

Some Anti-Quaker Sallies

From notebooks of a 17th Century Clergyman

ABOUT a century ago were found in the Medical Society of London the extensive memoranda of a medically minded clergyman of the English Church written 1648-79, and selections were published in a book (*Diary of the Rev. John Ward, A.M., Vicar of Stratford-upon-Avon. Arranged by Charles Severn, M.D., London, 1839.*) The chief interest was in the references to Shakespeare and his circle, but the selections include several references to Quakers which are not so familiar as those in the better known diarists of the period. The author had a facetious turn of mind and his references are not complimentary. They are of interest as showing how our forebears' ideas and writings were regarded.

The Lady Conway¹ hath something like the Irish ague; she is a great philosopher, Henry Moor, of Cambridge, allmost perpetually with her in her chamber. (p. 100.)

Severall levellers setled into Quakers. The late unhappie times had piled up such materials, as itt was easie for the Quakers to arise as the scumme of all. A Quaker debtor replied to his creditor, "Tis reveald to mee that I owe thee nothing." (p. 141.)

Other books doe gratifie a man with some knowledge or some good notion or other, but so doe not the Quakers' books, which are flatly and dully written. (p. 149.)

"Anima suilla pro sale," a swine's soul serves for salt to keep the bodie sweet, and a Quaker's does no more. Quakers need a second revelation to ascertain them of the truth of the first, and a third to ascertain the second. (p. 149.)

I have heard a storie of a Quaker that came to Sir Henry Vane, to persuade him that he was to bee

¹ Anne Finch, Viscountess Conway (1642-78), noted for her learning, joined herself to Friends in 1677. Henry More the Cambridge Platonist was one of her intimate friends.—ED.

the Lord's anointed, and powred a bottle of stinking oil upon his head, which made Sir Henry shake his eares; Mr. Ffenwick. (p. 51.)¹

Says Van Cane, "I have never seene anything, for the text and context, that doth more neerly resemble Mahomet's Alcoran, than a Quaker's book." (p. 283.)

Charles Bayley fell a stroaking, thinking to doe some miracles that way, and Richard Anderson fell a cursing,—and a certaine quaking woman pretended to raise a dead corps, which when her follie appeared, was interrd. (p. 287.)³

If uncharitable censurers may hereticate all that differ from them, the Quakers shortly may have as fair a title as the papists. (p. 296.)

Whether more references are to be found in the unpublished parts of the seventeen volume MS., I do not know.

HENRY J. CADBURY.

¹ Contrast the letter of James Naylor quoted in Webb, *Fells*, p. 121: "He (Sir Henry Vane) is very loving with Friends, but drunk with imagination."

² A French writer on Quakerism held a similar opinion. Philip Naudé in *La Religion des Kouakres en Angleterre*, 1692, says in his first chapter that George Fox is like a resuscitated Mahomet.—ED.

³ This must be the notorious case mentioned in *The Beginnings of Quakerism*, p. 391, and *The Short Journal*, p. 375, of Susanna Pearson and her unsuccessful attempt to bring to life "William Pool an apprentice and a known Quaker near Worcester."

FOR GENERATIONS TO COME!

" . . . this superb work will be of unprecedented value and interest to YOU for generations to come."

From an advertisement of a recent genealogical reference book.
[Capitals ours.]

Anthony Benezet: a Correction

The letter of Anthony Benezet to John and Henry Gurney printed in our last issue, pp. 42-6, was stated to be hitherto unpublished. Henry J. Cadbury has pointed out that it was printed in *The Friends' Monthly Magazine*, vol. II, 1831, where it occurs on pp. 324-5. This periodical was published at Bristol, with agents also in London, and ran for two years.