

WILLIAM GARRATT'S TESTIMONY CONCERNING JOHN PERROTT

Being one of y^e first y^t went one borde y^e ship y^t brought y^e s^d Perrott into James Riuer I did see y^e first John Browne & William fuller came into y^e Round howse whare I was & sometime after came in John Perrott in y^e habit outwardly as one of y^e seruants of y^e Lord, but y^e witness of God in me was not Refreshed at his company Neither by what I heard from him but Rather burthened, for Returning to my outward being soon after I & another ware taken Prisoners for hauing a meeting in my howse w^{ch} meeting was before y^e s^d Perrott came in & we were commited Prisoners to y^e Sheriffs howse of y^e Islle of Weight county soon after y^e s^d Perrott & John Browne hauing business to James Towne : & hearing y^t we ware in Prison, came into y^e prison & did declare som words in the prison & we hauing Liberty from y^e Shriff went to Edward Jones his howse w^{ch} was my fellow Prisoner and had more words declared their and y^e next morning Upon y^e sands againe the Lord was good Unto me & did shew me y^t it was one as Saull y^t forced himselfe to doe sacrificise when y^e profett was wanting it is y^e Lord y^t make y^e barren wilderness to becom a fruitfull field & Through disobedienc he can turn it to a barren Place, John being Receued Amongst most of frends heare & being A Reporte y^t he was Receued amongst frends in y^e barbadoes generally I did reson with y^e weake fleshy parte y^t it would be better for me to Receue two into my house y^t was not in y^e power of y^e Lord than to denigh one y^t was in y^e power of y^e Lord soe weakness came ouer me and I pleaded y^t ware an Indifferent thing^e to me whether y^e hatt ware put on or off in time of prayer but y^e Lord did shew me soone after y^t whare the Inward Reverant is y^e outward would follow.

. . .

The 12 month 1678

Will Garatt

John Perrot in Rome : A Jesuit Account

Communicated by HENRY J. CADBURY

Through the courtesy of the library of the University of Breslau and that of the Selly Oak Colleges I have had the opportunity of examining the Roman Catholic work against Friends, identified in *J.F.H.S.*, xxix, 84, written by Theodore Rhay, entitled *Confusa Confessio Tremantium seu Quackerorum*, etc., Köln, 1666. Most of its 538 pages contain theological discussion which is of little interest. In the narrative introduction, as in all continental Anti-Quaker literature, James Nayler's episode occupies the largest space. But the following translated and summarized section from Chapter V, pp. 31 ff, is of interest for comparison with the abundant early Quaker literature on Perrot at Rome (see W. C. Braithwaite, *Beginnings of Quakerism*, p. 420, note), and suggests the possibility of finding at Rome itself some record of the incidents from the Catholic viewpoint. The evident use, however, of John Perrot's own English writings (see below) suggests

that, in spite of claims of other sources of information, even here independent non-Quaker records are not employed to any great extent. The chronological references to Perrot could all be had from his *Battering Rams against Rome*. I have even wondered whether the German's "Thomas Turner, Poenitentiarius S. Petri" is not to be identified with the Englishman's "Thomas Courtney, Jesuite and English Confessor of Peters" (*ibid.*, pp. 70, 99). This suspicion of Rhay's dependence on printed materials is confirmed by the fact that the information about Quakerism shown elsewhere in the book was available in languages even more readable than English to a Jesuit priest of Dusseldorf, viz., in Dutch (the account of Christopher Birkhead, in the chapter that follows the one here summarized), in German (against Nayler), and in Latin (Wm. Caton, *Moderatus Inquisitor Resolutus*, mentioned p. 46).

How John Luffe, John Perrot, Charles Boich,¹ and Jane Stokes came to Italy and even to Rome.

Rhay in Chapter V of *Confusa Confessio* . . . narrates that Quakers ventured to Rome in 1658, as Pope Alexander VII himself related to him when he was in Rome in 1664 and recommended him to put the account circumstantially into his book.

This he does, depending upon the reports of all those present at the events, "especially of Rev. Father Christopher Anderton, Rector of the English College at Rome, Thomas Turner, Poenitentiarius S. Petri" and upon "other public documents" "Since John Perrott was notable in appearance, intelligence and eloquence, ear was given to their message several days with patience, in the hope of winning them to a better teaching". This being fruitless, they were put first in prison and then in the dungeon of the Inquisition where John Luffe died on the 22nd day of his "obstinate pretended miraculous fast."² John Perrot after 18 weeks in prison was brought to the madhouse. Perrot's pamphlet writing during two years of imprisonment is referred to and the principal sections given of *Battering Rams against Rome* (London, 1661, 8vo, pp. 148). Two lists of five "of the Papists Principles" are also quoted (*ibid.*, pp. 146ff).

The witnesses above named relate how Charles Boiche [Bayly], Jane Stokes and John Perrot³ were also released with the injunction to go home without preaching, and to warn their fellow Quakers not to venture into the church's state on pain of "unfailing condign punishment".

¹ intended for Bayly. See W. C. Braithwaite: *Beginnings of Quakerism*, p. 426.

² See also George Fox, *Journal* (Camb.), i, 183, but omitted by Ellwood. The usual Quaker view that he was hanged by the Inquisition Fox himself apparently accepted on the authority of "ye nunns in France".

³ For John Perrot see also *J.F.H.S.*, viii, 137-8, xxix, 29, 46.