Guard of horse to Conuay & Carry vs out of y<sup>e</sup> precinct of Limericke. all w<sup>ch</sup> voyolence we suffered & bore y<sup>e</sup> Cruelty done vnto vs: w<sup>th</sup>out seeking Revenge: but our testimonies did beare agat<sup>t</sup> our vniust sufferings:

And about ten dayes after I haueing occations of outward business, & being allsoe of y<sup>e</sup> Lord moued their vnto: drew me back againe vnto y<sup>e</sup> s<sup>d</sup> Cittie as it came to pase, one y<sup>e</sup> seuenth day neare euening: & y<sup>e</sup> morow following being y<sup>e</sup> first day of y<sup>e</sup> weeke, I went to a Meeting againe at Capt. Wilkinsons house, wheare as I was speakeing amonge y<sup>e</sup> people mett to geather, I was Interupted by a Guard of souldiers: forced from y<sup>e</sup> true worship of my god: & vnto prison was Carried wherein close maner I was ordered to be shutt vp: for not any neither friend or acquaintance was tollerated by y<sup>e</sup> Gouvernor to come neare me; but those who had Licence either by ticket or toaken from him vnto y<sup>e</sup> Marshall vnto whose Custody I was

Charged : & all this being not Cruelty enough : y<sup>e</sup> same first day at night, a Councill was held : by sundry Called iustices of y<sup>e</sup> peace, w<sup>th</sup> y<sup>e</sup> Cheife Ruler & prest : how to send me to dublin : & haueing not ground enough I was sent for & further Examined, to catch words from me, & y<sup>e</sup> greatest matter w<sup>ch</sup> could be gained was my plan-ness of speech : saying y<sup>e</sup> & thou, for w<sup>ch</sup> cause they would willingly haue bound me unto y<sup>t</sup> w<sup>ch</sup> they call good behaiour, so I s<sup>d</sup> I was a man of noe ill behaiour at all & desiered y<sup>t</sup> y<sup>e</sup> law might try my Langwage w<sup>ch</sup> neuer Chargeth any man, but in y<sup>e</sup> same langwage, of y<sup>e</sup> & y<sup>u</sup>, & seeing not any thing would stand, they other wayes determined y<sup>t</sup> I should answere at y<sup>e</sup> sessions w<sup>t</sup> they had to object aga<sup>t</sup> mee, where I was Indicted w<sup>th</sup> high Matters & as it Came to pase, y<sup>t</sup> they saw y<sup>t</sup> not any clause their in would stand : to make me Guilty they Indited me againe but my Inocency appearing unto as many as heard my Guiltless cause, as I haue s<sup>d</sup> lastly heare by A Gaurd I was sent & as yett know not y<sup>e</sup> Cause of my Imprisonm<sup>t</sup>, & all this Cruelty doe I suffer under y<sup>e</sup> Authority of thy power : whom I thinke hath bin vntill this time little acquainted w<sup>th</sup> y<sup>e</sup> truth : of y<sup>e</sup> Matter. & hast only heard one man speake, w<sup>th</sup>out y<sup>e</sup> answere of y<sup>e</sup> pson who in deepe manor is & hath bin wronged : by y<sup>e</sup> vniust, false & slanderous Accusations & Charges exhibited aga<sup>t</sup> me w<sup>ch</sup> not any pson in y<sup>e</sup> Court where they tryed me would stand before my face as an accuser : w<sup>ch</sup> manifestly s[h]ewed forth vnto all psons y<sup>e</sup> ground of their act of psecuting me, w<sup>ch</sup> in y<sup>e</sup> end Carried noe better face then of enuie, mallice, & cruelty : in w<sup>ch</sup> wombe y<sup>e</sup> beginning thereof was first Conceaued And where as y<sup>e</sup> same hand is still streached forth euen as herods was to vex Certaine of y<sup>e</sup> Earth & y<sup>e</sup> same nature of p<sup>t</sup>ences layd to my charge as was by y<sup>e</sup> psecuting Jewes, who slew Jesus, y<sup>e</sup> anoynted sauōur, not as he was y<sup>e</sup> Christ but as a blasphemmer, they put him to death as like wise in y<sup>e</sup> same manner Paule was Called a Ringleader of sedition & y<sup>e</sup> deciples & appostles mouers of sediction, & y<sup>e</sup> same is now y<sup>t</sup> euer was & nothing differint in y<sup>e</sup> Nature, ground roote, fruite, & practise : y<sup>e</sup> seedes being but two, y<sup>e</sup> one of y<sup>e</sup> serpent y<sup>e</sup> other of y<sup>e</sup> woman, & this is euen y<sup>e</sup> same generation w<sup>ch</sup> put x<sup>t</sup> to death & persecuted his deciples,

who cry they are not fitt to liue, & cry away w<sup>th</sup> y<sup>m</sup> away w<sup>th</sup> y<sup>m</sup>: who beate reuile, back bitte, scoffe, scorne, & make herod & pilat freindes in persecuting y<sup>e</sup> Righteous seed of god to shutt vp & cast into prison & soe to excercise y<sup>e</sup> lusts of their owne willes. Upon y<sup>m</sup> w<sup>th</sup> out y<sup>e</sup> breach or transgression of any law turning out of Cittyes & townes y<sup>e</sup> free borne in y<sup>e</sup> Nation, & y<sup>t</sup> haue purchased Liberty w<sup>th</sup> y<sup>m</sup> y<sup>t</sup> haue Laboured in y<sup>e</sup> same worke of Reducing y<sup>e</sup> Nation into peace & vnder a Civill Gouvern<sup>t</sup>.

And my share of suffering & psecution I haue & doe vnder goe as well by beatings, threttenings & Cruell mockings & scoffings as by Imprisonm<sup>t</sup> & tryalls & hallings before Rulers & Magistrates but all being for y<sup>e</sup> lord's sake, & for his euer lasting truthes sake I beare w<sup>th</sup> Content, it being y<sup>e</sup> yoake of my lord & saviour, & y<sup>e</sup> takeing vp of his Crowne of thornes, & seing it is onely truly & directly soe & all matters else but p<sup>t</sup>ences, & false accusations & slanders heaped vp to geather, to Continue their Cruell hand of psecution vpon me, w<sup>ch</sup> hath followed mee frō Limericke vnto this Citty. To y<sup>e</sup> Henry Cromwell & to thy Councill, I lay it (whom god hath sett in high seats of iustice & Judgm<sup>t</sup> to execute Righteousnes in your places: w<sup>th</sup>out Respect of p<sup>so</sup>ns, & this account in y<sup>e</sup> dreadfull day of y<sup>e</sup> lord, you shall give of your stewardship vnto him y<sup>t</sup> will take vengance upon y<sup>e</sup> heads of all y<sup>e</sup> vnrighteous y<sup>t</sup> haue turned equity backward (as well vpon y<sup>e</sup> vnrighteous prince who setts vpon y<sup>e</sup> throwne, as y<sup>e</sup> vniust beggar y<sup>t</sup> sitts vpon y<sup>e</sup> Dunghill) to examine & truly try this Matter whereof I am accused, w<sup>th</sup>out delaying of iustice, or slackening your hand in judgm<sup>t</sup> for as I haue declared euen soe am I moued of y<sup>e</sup> lord god of heauen & earth to lay it to your doare in whose dreadfull name I am bold vnto you heareby to publish my wronge, & soe as you loue y<sup>e</sup> euerlasting peace, & well faire of your selues take heed to your selues in this Matter, wherein I innocently suffer this day in this Citty as I haue in sundry townes else in this land, by rude Multitudes for y<sup>e</sup> lords sake, & this vnto you I declare, its not a Matter of light Concernm<sup>t</sup> w<sup>ch</sup> bore me through y<sup>e</sup> Crueltyes w<sup>ch</sup> I haue vnder gone: Neither in my owne power did I goe forth or principally about my owne worke or in any case to rayse sedition, but in y<sup>e</sup> name of y<sup>e</sup> lord by co<sup>m</sup>and frō his

Eternall Spirit, to turne frō darknes to y<sup>e</sup> light, & frō y<sup>e</sup> nature & grounds of tumults & seditions strife enuies quarellings & all manner of lustes of y<sup>e</sup> flesh and deceipts of y<sup>e</sup> heart & this my Conscience beares me wittness in y<sup>e</sup> holy gost, y<sup>t</sup> for y<sup>e</sup> wittnessing of a good Conscience this Imprisonm<sup>t</sup> I doe suffer : & for seeking y<sup>t</sup> w<sup>ch</sup> is lost in my psecutors : all their cruelty I haue vnder gone to y<sup>e</sup> raising of y<sup>t</sup> w<sup>ch</sup> lies in y<sup>e</sup> grave : euen y<sup>e</sup> puer Image of god y<sup>t</sup> y<sup>e</sup> dead might heare y<sup>e</sup> voyce of y<sup>e</sup> sonn of god & liue whose name is Jesus : & he is y<sup>e</sup> light of y<sup>e</sup> world : & hath lightened euery one y<sup>t</sup> cometh into y<sup>e</sup> world, A measure of w<sup>ch</sup> light you haue all Rec<sup>d</sup> & is gods true wittness & soe shall stand in y<sup>e</sup> day of y<sup>e</sup> lord, as you<sup>r</sup> Justification vnto life Eternall, or Condemnation vnto death euerlasting soe you y<sup>e</sup> powers of y<sup>e</sup> Nation take heed w<sup>t</sup> you iudge, & how you iudge & spare not you<sup>r</sup> hand in Justice, to excecute true iudgm<sup>t</sup> vpon y<sup>e</sup> offender & transgressor, & to lett y<sup>e</sup> oppressed goe free : soe vnto you all my Conscience is Cleare vnto whom my Guiltless Cause is offered & left vnto y<sup>t</sup> in you<sup>r</sup> Conscience to Judge.

I am a Lover of yo<sup>r</sup> Soules & of all iust power & am subiect vnto every iust Ordinance of man : for Conscience sake, but a wittness for god doe stand agat<sup>t</sup> all deceit, envie & hipocrisie & all psecution, & uiolence, & euery vniust act, who in y<sup>e</sup> flesh am Named of Men :

JOHN PERROTT.<sup>1</sup>

<sup>2</sup>From the Marshalsie  
of the 4 Courts Dublin  
1<sup>st</sup>: 3<sup>d</sup> Mon<sup>th</sup> 1656.<sup>2</sup>

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My thoughts are with the Dead, with them  
I live in long past years,  
Their virtues love, their faults condemn,  
Partake their hopes and fears.  
And from their lessons seek and find  
Instruction with an humble mind.

—Southey. *Occasional Pieces*, 18.

<sup>1</sup> From the original in the British Museum (Lansdowne MSS.) 821.127. For an account of John Perrot, see forthcoming Cambridge edition of *The Journal of George Fox*.

<sup>2</sup> . . . <sup>2</sup> These words are in another hand.