

**Popery, superstition, ignorance, and knavery, confess'd, and fully proved on the Surey dissenters, from the second letter of an apostate friend, to Zach. Taylor. : To which is added, A refutation of Mr. T. Jollie's Vindication of the devil in Dugdale; or, the Surey demoniack.**

### **Contributors**

Taylor, Zachary, 1653-1705.

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POPERY,  
Superstition, Ignorance,  
AND  
KNAVERY,  
Confess'd, and fully Proved  
ON THE  
**Surey Dissenters,**

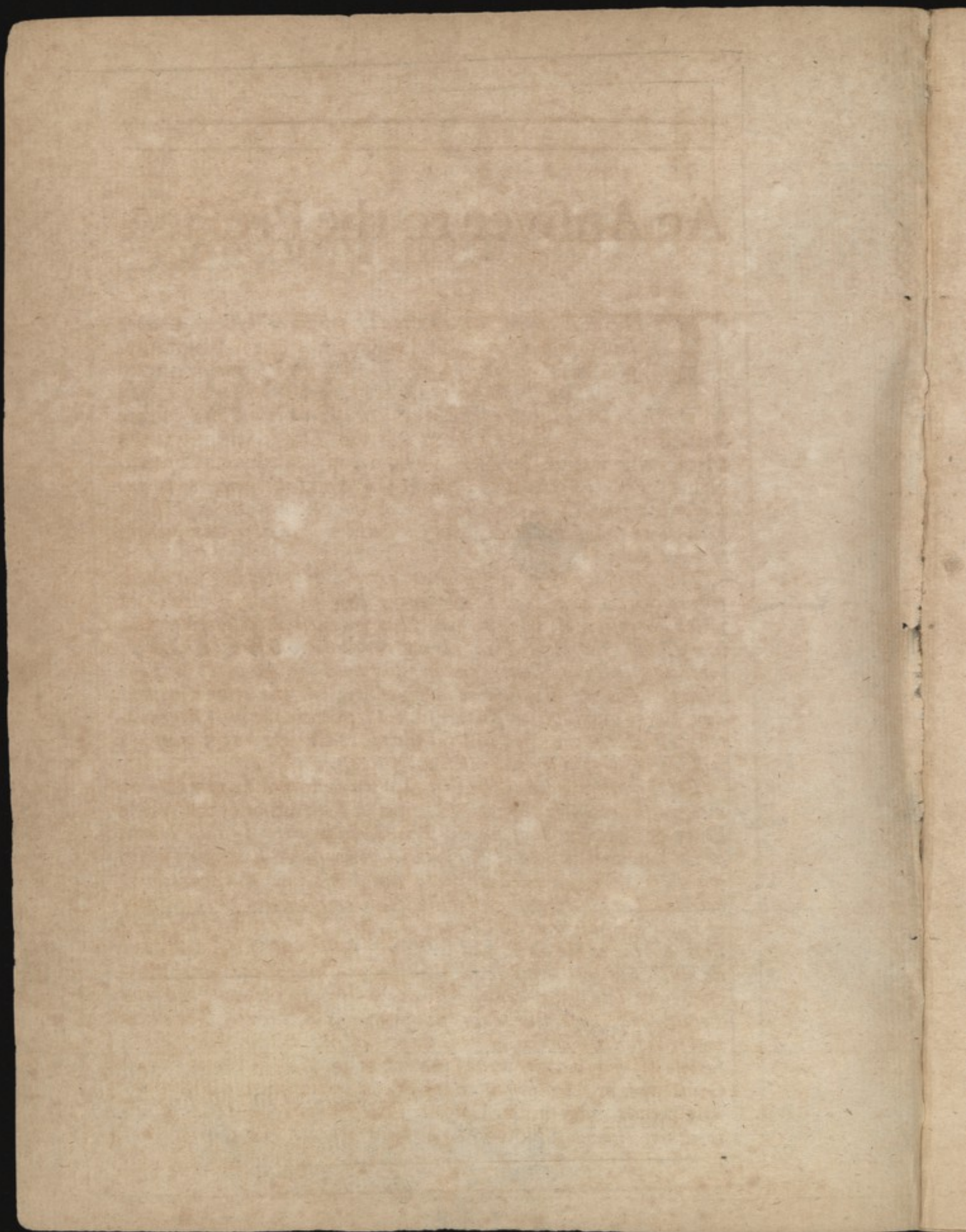
From the Second Letter of an APOSTATE  
FRIEND, to ZACH. TAYLOR.

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To which is added,  
*A Refutation of Mr. T. Jollie's Vindication of the Devil  
in Dugdale; or, The SUREY DEMONIACK.*

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LONDON,  
Printed for *W. Keblewhite* at the *White-Swan*, and  
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Church-Yard*, 1699.



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## An Answer to the Preface.

S I R,

**T**HERE were in my Letter to you three *heinous Crimes* laid to your Charge, Socinianism, p. 8. & 27. Blasphemy, p. 6. and Apostacy, p. 1. The first of these you do not deny, I take it therefore to be confess'd. The Second you plead to, which in its due place shall be considered; and the Third you are startled at; and enquire, when was the Time, where was the Place, who was the Person, to whom you denied your Christian Name. Pr. For the last, I suppose you denied it to me, when you subscribed your Christian Name with an N. and you should have known both time, and place, had you dated your Letter as you ought to have done.

This Apostacy of yours you hope to excuse, by pretending you meant only to conceal your Name, for many Reasons that you give; all which are resolvable into this one, That you durst not discover it. But in my small Judgment there is a great deal of difference, betwixt concealing a True Name, and imposing upon the World by a False Name. The one may be done in Humility, but the other cannot be done but by Apostacy, or Knavery; and if to avoid the more aggravated guilt of the one, you will submit to the Censure of the other, I will not insist upon it, but will leave you to your choice.

But I much wonder with what face you could justify your Cowardice, to say no worse, by your Example of the Author of the Whole Duty of Man, Pr. For, tell me, Friend, did he pretend a false Name, as you seem to have done. But had you followed his Example (which you untruly pretend to have done) would his Case and yours have been the same. He doth a Publick Good, and to avoid all appearance of Vain-Glory conceals his Name: You do a Personal Mischief, and stab a Man in the dark, and for fear of suffering Justice, skulk and lie hid. But this is the Trade that you, and your Friends about Manchester of late have driven: You take the liberty to abuse and belye People, and save your back by concealing your Names. The Notemaker is justly Chastiz'd by the Reverend Mr. G. for this. And I suppose (if you did not write) you may have seen A Letter from a Gentleman in Manchester to his Friend, concerning a Notorious Blasphemer, who died in Despair, Dated Dec. 10th, 1694. which is nothing else but a Notorious Lye, as appears by a Certificate of  
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## An Answer to the Preface.

*the Neighbourhood, Signed by above twenty Persons, which I have by me, and my Friend in a short time may perhaps see it; and this Gentleman is without name also.*

*You disclaim all knowledge of the Title which your Letter bears, The Lancashire-Levite, Pr. & Pt. p. 1. Truth is it was but borrow'd Wit, from another Scurrilous Pamphlet, call'd The Welsh Levite, or David Jones tosd in a Blanket: But if it became not your Gravity, why do you repeat it in your 2d Letter? There are a sort of People that will confess their Sins freely, as if that would atone for them, but they are not much inclined to reform and forsake them.*

*One would think your Conscience pricked you for your Unchristian Reflections on the Dead, but I suppose you think Company will give you some ease, and therefore you would bring me in for a share. I might ask, where make I these Reflections? you say on Hildersham, and Jesse Bee, and 17 for ought you know, Pr. Do you do me Justice, Friend? Did I make any Reflections on them? or said one syllable of them more than what was in a Quotation that I made. If you begin falsely to scandalize me thus soon, I am like to have a sweet Friend of you before you have done.*

*As for naming Mr. Pendleberry in words at length, the Author of his Life made it necessary, had not he related it from the Press, and made it publick; it, and twenty such Peccadillos as those are, should in favour to my Friend's Friends have been pass'd over, and conniv'd at by me.*

*The last part of your Preface puts me in mind of what our Saviour saith of the Scribes and Pharisees, Mat. 23. v. 2, 3. who sitting in Moses's seat, he chargeth his Disciples, to observe and do whatsoever they bid them observe; but (saith he) Do not ye after their works, for they say, and do not. Just so my Friend exposeth very handsomely the mischief of Evil Surmising, and groundless Suspicions: He hath said well, what doth he do? why, he falls immediately in the very self same Page of abusing his Neighbours, as if he scorn'd to observe the Rules that he laid down for others to walk by; like the Pharisees, it was sufficient for him to say, and so he leaves it for others to do.*

*If what he say be true, I thank God, there are no such Persons within the verge of my Friendship; and since he intimates them to be alive, I leave them to answer for themselves, and him for those his Invidious Reflections, which he saith are an Indication of a Corrupt and Rotten Heart, and of a Weak Cause, Pr. to be Self-Conderned by his own Doctrine.*

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POPERY, SUPERSTITION,  
*Ignorance and Knavery,*  
 Confess'd, and fully proved on the Surey  
 Dissenters, &c.

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## C H A P. I.

*Of the Charge of Popery.*

**S**O Honest was my Friend in his Vindication of the Surey Ministers from the guilt of Popery, that he pretended I had charged them with, *that he could not (as I observed) find one place in all my Book to fix the Charge on, or else he found it so fully proved, that he saw it necessary to connive at it.* But now he will mend the matter, and because in hast I over-look'd my Charge of it, he promiseth to shew it me, p. 1. and he saith it is in these words of my Preface. The Foundation whereof I am an Unworthy Member, being intended for the Preservation of his Majesty's Subjects from falling into Errors, especially such as tend to Popery. And a late Scandalous Pamphlet Intituled the Surey Demoniack, looking that way, &c. Here (saith he) is your Charge, p. 1. Is this All? I shall in a trice discharge my self of it; for is every thing that tends to Popery, and looks that way, forthwith Popery? Popery it self came not into the Church but by degrees, and that Pamphlet I take to be one step to it, and a large one too; but as I never said it was Popery, so I must say my Friend is a false Witness; and since this is all his Charge, I may leave his Dissenting Friends to be Judges, whether this will amount to proof or no: Here is a Scandalous Pamphlet looks toward Popery, therefore it is Popery: Strong Proof.

Upon this, he now pretends that I drop'd the Charge, p. 1. that is, he basely abused me, in laying that to my Charge which he could

could not prove, as appears plainly from the last Paragraph, which is all the Evidence he hath for his Scandal, and now he would cover his own shameful Guilt, by making the World believe that I dropt the Charge. I was writing a matter of Fact, and what had I to do with Popery, any farther than as the Agents were Tools in it; this I signified to the World, and my Friend neither in his first nor second Letter so much as endeavours to clear the Dissenting Ministers at *Surey* from it, so conscious was he of the guilt of their Ministry.

I had call'd the *Surey* Ministers *Constant Tools of Popery*, and the word *Constant* he had a mind to strain to the whole Party of Dissenters; on which account I was forc'd to ask him; *whose Tools they were in cutting off the Royal Martyr's Head? If you want Information* (it follows as imprinted) *Philanax Anglicus will tell you.* Here he thinks to maul me, but he only runs his own head against the wall; for he tells me the Author of that Book was a Papist, and that Dr. *Du-Moulin* answer'd it; which is very true, but what he tacks to it is very untrue; for he saith, *that I brought that Book to prove that they (viz. the Dissenters) cut off the Royal Martyr's Head, p. 2.* That the Dissenters bloody Murder of him, enroll'd him amongst Martyrs is true enough; but that I brought that Book to prove it is notoriously false; for all that I intended, was to prove that the Fanatick Rebels were therein Tools of Popery; to evince which, I refer'd him to that very Book of Dr. *Du-Moulin's*, which he himself refers to; only thro' mistake, these words (*the Answer to*) which should have preceded *Philanax Anglicus* were omitted: There are other such Faults in the Impression, which had been out several Weeks before I so much as knew of it, and therefore could not correct it. I will tell my Friend another, which since he took no notice of, I suppose I have rightly hit on the Author of *Mr. Pendleberry's Life, viz. Mr. O. H.* (after which Letter, *P. 11.* should have follow'd, *If he was the Author*) which was more than I then knew, but now I may almost believe. And now let me repeat my Question, *Whose Tools were Dissenters when they cut off the Royal Martyr's Head? If you want Information, The Answer to Philanax Anglicus will tell you.* This Book, *viz. Dr. Du-Moulin's Answer, call'd A Vindication of, &c.* fully proves the Papists to have been the Contrivers and Projectors of that Bloody Scene; and all the World knows that the Dissenters were the unhappy Actors of it. And now let my Friend (if he dare shame the Devil by speaking Truth) speak out, and tell me from the Book that he *allows whose Tools those Regicides were.*

For their Extemporary Prayers, which they call a Praying by the Spirit, and which they oppose to a sober Form of Publick Worship, I refer'd him to *Foxes and Fire-brands*, a Book that shows them to be of a Popish Original, and Design; and from which the

the Right Reverend and most Learned Bishop of *Worcester* hath clearly manifested the Leading Men of the Faction in those days to have been Papists, under the disguise of Puritans. *Hist. of the Separation*. But what saith my Friend to the Book: He dares not touch it, for fear his Fingers should be either Bit, or Burn'd by it, and so God b' w' ye.

For Answer to my Objection of the Addresses of the Dissenters to K. *James*, that for so long a time stuff'd our Gazettes, and the preference of their Service to a Popish King, whom they waited on at *Chester*, neglecting the King of Heaven on his own Day, he refers me to Cart loads of *Addresses, Abhorrences, Cursings, &c.* P. 3. but he doth not tell me whence they came: So that from his knowledge of them, I may justly conclude them to come from his Friends. For in the very next Lines he takes notice of *Right Rev. and Rev. Caresses at Chester, and the Clergy meeting him also, Ib.* But did any of the Clergy neglect the Service of God on the Lord's Day, as the Dissenters did? If not, my Friend is as faulty in his Recriminations, as he was false in his Charges, for that was it I laid to their Charge; nor can his allusion to the Innocent Dove apologize for any Carnivorous Ravens. *Non Veniam Corvis.*

His next words are these. *Now how should Dissenters please some Fools? One while they are the Papists Tools for their Disloyalty, and in the next breath, they are Tools for their Loyalty.* Why, the Fool is well pleas'd with the measure his Friend hath given of Dissenters Loyalty; for he finds him plainly intimating, that if a King be on the Throne that would overthrow the Establishment of the Church of *England*, and bring in Popery, as King *James* the Second is supposed to design, then the Dissenters are Loyal, and his humble Subjects, and are ready to joyn the Papists in it. Not a word Friend of being *Tools of Popery*. Hush Man! But if a King be on the Throne, that endeavours her Welfare, and prefers it to his Life, as the Royal Martyr did, then they are Disloyal; and if they think it a Disparagement to be *the Papists Tools* therein, and will arrogate to themselves the Honour of the Hellish Contrivance, as well as the more than Pagan Execution, they may if they please Crown their Temples with Cypress, and fancy it to be Lawrel. But my Friend needs not to make it a wonder, that the Dissenters, as the Spirit moves, are now *Loyal*, and now *Disloyal*; for there are more Time-servers, than the Old Vicar of *Bray*.

My Friend next tells me that *we and Dissenters are agreed in our Loyalty, Ib.* If so, I pray God continue them in it, and keep them from changing; but then in the Person of a *Jacobite* he hath a mind to twit us with the *Doctrine of Non-Resistance, and Passive-*



*Obedience*, which are the Security of any Government; and which (the *Jacobites* in a Piece that I never yet heard was answer'd are told) were nothing concern'd in the Late Revolution. But my Friend if he can but have a fling at the Church of *England*, cares not now to personate a pert Scotch Presbyterian, and now a *Jacobite*; and we shall before we come to the end, hear him plead for the *Pope*, and for the *Turk*; for he will be an Advocate for any one but a Church of *England* Man; and he thinks he can mischief such an one most, by pretending himself his Friend.

If the next Period be not false Pointed, we have another Instance of my Friend's Integrity; he saith, *For Mr. J's Speech, and Dissenters Addresses, at that time you mention; there was none presented, nor did Mr. J. make a Speech, P. 3.* Now I mentioned no time at all of Addresses being presented; for every Gazette for I know not how long together was stuff with them: I suppose therefore the Semicolon should have been after Addresses. And for the Speech which he denies Mr. J. made, he plays upon the word *make*, which sometimes signifies to speak a Speech which one hath already made: Now I did not say that Mr. J. spoke a Speech, as Mr. A. and others did; but that he made a Speech, *i. e.* compos'd one, though he was disappointed of showing his Oratory, which I am told fell out thus.

The Dissenters, Independant and Presbyterian, in one Body drew up together on a Common, or Heath, some few Miles from *Chester*, over which the King was to pass, where they intended to Salute him with an Harangue, and Mr. J. claim'd that Province to be His, by virtue of his Seniority: But the Presbyterians would not yield that an Independant, as Mr. J. is, should carry off the Bell; nor would Mr. J. recede from the Privilege which his Age intituled him to. Upon this Difference, the King pass'd by Uncongratulated by a Speech, and Mr. J. lost the opportunity of being claw'd for an Orator.

But to return. I had charg'd my Friend, *P. 6.* in his heat of Apologizing for the *Surey* Divines, of laying down such a Principle as would justify the *Papists*, the *Quakers*, with all the other Spawn of *Fanaticism*, in their *Impious Superstition*, and that was, that he allows *Supposition* to be a Ground of *Devotion*: For then, by way of Contutation I argued, that if the *Supposition* was false, the *Worship* must be *Superstition*. To this he replies that *Mr. J. and the rest, did not make a Supposition of it; for they did verily believe that D. was a Demoniack, P. 3.* So say I; Mr. *Pope*, and the rest, do not make a supposition of it, but do verily believe that there is a *Purgatory*; and offer to prove it, which is more than Mr. J. and the rest have done for *D's Demonianism*. If my Friend was but a *Cardinal*, he might bid fair for the *Infallible Chair*.

Chair at the next Conclave; for such Divinity as this is, could not but merit it.

But now my Friend thinks he can clench the Nail, for he hath so good an Opinion of me, as to hope that *When I am absent from my Wife and Children, I may pray for them, supposing and believing them to be alive; but it is possible at the same time some of them may be Dead.* Hereupon he demands, *Will this Supposition, which is not then True, make your Prayers Superstition.* P. 4. Friend, I wonder what Quack in Divinity was your Tutor, or who taught you that such Prayers, as are last mentioned, are founded upon Supposition. For tell me, doth not God Command this. If he do? and my Friend, tho' he had a Forehead of Brass dares not deny it, then the ground of my Devotion, is the Command of God, who requires my Prayers for them, when I am absent from them, as well as present with them, and not the supposition of my Friend. And the supposition he mentions, is meerly accidental, arising from an Inseparable Adjunct of Humane Nature, viz. Our Imperfection. That the Dissenters may see what a Doughty Champion they have got, my Friend's Argument for them is thus:

God Almighty hath commanded me to pray for my Wife and Children; in obedience to whose Commands I pray for them, supposing them to be Alive, tho' tis possible (I being but a Man that knows not all things, and absent from them) some of them may be Dead: Therefore it is Lawful for the *Surey* Ministers on a Groundless Supposition, that *D.* had a Devil; and the Romish Priests on a groundless Supposition, that there are Souls in Purgatory; to pray unto God to cast a Devil out of one, and the poor Souls out of the other. *To, Triumphe.*

I had like to have pass'd over his Innuendo, truly Fanatical, and then in his next Letter, he would have said I had not answer'd him: It is in this Query, P. 4. *Whether is it more Excusable, He that Adores the Sacrament of the Altar, that believes Christ is there Personally, &c. or he that Adores the Altar?* (he should have told us who this was; I know none such, nor I believe he neither: For his Conscience, even such as it is, yet seems to check him for it, in the next words, tacitly confessing the precedent to be a Scandal) *or before it,* saith he; by which last words, he may mean *Solomon*, for he pray'd *before the Altar*, as I read *1 Kings 8.* Or *H Ezekiah*, for he order'd *Judah and Jerusalem* to worship *before the Altar* there, *2 Kings 18. 22.* Or for ought I know, he may have a mind to reprimand our Saviour, who in his Instructions to the Penitent that had wrong'd his Brother, advised him to *Leave his Gift before the Altar, and go his way, first be reconciled to his Brother, and then come and offer his Gift,* *Matth. 5. 24.* This Friend of mine suffers neither God, nor Man, neither Prince, nor Prophet to escape his Rebukes; and the *Lancashire-Levite* cannot but

esteem it a Felicity, that his Friend is pleased to joyn him with such blessed Company.

By this you may see the Temper of my Friend. The Papists that adore the Sacrament of the Altar, are more excusable with him, than *Solomon*, *Hezekiah*, and the *Lancashire-Levite*, that adore before it; and I desire to know whether I may not justly reckon this my Friend amongst the *Tools of Popery*, who here becomes an Advocate for its grossest Idolatry.

And how far he hath dipt his fingers in it, one may understand from what next follows, which is a pitiful Evasion becoming only a Papist, or such a Man as I take my Friend to be. I had accused him for *Falsly Charging me with what I never said*, and pretending that a base Suggestion of his own, was my Opinion. This Wickedness which is as ill if not worse than Forgery; for that Counterfeits but a Man's Hand, whereas this Counterfeits his Judgment, he softly calls a *Misrepresenting my words*, P. 4. When as himself had not so much as quoted one word of mine to give Colour to a Misrepresentation, but the whole was his own Invention: And all that he hath to come off with, is, *That he will tell me, why he judged the Argument to be mine*, P. 4. But what's that to me; if he should take an Honest Woman for an Whore, pray who is in the fault, or what satisfaction would it be to hear some impertinent Reasons why he did so: especially if whilst the Satyr was Apologizing for his mistake, he should renew his insolence; which my Friend doth in the very next Page, only moderating his false Imputation with these words, *If I mistake not*, P. 5. when all the World may see, that he willfully Mistakes.

This is all my Friend hath to say on this Head of Popery, and whether he hath Vindicated himself, or his Dissenting *Rabbies* from being Tools of it, I leave the Reader to Judge.

## C H A P. II.

### *Of the Charge of Superstition.*

MY Friend's Ingenuity I could not forbear observing in my Answer, *who made me to charge Dissenters with Superstition, and yet did not so much as produce one place in all my Book to prove his Charge.* And was not this done like an honest Man? But now he will mend the matter, for he finds the word *Superstition* in my Preface; and afterwards takes notice *that I honestly confess the Charge*, P. 6. But why doth he not take notice, that in that  
very.

very same place, and from his own Letter I make good the Charge; telling him, that *I would Condemn him out of his own mouth; P. 7.* and was as good as my word. This he calls unmannerly Rhetorick, but over-bore with the Evidence of Truth, hath not so much as one word to reply to it.

Thus leaving his Dissenters under the *Confessed Guilt of Superstition*, he begins to think how to shift for himself; and answer that Indictment of Blasphemy, which upon his Notion of *Δεισιδαιμονία*, signifying, as he saith, *A Fearing of Demons, or Worshipping of Devils*, I had brought against him. And here he struggles like a Beast in the Toils, who is thereby more entangled. He saith the Heathens in this place took *Δαιμόνιον*, which Title they give to Christ, *in a bad sence, P. 7.* Let him prove that, and I will acquit him; but this is notoriously false, as whoever will read the Chapter may see; for *some desired to hear St. Paul again of this matter, Acts 17. 32. and others were converted by him, v. 34.* So that they must of necessity by *Δαιμόνιον* understand the True God. Then for his Argument, that it must signify a False God, because he is call'd a strange God, that is only to give *St. Paul the Lye*, who in this very Chapter; *v. 23, 24, &c.* explains the *Unknown God*, to be the Strange God; and if this little Spark of a Friend of mine, had known any thing of the *Pantheon at Rome*, he would not have said that all *Strange Gods* were by the Heathens esteemed *False Gods*.

The Guilt of Blasphemy he cannot avoid, pray God he repent of it; but to raise a mist before the Reader's Eyes, that he may not discern it, he saith that *I accuse him falsely. He did not say the Greek word (viz. Δεισιδαιμονία) signified wholly a Worshipping or Fearing of Demons, P. 7.* Nor did I ever say he did; He may find the word wholly if his Spectacles do not blind his Eyes, in a different Character from what I quoted from him; the one being Roman, the other *Italian*. But the thing was, he was to cry up a new Question; and therefore whilst he pretends that *I falsely accuse him*, whosoever hath eyes to discern between the Roman, and *Italian* Letters, may plainly see that *Wilfully* at least, if not *Maliciously* he abused me.

As for his Wit (which is the first that I have met with, for my Friend grows dull, and I almost repent that I reprov'd him for his Scurrility, since I find he cannot be *Ludicrous*, as he Phraseth it, unless he must be *Scurrilous*; and I had rather he should show his parts any way, than show none at all; as for his Wit) *What Paul! would you have Men to worship Demons? why Christ is a Demon, &c.* It only discovers that he doth not understand why Evil Spirits were termed *Δαιμόνια*, and so in one stroke he both betrays his Ignorance, (a Grace he mentions, *P. 8.*) and Blasphemes his Saviour.

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He hath one thing more, under this Head, P. 8. for *It was Queried, Where we were commanded to bow to the East? or before the Altar to make Curtesies— And Bouncing and Racketing, Priest one verse, and People another. Is this for Edification, P. 8.*

In answer to the pert *Scotchman*, I Query again where these things are forbidden; for it they be neither commanded nor forbidden, I hope we are left to our Liberty; and I know not why I may not as well Worship to the East, as he to the West; and if I must use his Phrase, make Courtesies before the Altar, as I have shew'd that *Solomon, &c.* did, as well as he affront it, by turning his Posteriors upon it. As for your *Bouncing, and Racketing*, pray send your next Rebuke to God Almighty, and dispute with him, why he allows *this Bouncing and Racketing in Heaven, One Angel crying to another, Holy, Holy, Holy is the Lord God of Hosts, the whole Earth is full of his Glory, Esa. 6. 3.* And this Alternation in Divine Worship you find again exemplified in the fourth and fifth Chapters of the *Revelations*, where there are such *Bouncing and Racketing* (as you Prophanely Phrase it) betwixt the four *Two*, Angels I suppose (most properly so call'd, because of their Immortal Life) and the Twenty Four Elders that had Crowns of Gold upon their Heads. I find you are loath to forbear Bordering upon Blasphemy; for who that had any fear of God before him, durst term such Adoration as the Angels pay, a *Bouncing and Racketing*. Pray tell me, Why may not the Priests and People of the Church of *England, Bounce and Racket about David's Psalms, as well as the Angels in Heaven Bounce and Racket about Esay's Hymn.* Is this Language becoming Devotion? or can the Reader take my Friend to be any thing but an Apostate, or Atheist? I cannot but remember what the Archangel said to the Devil, *Jude, v. 9. The Lord rebuke thee.* But I am thinking, if my Friend, and his pert *Scotch* Presbyter should chance to go to Heaven, whether coming near the Gates, and hearing Angels, and Saints *Bouncing and Racketing about the aforesaid Hymns*, they would not take it to be an Assembly of the Church of *England*, and hanging down their heads, sneak back again into some Dark Conventicle.

That my Friend may not take *Silence to be Consent, P. 9.* I have answer'd his *Mundungus*, and leave both his, and Dissenting Friends hands full of Superstition.

## C H A P. III.

*Of Schismatical Divisions.*

Speaking of the *Unchristian Divisions* which Dissenters make from the Established Church, I took notice P. 7. that my Friend did not pretend to vindicate them (as in the other heads) from the Guilt of it, for the Crime is so Notorious that Men see it with their Eyes, (where by the bye, that my Friend may blind Men's Eyes, for fear they should see it, he leaves out this passage in his Quotation, P. 9. like such an honest man as he is) but he endeavours to justify them in it; and what saith he to this? Why he confesseth, *It is thus far True that he Vindicates them not from some Divisions, but Justifies them: i. e. going to another place, from the Church of Wigan, to Billinge-Chappel, or St. Helen's.* I cannot think my Friend so weak, as to think himself that he Argues pertinently; for thus lieth his Argument, It is Lawful for me to go, and serve God at *Wiggan Church*, or at *Billinge-Chappel*, where the Worship of God is one and the same; nor is there any Division in it, but that of place, one being three Miles distant from the other; therefore I may also go to *St. Helen's*, where there is a Presbyterian Meeting, and where there is also a Quaker's Meeting, both which separate from the Church of England in the manner of their Worship; for it is but going to another place, as from *Wiggan* to *Billinge*, only it is a few Miles farther, and he understands no Crime in either, *ib.* My Friend hath lost either his Understanding or Honesty, or he could never have pretended that they are as justifiable from the guilt of Schism and Division, that go to *St. Helen's*, as they are that go to *Billinge-Chappel*, as if the diversity of the Place, was all the guilt of the Division.

But he will justify them from Divisions in Doctrine, for they subscribe all the Articles concerning Doctrine, P. 9. Do they so? then they must subscribe them all, for they are all Doctrinal, even those that relate to Discipline. This Friend of mine regards not what he saith, or writes; he knows the Dissenters refuse to subscribe some Articles, all which as I have said are Doctrinal, and yet he hath the Confidence to assert, that they subscribe all the Articles concerning Doctrine. But perhaps by Doctrine he will say he means only the Fundamental Principles of Religion, and then perhaps would engage him on this head, and assert some of those Doctrines in which they dissent from us, to be Fundamentals; but because he is my Friend, I will let that pass, repeating only what I before said, that this is not sufficient to clear them.

them from the Sin of Schism, from *Corah, Dathan, and Abiram* opposed no Articles of the Jewish Doctrine that ever I heard of, and yet he knows what befell them for endeavouring to make a Division in the Church; for he tells me *he hath often heard of these three Men, P. 9.* and he is like to hear of them once more, for I had said *P. 8. That my Friend who undertook to Vindicate the Dissenters in this Case of Division, would in his next I suppose Vindicate Corah, Dathan, and Abiram, against the Lancashire-Levite, that had made them Schismaticks: And he offers fairly at it, for for his words are these; If really they Subscribed the Articles of the Jewish Faith, then in That, they were neither Hereticks, nor Schismaticks, P. 10.* My Friend is the first, and I believe will be the last that will in any wise undertake the Patronage of *Corah, Dathan, and Abiram*: For though he thinks by his Sophistical Restriction of the Relative *That*, to save the Reputation of *Corah, Dathan, and Abiram*, with his Beloved Dissenters from the Scandal of Division, I must tell him that it was that very thing, which in their insolence against *Moses* made them Schismaticks, and not Hereticks. The Case, because I intend to run the parallel with it, about *Wigan Church, and St. Helen's Chappel*, is this.

*Corah, Dathan, and Abiram*, admitted the same Articles of Jewish Doctrine that *Moses* did; just as my Friend saith, that the Dissenters Subscribe all the Articles of the Doctrine of the Church of England; the Difference was about the Persons of the Governours, whether *Aaron* and his Posterity were to hold the Priesthood, *Numb. 16. v. 3. 10.* as it is with us whether *Bishops and their Successors* are to Rule the Church. Upon this difference, *Dathan and Abiram* seem to have set up a private Conventicle, in opposition to *Moses and Aaron*, and designed *Corah* for the Chief Priest; as our Dissenters set up Conventicles in opposition to the Bishops, and set up Men of their own Faction to be their Ministers therein. This appears plain, from *Dathan and Abiram's* refusing to joyn with *Moses* in the place of Worship; for when he sent for them, they refused to come up, saying, *we will not come up; v. 12, 14.* but would serve God in the place they then were; as appears from those words of *Moses* to the Lord, *Respect not thou their Offerings, v. 15.* which clearly signifie, that they intended an Oblation or Sacrifice to God in the place where they were, as distinct and separate from that of *Moses*; as our Dissenters now set up *St. Helen's*, and such like Places to Preach and Pray in, in opposition to *Billinge Chappel*, and our other Churches. Upon this *Moses* makes an Appeal to God, and orders *Corah* and his Company to bring with them Censers, and meet *Aaron* at the Door of the Tabernacle the day following, that God might approve of his own Ministers. *Corah* and most

of his Accomplices accept of the Proposal, and meet *Aaron* the day following; and in what a dreadful manner God exemplified his Indignation against those Dissenters, (tho' I find it is not fear'd) is not unknown to my Friend.

If these Papers should come to any Dissenters hand, that means more honestly than my Friend doth, and hath no mind to fall into *Corah's* Sin, much less to Patronize it, I desire him again and again to peruse that Sixteenth Chapter of *Numbers*, and seriously to consider, as behoves a Man that is concern'd in it, whether the Guilt of *Corah* and his Party, was not, as I have proved from *ver. 3.* and *10.* an opposition to their Lawful Church Governours, and setting up a place for Divine Worship separate and distinct from the Tabernacle, *ver. 12, 14, 15.* For if this be so, then to avoid the guilt of *Corah's* Sin, it is not enough to own and admit the Doctrines of a Church, for that *Corah* did; but they must peaceably submit to its Governours, and not oppose them, by setting up other Ministers, and other Worship against them, for that was *Corah's* Sin; and it deeply concerns my Friend, and such as he pleads for, to take care that it may not be theirs.

I cannot but observe how studious my Friend is to abuse the more honest, but too Credulous Dissenters, in endeavouring by these words, *In that they were neither Hereticks, nor Schismatics*, to make them believe that *Corah* was no Schismatick, *i. e.* Dissenter; for if they were once convinced of that, they would pass another judgment on those Divisions that they make amongst us, than now they do; and yet he dares not, nor doth not deny but that was *Corah's* sin; only by that Sophistical and deceitful Expression he endeavours to conceal it from them, for fear, lest if they saw the danger, he should lose them.

*But Dissenters say, They separate not from their Lawful Church Governours, P. 10.* So *Corah* and his Party said to *Moses* and *Aaron*, *ye lift up your selves* (תַּנְשִׂאוּ in the *Hithpael*, you make your selves מְשִׂאוֹ Governours, for God did not make you such) *over the Congregation of the Lord, v. 3.* And till they be proved such Separatists, they are not to be charged with sinful Divisions, *Ib.* The Proof is easie.

The Bishops of the Land, both by the Laws of God and Man are our Lawful Church Governours.

But the Dissenters divide from these Bishops.

Therefore they Divide from their Lawful Church-Governours, and consequently by their own Confession, are justly charged with sinful Divisions.

I shall pass by the other Impertinencies of this Chapter; as when I had proved from the Identity of the word *schism*, and



Division, that the Dissenters' separation from us was a Schism, and therefore Unchristian; he not being able to answer it, cries out very ignorantly, *Syllogizari non est ex particulari*, P. 10. as if Identity and Particularity were the same. Yet he will venture to tell me that all Divisions are not Unchristian; for if so, then we in this Diocese divide from Chester Cathedral, P. 10. Yes! just as St. Paul divided from the Church of Corinth, when he was absent from them in Body, but present in Spirit, 1 Cor. 5. 3. My Friend hath rare Notions of the Unity of Christ's Church, since he placeth it thus in Locality; for if this his Notion of Division be true, since the Church of Christ is the Body of Christ, he hath made him to have more Bodies than all the Priests that belong to Rome do make him on a *Corpus Christi* Day.

But that Learned Man, that called Schism an Ecclesiastical Scare-Crow, tho' I call him a Socinian, was certainly a Church of England Man, P. 10. This is the first time that ever I heard that Socinians were of the Church of England; and if I thought my Friend spoke Truth, I would leave that Communion, and take Sanctuary under the Act of Toleration. But my Comfort is, my Friend doth not regard Truth in his Writing, and therefore I cannot believe what he saith: Accordingly I find the Fundamental Articles of that Church are diametrically opposite to Socinianism, how then can a Socinian be of it? Why, just as he tells us a Papist may be, *Ib.* Right, my Friend hath a Noddle of Gold, and Rich Thoughts must needs flow from it; for

*Dissenters think the Protestants Arguments against the Church of Rome, will justify their present partial withdrawing from the Church of England, P. 11. and of this General Argument I take notice, Ib.* No indeed; for what is it to me, what Dissenters think; I would not think as they do for all the World. But since you are so often telling me what Dissenters think of us, pray, for once, let me tell you what I think of you, and this your Argument. For you, I think your Conscience flew in your face when you writ it, as knowing that it was false, and therefore you Father it upon Dissenters thoughts; *Dissenters think* say you, &c. For your Argument it is thus: The Church of England departed from the Church of Rome, because in their Forms of Divine Worship, they pray'd *Ave Maria*, &c. Therefore the Dissenters may depart from the Church of England, because in their Forms of Divine Worship, they pray *Our Father*, &c. The Church of England left that of Rome, because she made the Pope the Head of Christ's Church: Therefore the Dissenters may leave the Church of England, because they make the King the Defender of Christ's Faith. In short, hath the Church of England made any New Articles of Faith, as that of Rome hath done: If she hath not, there is not the same Reason for Dissenters to separate from

from her, that she had to separate from the Church of *Rome*; and if she hath, why doth not my Friend shew them us? After all, the Case is not parallel, for the Church of *Rome* had no Authority over us, and therefore we might leave her Communion when we pleased: But I hope the King, the Parliament, and Convocation have Authority in Church as well as State, over the Dissenters, and therefore that might be Lawful for us, who were no way subject to the Pope, that cannot be lawful to them who are subject to the King in his Parliament, and Convocation. Well, my Friend is one of a thousand, a knowing Man, and wonderful fit to make a Chair-Man of, and propose terms of Accommodation, as in this Chapter he hath insolence to do; but as the Proverb will inform us what sort of Cattel they are that will be meddling, so the ignorance my Friend discover'd in the last instance, shews how little qualified he is for it: Accordingly, no sooner is he stept into the Chair, but he gives us evident proof of his Fallibility; for he Dogmatically affirms, that the *Church of England* have it in their Power at any time to remove the Schism so much complain'd of; for take but away (saith he) all that Christ hath not commanded, as Terms of Communion, and the Schism ceases, P. 11. If this were true, how came there to be so many Divisions in the time of Rebellion, when the Church of *England* and her Injunctions were trodden under foot? nor is my Friend's assertion true, that if the Church would but take away what Christ hath not commanded, the Schism would cease; for there is no Confutation like what is Experimental; and I will tell you a passage that happened in this Parish of *Wigan*, since I sent you the former Letter.

There was a Neighbouring Gentlewoman that had been brought up in the Church of *England*, and continued in that Communion, till six or seven years ago; about which time she was prevailed with to go to the Conventicles, which whilst she was able, she frequented, tho' she never received the Sacrament of the Lord's Supper at their hands: For when she was pressed to it, she desired that she might see the way and manner of their Administration of it, before she her self Communicated with them, which was allowed her; and she disapproving of their way, never (as I said) did Communicate with them in that Sacrament.

It pleased God not long after, to Visit her with a tedious and grievous Distemper, of which she died; and the Minister to whose Conduct she had committed her self, Visiting her in her Distress; one time, amongst other Discourses, she asked him, If it should please God to recover her, whether he would not be pleas'd to Administer the Eucharist to her kneeling? He ask'd her, what made her propose to him that Question? She reply'd, that she was not at all satisfied with the Posture the Presbyterians Received it in; adding as a Reason, that she had been brought up in

the way of the Church of England. He return'd, that he had been also brought up in that way; and yet he never did Receive that Sacrament kneeling. She asked him, if he ever did receive that Sacrament in the Church, and he confess'd he never did. But, saith she, I have; and prefer Kneeling, for the Reverence it shows, unto the other Posture. Hereupon he grew angry, and declaim'd against Kneeling at the Eucharist, as a work of Supererogation, and made an heavy outcry of the Popery of it. But she unmoved with his noise, argued, that the Posture was look'd upon as a thing indifferent, and that she knew some good Men of the Presbyterian way, that had Administred it to some (who had desir'd it)

The Act of Indulgence no ease to tender Consciences.

*Kneeling. Perhaps so (saith he) in Charles the Second's time, but now (saith he) we have an Indulgence. Right (saith she) and therefore you may allow me the liberty of my Conscience. No, (replies he) Now we have Power to order things in our own way. Then (she return'd) I perceive the Indulgence is only to strengthen your Power, and not at all to ease our tender Consciences.*

The Presbyterians now they have a shadow of Power, are as stiff for their Ceremonies as others.

The Danger that Ex-temporary Prayer exposeth one to.

*The Minister not being able to give an Answer to this, shew'd much disturbance in his Mind; so that She surceasing a while, afterwards desired him to Pray with her, which he did. But, said she, it was so Disorderly a Prayer as I never heard, that I know of; the Reason of which, is from what before pass'd betwixt them, easily understood. After Prayer she renew'd again (if I mistook her not, for whether it was before or after, I did not rightly apprehend; but she again renew'd) her Request, that he would allow her (if she recover'd) to receive that Sacrament Kneeling in Private. In Private (said he) what do you mean by that? I do not mean (saith she) any Private Communion, but that you would Administer it to me Kneeling, so privately, that I may not be an Offence to the rest of your Congregation; but he absolutely denied her. She told him that Christ Administred the Eucharist to his Apostles in a posture that was different both from Sitting, and Kneeling; and therefore he might Administer it to her in the one Posture as well as the other. But neither Arguments nor Entreaties would prevail with him to comply with her desires. Upon this he left her, and though her Distemper increased upon her daily, and there was no hopes of Life, he never, as she said, came near her afterwards.*

It is not Ear Ceremonies that occasion the Schisin.

The Care that the Dissenting Ministers have of their dying Members, if they chance to disoblige them.

She

She being thus deserted by her Minister, lay languishing, and could not out of shame (as she acknowledged) send for me, because she had withdrawn her self from the Church, tho' it was before I came there: But Death sensibly approaching (and she having I believe an Intimation given her how ready I should be to attend her, if I thought my presence might be acceptable; tho' at that time I had not heard the least syllable of what is here related) on *April* last, the 14 Day, she sent to desire I would Visit her, which I did the same Day; and then in the presence of some that went with me, and those that attended her, I received from her own mouth the Account here given, which lest my Memory should fail me, I forthwith committed to Writing, to keep it by me. The Gentlewoman after this received the Sacrament of the Lord's Supper at my hands, and died in the Communion she was brought up in, a Pious and Devout Christian.

I dare now leave even my byas'd Friend to Judge whether the Expedient he hath propos'd in these words, *Take but away all that Christ hath not commanded, as Terms of Communion, and the Schism ceases*, be of any efficacy. It seems there are other Men that are as stiff for their Ceremonies (tho' they have not the same Authority) as we are, and till they be of a more meek and humble temper, such as my Friend may unjustly complain of the Church, but his pretending Saints must answer God for the guilt.

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#### C H A P. IV.

##### *Of the Charge of Ignorance.*

I N my Reply to my Friend's Letter upon this Head, I had these words, *The Truth is, I find that I charge them home either with Ignorance or Neglect*, P. 12. And how do you think this honest Friend of mine represents this? Why, he thinks the word *Neglect* may justly be neglected; for had he inserted it, it would have proved that his Accusation was false, and he no Friend of mine, but a Scandalous Libeller: And his Crime is yet so much the blacker, in that I complain'd of this very piece of Injustice he did me in my other Letter, and yet here he repeats it; which makes me wonder whether my Friend hath a Conscience, or no; for I cannot think he hath any; for thus he goes on, *You acknowledge you charge them home with Ignorance* omitting the other words, *or Neglect*) and that you are still of the same mind. And give your Reasons why you charged them with Ignorance, be-  
cause

cause they could not understand Arabick Characters (this is notoriously false, I said no such thing) and some Cyphers (another untruth) and suffered a Female Fiend to be call'd Ishcol, and at last, he saith, I crow, what saith my Friend? Profound silence! And, saith he, you say true in that; for he never undertook to meddle with Matters of Fact, P. 11, 12. And now hath not my Friend Vindicated them bravely from the Charge of Ignorance that he laid upon them, for that was none of my Charge but his; I conceiv'd the mistake might proceed from neglect; but Ignorance he would have it (and he knows them better than I do) and Ignorance he confesseth it, for he acknowledgeth that I gave Reasons for what I said, to which he hath no other Answer but *Profound Silence*. And now I think my Friend had better have let this Head alone, then expos'd his beloved Dissenters at the rate he here doth.

But though he cannot Vindicate them from Ignorance in matters of Fact, he dares undertake to do it in matter of Argument and is content here to attend a Tryal of Skill, P. 12. Now, what is the meaning of this? My Friend here confesseth the Dissenters ignorant in the matters of Fact; in the last Chapter, he acknowledgeth them guilty as to some Divisions; as in his former Letter he did, of some Superstition; then he never so much as attempts to clear the *Surey* Ministers from being Tools of Popery, which was all or more than he could pretend I charged them with; and now that he sees that on each Head he is baffled, we must let go matter of Fact, which was all my Impostor insisted on, and divert to matter of Argument. And why this? Why, the well-meaning People of the Party were to be Spirited away into the Land of *Utopia*, that they might not discover the weakness of their Teachers, and my Friend is made the Tool to abuse their Innocence; and now instead of Disputing whether there was a Devil at *Surey* or no; and the Dissenters Tools of Popery? which last he cannot deny; we must Dispute concerning *Bouncing and Racketing of David's Psalms*, and Christ and his Apostles *Lolling* at the Institution of the Sacred Eucharist, with such like Atheistical Speculations, as float abundantly in my Friend's Noddle, and no doubt but he will shew abundance of skill in handling profanely enough whatever tends to expose Religion, and sober Worship, and let us see his Skill.

The first Argument he saith was, *They cannot think it Lawful to command things in the Worship of God of the same Nature, &c. with God's own Appointments*, P. 12. and I intimated to him that the Divines of the Church of *England* were of the same Mind, and have fully proved that the Ceremonies enjoyn'd are not of the same Nature with God's appointment; on which Account I said, that my Friend either knew the Doctrine of the Church of *England*

land in this Point, or he did not: if he did not, it was grossly affected Ignorance in him to assert this, since there were Books enough to Inform him better; if he did, it was a Damnable Scandal, which my Friend ought to repent of, P. 13. What saith my Friend to this? Why he cannot answer it, but bleeds inwardly, and repent he will not; and so he cries of this afterwards, P. 12. In which his usual Honesty takes place; for in all this Chapter there is not a word more of it; and so he hurries on to his *Humane Sacraments*, P. 12. and tells me of *Sacraments Humane, Divine, and Diabolical*, Ib. by which last I suppose he meant to raise up *Dickey's* Devil to have given Evidence of the Reality of the Possession. But where doth my Friend find the Heathen terming their Mysteries Sacraments, or the Romans their Prest-money, a Sacrament; I challenge my Friend to produce one testimony of it if he can; for the *Sacramentum Militare* was not the Prest-money, but the Oath of Fidelity that attended it. But suppose this was true, when a word is appropriated by long Custom to a certain signification, to insist on its obsolete and various acceptations is very Impertinent and Vain. If my Friend should say the Bible was Holy, which is the Title that it deservedly bears, and I playing on the word Bible (which signifies no more than a Book) as he doth on the word Sacrament, should reply; How Friend, the Bible Holy? Why there are Alcorans, or Humane Bibles, and Diabolical Bibles, and I hope you will not say these are Holy? would not this be very foolish in me. I know not what it may be in my Friend, but another Man might justly call upon me to speak Sense, and Piety. But my Friend fairly confesseth that a Sacrament cannot be Humane; for speaking of the Five Sacraments superadded by the Papists, he asks, *Why will you not admit them to be Sacraments? Is not one Reason, because they are but of Humane Institution*, P. 12, 13. No indeed, Friend, is it not; you shall not be my Champion against the Papists, for they will prove to you that most, if not all of them are of Divine Institution, so Learned a Vindicator is my Friend. But in these words you plainly confess, that one Reason, why a Ceremony, (such as Extream Unction, is according to you) cannot be a Sacrament, is because it is of Humane Institution: For if the Nature of a Sacrament require that the Institution of it should be Divine, you your self see a Contradiction in the Terms, when you speak of an Humane Sacrament, and therefore you deny the Five superadded by the Papists to be Sacraments, which is true enough in themselves, tho' your Reason against them is altogether false.

But what do you mean, when you say, *The Cross is Divine in its End, Use, and Significancy*, P. 13. Do you mean by this to prove it a Sacrament? If so, kneeling upon our knees, lifting up the Hands and Eyes to Heaven in Prayer are Sacraments, for they are

are *Divine in their End, Use, and Significancy*. Surely my Friend is under some Discipline of Self-Denial, for one would hardly think that one that pretends to be an Author, and a Vindicator too, should be a Man of such weak Parts, as my Friend in his Writings, makes the World believe he is.

Well, that we may part Friends, my Friend is content, that we call it *an Humane Appointment*, P. 13. Say you so, said I? I hold a Penny to a Pot of Ale, that he talks Nonsense within ten Lines, and it immediately follows; *and then is it Lawful for any body to command things in the Worship of God, of the same Nature, &c. i.e. with God's own Appointment*, P. 12. If the Cross be of Humane Institution as you here confess it, how can it be of the same Nature with the Sacraments, which are of Divine Institution. I have read of one *Eutyches* that confounded the Divine and Humane Nature in Christ; I understand you are good at the Art, for you can make Humane Appointments, and Divine Appointments to be of the same Nature; you are really a Theological Alchymist, that can thus extract Divinity out of Humanity. But let us examine the Paragraph as we have it, P. 12. changing the word Sacrament, into that of Appointment, and 'tis thus.

*They cannot think it lawful for any body to command things in the Worship of God of the same Nature, Use, Significancy and End with God's own Appointments; when there is no difference, but God commands the one, and Men the other; this is Difference enough to distinguish Ceremonies from Sacraments; this distinguisheth the Bible from the Alcoran. I wonder what difference my Friend would have; for this is the greatest that can be, it being as great as the distance is betwixt Heaven, and Earth, God, and Man, the Creator, and the Creature; but this is next to nothing with my Friend; there is no Difference, saith he, but God commands the one, and Man the other; an inconsiderate thing of small weight with him, and make them necessary Terms of Communion. And they instance in the Cross about Baptism, a Humane Appointment. He pretends here that our Ceremonies, or at least some of them, as that of the Cross in Baptism, are of the same Nature, Use, Significancy and End, with God's own appointments. As for the Nature of them being the same, since the Institution of the one is Humane, and the other Divine, he talks like a Quack, or a Popish Priest, that can Transubstantiate Nature, and make a Wafer into a God; just as he doth a Ceremony into a Sacrament. Of the same use: I cannot think that my Friend thinks as he writes; for surely he knows that Sacraments convey Grace, which is what I never yet heard taught of Ceremonies of the same significancy: Do you think the Man in earnest; or he is studiously abusing the weakness of his Party, and Buoying them*

them up in their prejudices against the Church of *England*; for Sacraments are Signs, from God to Man; whereas Ceremonies are Signs from Man to God, and is it possible for these to have the same significancy? *Of the same End*, are they so indeed? The End of Sacraments is by the application of the outward Sign to assure the Soul, that is duly qualified, of its receiving the inward Grace; whereas the End of Ceremonies is Uniformity, and Discipline. Now with what face could my Friend brazen it out, that our Ceremonies are of the same Nature, Use, Significancy, and End with God's own Appointments; a Charge which contains as many Untruths, as Words; I must therefore call of him again to repent of this wicked Scandal, whereby he lewdly abuseth a Church, that is the Glory of the Reformation.

In his next Argument he fancies he hath got me in his *Neighbour Lob's Pound*. He had reproachfully affirm'd that we had received the *Posture of Kneeling at Receiving Bread and Wine in the Eucharist, from the Papists*, 1st Letter, P. 5. Hereupon I ask'd him, *if the Papists received Wine in that Sacrament?* and he thinks to come off with a Jest, by telling me, *the Papists do receive Wine in that Sacrament, unless the Priests be no Papists*, P. 13. Now to catch the Wise Man in his Wisdom, I say the Priest doth not receive pure Wine as we do, for there is Water to be mixed with it: so that we Communicating in pure Wine, (if such Hucksters as he do not abuse us) my Query stands where it was, for a Rebuke to his Profaneness.

Under the next Head, we come to the *Apostle's Lolling at the Lord's Supper*, P. 14. (as according to his wonted Reverence to things Sacred, he is pleas'd to Phrase it.) Well, the Church of *England* may well pardon him for his *Bouncing and Backeting*, when he makes the Holy Jesus, and all his Apostles, at the very Institution of the Eucharist to be guilty of *Lolling*. What must we think will become of Religion, when a Man that pretends to it, speaks thus rudely of the most solemn Action of it? I will tell you, my Friend, something above two years ago, some Popish Priests were here in our Parish for Casting out a Devil, whose Name they said was *Loll*, and *Devil turn'd* had they perform'd the Conjuraton to purpose, *Casuiſt*, p. 4. as your *Surey* Friends pretended they did; I should verily have concluded that *Loll* the Devil had entred into you, and that he made you talk so Atheistically of the *Apostles Lolling at the Supper of the Lord*. I must again repeat *Michael's* Rebuff to Satan, *The Lord Rebuke thee, Satan*.

The last was a Noble stroke of my Friend; you shall now hear another of his Fancies, which is, that *The Presbyterians will say they do use the same Posture (viz. with the Apostles) for they sit;*



and tho' he knows the Apostle's Posture was a kind of *Leaning*, and *Lolling* in one anothers Bosom; they will say, whatever the Manner was, whether *Cross-leg'd* (like so many Taylors) or with their Feet under them (why where should they be, would he have had them on their Heads?) or *leaning side-way* on their Elbow, still it was sitting however, P. 14. He might if he had pleased, have put in one posture to have explain'd this their *Lolling* by, viz. that of *Kneeling*, and perhaps that would have satisfied the tender Consciences of his honest Dissenters; and to justify him in it, I here give it him under my hand, that whenever he can prove *Leaning side-way* on his Elbow to be *Sitting*, I shall be able to prove *Kneeling* to be so too; and so this Controversie will be at an end.

But still it sticks on his Stomach, that the Apostles if they were now on Earth, and would receive the Sacrament in the same gesture they did receive it from their Master, and not *Kneel*, they must be denied it by the Church of England on pain of *Suspension*, P. 14. and he takes it unkindly to be twitted with *Ignorance* in this Case, when he had confessed it, and in earnest he would have thanked me for it, if I would have helped him to answer it, P. 13.

Verily I thought that the Man that pretended to know, what I have reason to believe God himself will not pretend to, viz. That I writ the Surey Impostor out of *Pride* and *Passion*, with much *Spleen* and *Rage*, &c. could not be ignorant of any thing; and therefore I might well neglect to inform him, of what every common Christian I fancy knows; which is, that the Apostles were Universal Bishops; and as such, were to make Canons and Orders for the Churches to obey, as *St. Paul* did at *Corinth*; and not the Churches to make Orders for them. My Friend I suppose hath heard of a Fallacy call'd the *Begging of a Question*, such is this Argument of his, and so I dismiss it.

The Dissenters Third Argument you say is, that the imposing and tying of Men to a particular Form of Worship (without Authority from God) from which none shall vary, is an Invasion of God's Prerogative, &c. P. 14. Pray what makes you insert these words, *Without Authority from God*, I do not remember that they were in your first Letter; and I do suppose you foisted them in to confront the Government, and let the King and Parliament know that their Authority is not from God; for if it be, your Argument falls, since the Establishment of our Liturgy is upon their Authority; and if it be not, pray say whether it be *Mr. Pope*, or *Jack Presbyter* that holds from God. You fly, my Friend, in the face of Authority, and would seditiously insinuate unto your Factious Party, that the King and Parliament in Establishing the Liturgy, which enjoys these Ceremonies, have acted *without Authority*  
from

from God; and so to thy Tents, O Israel, may be your next Outcry.

Your next Argument of *Men's making Laws for God to obey*, P. 14, 15. shews you have as little Sense, as Wit; for a Man of Sense would never repeat such stuff as this is. As if God could not refuse them, if he did not approve of them; but he must needs obey them, and that upon a *Penalty* too. I am ashamed to hear a Man talk such Nonsense, especially one that pretends to be my Friend.

As for your Flourish upon this Nonsensical Argument of *Man's making Laws for God to Obey*, whereby you endeavour to make your Party Believe, that *God was not to have his Worship in Baptism, unless the Child be signed with the Cross, &c.* P. 15. 'Tis notoriously False, and another of your wicked Scandals, for when Circumstances require it, we insist not on those Ceremonies. But suppose you had for once spoken Truth, how easily might this Argument be retorted? If God must not have his Worship in the Lord's-Supper, unless you may sit upon your——nor his Worship in Prayer, unless it may be with Extemporary Hums and Haws: If his Word must not be Preached, unless the Preacher may have the liberty to Cant, and Whine, and the Hearers to keep their Hats dangling on their Round-Heads, for fear one of their Ears should catch cold, &c. Then they that so please, may think this an *Imposing upon God, and making Laws for him to Obey*, as my Friend wisely argues. Now such an Argument as this that will prove any thing, we alway used to say will prove nothing: Only it becomes you, my Friend, to consider once more, how you expose Religion, whilst, like *one of Solomon's Mad men, you sling Fire-brands and Arrows* at the Church of England, which stands enriched with the Blood of her Martyrs, highly to be valued after that of Christ and his Apostles, whose Ashes you cannot suffer to take rest, but bespatter them with your dirt: For seeming to speak in favour of a Composed Form of Prayer, *that would raise the Affections of Hope, and Confidence in God*, P. 16. You have these words, *but if they (viz. the Composers) should so be in Love with their own Prayer, as to tie all others to their very words, and none other——I should say they are proud, and conceited, and assume an Authority that doth not belong to them*, P. 16. If my Friend speak pertinently to the Point in hand, *viz. a Publick form of Worship*, he gives very good Language to those Holy Martyrs, that shed their Blood in the Reformation of our Church. The Papists cannot but thank you for this, and pray consider whose Tool you are, when you affirm those Glorious Reformers, not only to be *Proud and Conceited*, but to *assume an Authority that did not belong to them*. We bless God, our Reformation was not tumultuous,

tuous, but by a Legal Authority; and now the Reader may judge if this my Friend be not a fit Advocate to vindicate his Dissenters from being Tools of Popery, when he himself is so great a Minion of it.

My Friend's next concern is, that I should charge some Folk with *Foaming out their own shame*, in some Extemporary Prayers, which generally pass with them for a Praying by the Spirit, and he saith, *he never heard any such*, P. 16. The happier Man he, if we may believe him; for if he never heard, I am sure he might have read of such, both from Mr. J. and Mr. C. in Page the 19th of my Answer; whence I infer, that the Man that can make himself Blind, can make himself Deaf also.

*The Dissenter's 4th Argument, saith my Friend, was this, Some of them think it. What, Friend, still upon other Mens thinking; and why some of them only, or who are they? Are they the Dons, or the Diminutive Slaves? the Baxters, or the Jack-Puddings of the Party? But be they who they will, they think it no less than Sacrilege, to transfer the Ends of God's Sacraments to their own Appointments*, P. 16. I know none that doth so with us; and I before have said that Sacraments and Ceremonies have different Ends; and so I might dismiss this Head, only I find the Cross to be again a Stumbling-block to my Friend, as it always was to Temporizing Christians. And what is the matter with it? Why *Dissenters are offended that the same Honour should be put upon an areal, transient Sign of the Cross, of Mens Institution, that belongs to Baptism, a Sacrament of God's Institution*, P. 17. And if this was true, they had good reason to be offended, but the Comfort is, it is another wicked Scandal of my Friend's Invention. I challenge him to produce one Author of the Church of England that ever asserted this, if he can. If he cannot, he ought to ask God and the Church pardon for such Villany; but my Friend, I suppose, is above Repentance.

But let us examine this Man's Notion of Baptism, which he makes only a Dedication of the Child to Christ; for speaking of the Sign of the Cross, he saith, *the Child is Dedicated already by Baptism, and therefore needs not, should not be Dedicated by the Cross*, P. 17. and again, *The Child is Dedicated by the Cross, who was before Dedicated by Baptism*, Ib. Now tho' this be to evade what he saw he could not Answer, only Prefacing the last Passage with a *This is Fine indeed*, Ib. which he meant to make the Dissenting Reader believe was an Answer: Let him speak out, is Baptism only a Dedication of a Child to Christ? I always took it to be a Seal of the Covenant of Grace, which I never read that the Sign of the Cross was so much as pretended to be. I thought Baptism had Incorporated me into Christ's Body, which  
I never

I never heard the Sign of the Cross did. Well, the Child is Dedicated to Christ in Baptism; but what if he should not accept of this Dedication, for all People are not always pleased with what is Dedicated to them. I believe the *Surey* Ministers will not thank me for Dedicated my *Impostor* to them; why the poor Infant is to be lost for ever; and hence we may understand why these People quarrel with the Rubrick at the end of the Office of Publick Baptism; *It is certain by God's word that Children that are Baptized, dying before they commit Actual Sin, are undoubtedly Saved.* They look upon Baptism, if we rely on my Friend, as a Dedication which may be rejected, rather than a Covenant which must be performed.

He tells us farther, that *Dissenters say, That Infants are Baptized, in token hereafter they shall not be ashamed, &c. and so should not the Cross be for the same thing, Ib.* I perceive then they think that Baptism hath no present Efficacy, but it is according to him with them, like a Thread wrapt about the Little Finger, in token that hereafter you are to do so, and so.

Friend, in this same Page you confess the Church of England acknowledgeth Baptism to be perfect without the Sign of the Cross. Doth she so? then from your own Pen I perceive she doth not (as you elsewhere wickedly scandalize her) transfer the end of Sacraments to her own appointment. This you seem sensible of, and to shuffle off the Guilt, you ask a Question, and give the Answer, P. 17. Now tho' this would have made another Man a Fool, yet my Friend is *Sapientum Octavus*, and for ought I know, as wise as any of the Seven Wise Men of *G.* — But pray let me answer for my self. Your Question is, *What Crossing is good for?* The Church tells you, it is not only good, but proper to be a Token that we are not ashamed to confess the Faith of Christ Crucified, &c. But that is not all, I will tell you what it's farther good for. 'Tis good to shew our Unity with the Ancient Primitive Church, who used that Sign forty and forty times for our once. 'Tis good to shew that our Reformers, and we value the Peace of the Church above a few indifferent Ceremonies, and therefore at our Reformation retain'd what we innocently could, and receded no further from the Church of *Rome*, than she had receded from her self, and the Primitive Church. It is good for a great many things more, but there is one thing that it is extraordinary good for; and that is, to distinguish the Members of the Church of England from the Conventicles of Innovating Schismatics: To which I subscribe *Probatum est.*

His last Eye-sore is poor *Tobit's* Blindness, which he takes ill that we make a Lesson of; and he, according to his Fanatical Honesty, insinuates, that we would be willing to have it thought

Canonical,

Canonical, tho' all the World knows we account it Apocryphal: His Words are, *That it is either the pure word of God, as if we Dub'd it Canonical; in which words I suppose he would have rested, had not his Conscience struck him; and therefore he adds, or, that which is agreeable to the same, P. 17. Now suppose I should ask him wherein it disagrees; why, it tells you, that the Angel Raphael was the Son of Ananias the Great. An Angel Begotten by a Man! and call it a Lesson, Ib. I told my Friend I remember, he was as Blind as Tobit, and I believe it will appear so. For that Book being Parabolical (and I hope he will not Condemn Parables, lest he fly once more in the face of his Saviour) by transferring Appellatives into proper Names, the Angel is made to say, that he is Azarias, the Son of Ananias: Now Azarias signifies the Help of God, עֹז יְהוָה, and Ananias signifies the Grace of God, חַנּוּנֵי יְהוָה, intimating that the help we have from God, is the Product and Issue of the Mercy of God, and so Azarias is the Son of Ananias. My Friend is a great Scholar, but a little afflicted, as I said, with Tobit's Infirmity; or else by the Angel's Reply to Tobit's Question, *Of what Tribe and Family he was, Ch. 5. v. 10. he might have seen he was of no Tribe, nor Family amongst them; for, saith he, v. 11. Dost thou seek for a Tribe or a Family, or an hired Man to go with thy Son?* and then describing his Office under the Signification of Proper Names, he saith, *he is Azarias, the Son of Ananias the Great, v. 12. i. e. an Helper sent to him from God, thro' the great Mercy of his God. And now let my Friend cry out, an Angel Begotten by a Man! and call it a Lesson.**

But 'tis time to close this Chapter of Ignorance, lest my Friend's Reputation should suffer too much by it.

## CHAP. V.

### *Of the Charge of Knavery.*

AS for the Knavery that he had made me to Charge them with, *he confesseth he dropt the Proof of it, but pretends it was because he found no particular Instances of it, P. 18. It is well if he himself be not found guilty of what I Charged them with; for I had proved Mr. J. and Mr. C. forging Certificates, and false Stories, which with us pass for Knavery, and 'tis strange he should not find them; yea he did find them, but could not answer them; but thought me very unjust (because I laid open the plain Truth) and therefore he dropt it, Ib. and is not this a singular way of Vindicating Dissenters from Knavery?* He

He then takes notice of my Charging on the whole Party the Miscarriages of a few: and I joyn'd Issue with him on this Head, and proved from the Approbation of the Leading Men of the Party, and the Applause which the Legend of the *Surey Demoniack* obtain'd amongst them, that it might justly be esteem'd an Act of the whole Party; and so much the more, in that they did not publickly Censure it. And all that he hath to say to this is, *As if every Idle Book and Story publish'd by Men of the Church of England, and not Censured by an Overt-Act, did involve them in the same guilt with the Editors, P. 19.* I suppose he means the Authors, and I am apt to believe it would; for if Seventeen of our Divines, and Fifty of our Laity, should publish a Book, and that be approved by the two Arch-Bishops, and applauded by the Clergy, let it be as silly and idle as it would, my Friend would not stick to Charge us all with the folly of it; and their Case being parallel in all things to this, they are like to bear their share in the Charge.

This Chapter treating of Knavery, I had expos'd that of my Friend about the word *Obsession*, which he would needs have to be a Church of *England* word, because it is met with in the 72 Canon, where such Practices as those of the *Surey* Ministers are Censured; and what hath he in Answer, why, *he confesseth he is Bewildred, P. 20.* and let me say it, without Vanity, I believe who ever reads what I writ, and what he answers, will be of his own Mind.

I had Charged him with *endeavouring to make the World believe, that I was intimate to W. C's Intrigue, and he saith I Charge him unjustly, P. 20.* His words are these, *you know the place, and I believe, can tell the Circumstances of his Hypocritical Carriage, and false Pretences, Let. 1. P. 17. and again, P. 18. Mr. T. I have heard you knew of some of these Villainies.* Now he that knows of anothers Villainies, and can tell the Circumstances of his Hypocritical Carriage, must needs be thought intimate to the Intrigue. So that the matter is thus; my Friend had basely scandalized me, and to make me a requital, he continues in his Crime, and represents me as doing him Injustice, in clearing my own Innocence. That is, all must be Rogues and Rascals that will not say, (tho' it be false) what Fanaticks say; but they, good Saints, are white in their own Eyes as Snow, when by the Iniquity of their Deeds, they must be black as *Ethiopians.*

For you continue your little Tricks, I had said, you would insinuate, as if *W. C.* had a Licence to another Cure, which you say, is *my Untruth, P. 21.* You confess you say he *was introduc'd Ib.* and that looks pretty well towards insinuating a Licence. But, Friend, was that all you said? Where is your Integrity? did you  
not

not add, *that he was greatly applauded by his Party*, 1st. Let. P. 17. and continued there some time, *Ib.* till he was sought for to accept a better Place, P. 18. and let any one that knows the Constitutions of the Church of England judge, if such Expressions as these seem not to *Insinuate a Licence*, which is all that you find fault with. And for you, Friend, since you positively affirmed that *W. C. was collated, when he was not*, you may well by these words be thought to *insinuate a License, which he had not*.

You intimate as if I should say, *it was notoriously false, that W. C. was Introduced into N. Chappel*, P. 21. but this is only another *Notorious Falsity of yours*, for I never said so; the words *Notoriously False*, relate to what you asserted of *W. C.* being Collated to *M.* which was *Notoriously False*.

But now you are got into the Vein of Romancing on one hand, and Scandalizing thereupon with the other; you go on, and tell me, *I take a Traveller's Liberty, i. e. I Lye*, in affirming, *all that was done, was at the Importunity of the Presbyterian Party*, *Ib.* For the Truth of this, I appeal to the Right Reverend my Lord Bishop, who I know will justify me in what I said; by which the World may judge who it is that takes the Traveller's Liberty.

I accused my Friend for making a silly Argument, which I told him was his, and not mine; and since he was mistaken, he promiseth not to insist upon it; but for all that, he endeavours what he can, to make it appear mine, P. 21.

Other things I excepted against, he saith, were *Errata's*, and I do not know but they were, and as such shall esteem them, for I find I have need of the same Plea.

I took notice, that in his sling at the largeness of our Diocesses, where Bishops were to see with other Men's Eyes, and hear with other Men's Ears, he reflected upon Christ, who Delegated his Apostles to far larger Provinces than any we have; and where they were obliged to hear with other Mens Ears, *1 Cor. 5. 1.* as well as our Bishops are. He gives no Answer at all to this, nor can he, but he would make the World believe, that I meant to justify the *Largeness, of our Diocesses, by the Example of Christ, and his Apostles*, P. 22. which is notoriously false again. Had I meant that, I should have used other Arguments; all that I intended was, to let him see that the Dirt he flung at our Bishops, flew in the face of the Blessed Jesus, and there he suffers it to stick.

I find my Friend, vex'd that we are capable of justifying our selves in those Prayers to God, wherein we entreated him, *That he would keep, and strengthen King James in the true Worshipping of him*——For I told him what is plain to every one, That it was  
the

*the True Worship of God* (some part of which in the Communion he was of was retain'd) that we pray'd he might be kept in, and not those parts of it which are *Superstitious and Idolatrous*. And what Replies he to this? Why, you would think he was playing at *Cross Questions*. He falls of Discourfing of the Idolatrous Worship of the Papifts, and according to the Honesty of his Talent, makes Scurrilous Reflections on our Church; observing *how Tenderly we deal with the Papifts: Their Worship* (he makes us to say) *is True: Whereas that of Dissenters is Erroneously Religious*, P. 23. Goodman Friend, or it may be *Worshipful, or Right Worshipful, as you tell me*, P. 26. is this Misrepresentation, or no? Where is the Man that ever said that Popish Worship, as Popish, was true. If you wear a Christian Conscience, I think it will scarce suffer you to take any Rest, 'till you have Recanted, and Repented of this Scandal.

*You have been told, you say, That Idolatrous Worship mixed with something of True Worship doth defile the whole*, P. 23. You have been told of a great many things, I find, that are not true: The Jews we read Worshipped *Baal*, and many other Idols, as well as the God of Heaven, and was his true Worship defiled by their Idolatry? let my Friend say it, if he dare. Suppose Friend, you had been a Priest in the days of *Solomon*, and had prayed God *to have kept and strengthened him in the True Worshipping of him*, as we pray'd for *K. James*, I believe no Prophet would have *Rebuk'd* my Friend for it, as he doth the *Lancashire-Levite*. For any one that pleaseth, may see the Adjective that is joyn'd to Worshipping, (*viz.*) True; to be Disjunctive of all Worship that is Untrue, or Idolatrous. Pray let us Gloss the Words according to my Friend's Interpretation, and we shall see, what an Excellent Commentator he is; *That it may please thee to keep, and strengthen in the True* (that is according to my Friend's sense, *the Idolatrous*) *Worshipping of thee*. Take it you for a Grammarian.

But he is much concern'd that I should say, that *Prayer was a Means, and the Best means to Reclaim K. J. from his Errors*, p. 24. Now so dull am I, that I alway thought Prayers a Means, and one of the Best Means too, to reclaim any one from the Error, as well as the Evil of his Ways. And what makes my Friend in such Indignation at Prayer; in his first Letter he gave a Bill of Divorce to *Fasting*; and now he is not pleas'd with *Prayer*, and a sweet Religion of his own, he will make shortly. But perhaps it is not Prayer in General, but the Form of Prayer that doth disgust him; for possibly he would have been pleas'd well enough, if we had pray'd for *K. James*, as one of his good Friends is said to have prayed in a Neighbouring Church in former Days for Prince *Ru-*



part. Bore him, good Lord, Bore him, not with an Anger, nor with an Awl; but with an Awl-Gimblet, that no Tent may follow.

It seems you have found out one Honest Priest of the Church of England that mended the matter; for he changed the words into such as these, *That God would Direct, and bring him into, and keep*—P. 24. One Question, Friend, Was not the Foundation of K. James's Religion Christian? If it was (tho' the Superstructure should be Hay, &c.) to what other True Religion would you, and your honest Priest have God to have directed and brought him? would you have him turn Turk, whom you are pleas'd to Vindicate, as you do the Dissenters; so free are you of your Vindication. In my Judgment, your Priest had better have kept to the settled Form, for the True Worship, that we pray'd God to keep him in, as I have said, was Exclusive of what was Idolatrous.

But you say, *we may thus Pray for the Turk: And if any should say, He doth not Worship God truly, Yes, may it be answer'd, he owns the True God,* P. 24.

My Friend hath an excellent hand at Vindications; he began with Vindicating the Surey Ministers, he then undertook for *Corah, Dathan, and Abiram*, and now he Avouches for the Turk. *He owns the True God, tho' he Worships him not Truly,* and therefore you may pray to God, to keep him in his False Worship of him: for the C. of E. Men pray'd God to keep K. J. in the True Worship of him. But hark you, Friend, If there be an Argument in your words, 'tis this, *He that owns the True God, Worships him also truly,* for therein lies your Vindication of the Turk: For if any should say, *The Turk doth not Worship God truly; Yes, say you, may it be answer'd, He owns the True God.* And had the Athenians known this Argument, when St. Paul accused them for Worshipping the true God Ignorantly, and Superstitiously, I cannot but think how they would have maul'd the Apostle. Well, Friend, stick to your Tackle, for now that you have got *Mahomet* for your Second, you two may deal well enough with the *Lancashire Levite*.

*The last thing Observable, he saith, is, the Justifying my self for my words, and hard Speeches from the Examples and Doctrine of Christ and his Apostles,* P. 25. Now so Blockish was I, that I knew not how to justify my Conduct better, than by the Doctrine, and Example of Christ, and his Apostles: But my Friend being a Wise Man, knows I suppose some better Method, and he would do well, to let the World also know it. *The Apostle calls upon us to be Followers of him, as he was of Christ;* but my Friend will not suffer me to follow these Examples; I suppose

suppose he would have me follow *Corah*, and *Mahomet*, and such others as he Vindicates; for if I follow Christ and his Apostles, *some of his Tender-hoofe Men will startle and boggle at it, P. 25.* Let them Boggle as long as they will, I am not afraid of Hobgoblins. But, pray, Friend, what makes you cry out, *What, compare your self with Christ, and his Apostles, Ib.* Where was it I did so? Or is not this another of your wicked Slanders; cannot I follow Christ's Doctrine and Example, but I must *Compare my self with him?* But I find where I pinch you, you are unwilling to be told of your Sins, and for ought I see, will suffer no one to Reprove you, *unless he know Mens hearts, as Christ did, Ib.* and when I am attain'd to that, *I shall have your consent to call Men Hypocrites, &c. Ib.* Now why I may not call them so, as well as you, I know not; and yet I Challenge you to name (if you can) the Person that I call so. As for you (tho' I think you know not Mens hearts, yet) your Charge *W. C's Carriage to be Hypocritical, Let. 1. p. 17. and repeat it again, Let. 2. p. 20. You call Mr. G. a Religious Hypocrite, Let. 1. p. 18.* Not to mention the Pride, and Spleen, that you pretend to know is lodged in my heart, of all which, I shall only remind you of what you say your self, *Whogave thee Authority to Judge Mens Hearts, P. 26.* You wind up your bottom with these words: *If you have a mind, to assume the Authority of Christ to call Men Satan, (for it seems you'll allow Peter to have a Devil, tho' Dugdale none) it may possibly be as good a Warrant for others to call you a Devil; i. e. a False Accuser or Slanderer, P. 25.* Pray, Friend, did I ever call any Man Satan? If I did, show it. If I did not, what are you? Again, where is it that I allow'd *Peter* to have a Devil? for I cannot find it; or who guided your hand when you wrote this? If Lying be of its Father the Devil, you may call me as you do, *a Devil* if you please, for I shall be *no worse*, nor you *much better* for it.

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## CHAP. VI.

### *Being his Answer to the POSTSCRIPT.*

AS for the *Postscript*, whoever will compare it with the Ingenuity of Mr. Gr's Confession on one hand, and the Testimony that is given to his Christian Conversation on the other, will understand Friend, what you are, tho' he knows not who you are; and that you make it your Trade to Rob Men of their

Reputation; and possibly for that End, Conceal your Name: which if it was known, might be so Notoriously Infamous, that neither your Tongue nor Pen would be capable of Creating a Slander. If therefore any suffer by Men's Conjectures at the Author, as you pretend, P. 26. you are the Cause of it, who either will not, or dare not say who you are. Let therefore the Right Worshipful Knight, the Worshipful M. D. and the Bookish Country Gentleman, with all the rest of the Candidates, lay their hands on their Hearts, and thank my Friend for his kindness to them, who by Insinuating them to be the Authors, Entitles them to all the Guilt that his Wicked and multiplied Slanders, his Foul Misrepresentations, and his Atheistical Expressions appropriate to himself; an Abstract of which he may meet with in the following Chapter.

## C H A P. VII.

### REMARKS *on my Friend's Integrity.*

IF a Man have a Bad Cause to Plead, there is no Advocate so proper, as one that hath neither Honesty, nor Piety; for he not Fearing God, will not much Regard how he abuseth Man. And such a Patron the Dissenters seem to have got to manage the Case of the *Surey-Demoniack*. For though he finds his Case nought, and is forced to confess it a Cheat, *Letter 1st, P. 3. 22.* Yet he raiseth an Outcry of *Popery, Superstition, &c.* that he may blind his Reader, whilst he changeth his Ground. Now though this is not material to the Question (*viz.*) Whether there was a *Demoniack* at the *Surey* or no? (Unless my Friend by it, meant to prove that the Devil was in the throng of them there, *as he was in Ananias, Let. 2. P. 5.*) yet that the weaker sort might not be deceived by this Pretence, I was forced to follow him there; and how doth he acquit his Friends from the Charge he had laid against them? Why the Truth is, He acknowledgeth them *Guilty*, either by a Tacit, or open Confession.

I said, The Book Entituled, *The Surey Demoniack look'd toward Popery*, and he doth not deny it: But would wickedly Insinuate to the Reader, that I positively had said, *It was Popery, Let. 2. P. 1. Answ. 2. P. 5.* I said, *the Dissenting Ministers were in the Surey Business Tools of Popery*; and he doth not deny it. *Answ. 2. P. 6.*

*I Charged*

*I Charged them as he saith with Superstition, and proved it on them from his own Papers; and therefore he wisely saw, it was to no purpose to deny it, Answ. 2. P. 15.*

*I Charged them, as he saith, with Schism, or making Divisions; and he openly acknowledgeth, that in part he must confess it: Let. 2. p. 9. Answ. 2. p. 19, 20.*

*I Charged them, as he saith, with Ignorance; and his words are, You say True in that, Let. 2. P. 11. Though in the same Paragraph, in the space of two Lines, there are two Untruths, that he falsely fixeth upon me, Answ. 2. p. 29.*

*I Charged them, as he saith, with Knavery, and that of such a Nature, that in another Case, it might have cost them their Ears; and he confesseth he dropt it, Let. 2. p. 18. But then according to his wonted Sincerity, he hath the Impudence to say, He found no particular Instances, Ib. when in the Impostor there was the Certificate it self that they had forged, Imp. p. 7, 8.*

These Crimes I did not formally lay to their Charge, but as I pass'd along with the *Surey Impostor*, gave hints at them. But the *Vindicator* in my Name, formally drew them up into an Indictment against them, and how he hath acquitted them from them, the World sees.

There were other things I directly Charged them with, I will but instance one; (*viz.*) *Pluralities*, of which, *Forty Two Ministers in Lancashire have more than all the Church-Men in England have.* And my Friend said, if this was so, *He would never Excuse them from Ambition, Pride, and Covetousness, nor from being Self-Condemed, Let. 1. p. 20.* and when I had proved it upon them, he drops it in his Second Letter, and leaves them burthen'd with all the Guilt that he himself hath loaded them with.

Thus you see how Unable my Friend is to Vindicate his Clients, yet Scribble for them he will; and there are two Vertues of his, Dishonesty, and Impiety, of which his Letters chiefly consist.

First, His Dishonesty will be manifested, from that Insincerity; those Reservations, Scandals, Untruths, and I think I may add, if not Forgery, Fictions that appear in his Letters.

I. His Insincerity begins with his very Preface, where he would make the Reader believe, that *I made Reflections on Hildersheim, &c.* when I only made a Quotation, *Answ.* 2. p. 3.

I Charged the Dissenters with *Ignorance, or Neglect*, he leaves out *Neglect*, and pretends the Charge wholly to be *Ignorance*, *Let.* 2. p. 11, 12. *Answ.* p. 29. Many Instances I might give, but I will mention but one more.

The Exception he took at the Largeness of our Diocesses, with his Reasons for it, I told him *flew in the face of Christ, who Delegated his Apostles to Larger Provinces than our Diocesses are:* Hence he would pretend that I meant to Justify the Largeness of our Diocesses by the Example of Christ, and his Apostles, *Let.* 2. p. 22, 23. *Answ.* 2. p. 51, 52.

II. His Reservations are these, He endeavours to conceal *Corah's Schism* from the Eye of the Common Reader, by affirming that if he Subscribed the Articles of the Jewish Faith, in *That*, he was no Schismatick, *Let.* 2. p. 10. *Answ.* 2. p. 22.

He would Insinuate, that *the Turk Worships God truly, because he Worships the True God*, *Let.* 2. p. 24. *Anf.* 2. p. 54, 55.

III. His Scandalous Slanders are many; he would intimate that they are more Guilty that Adore God before the Altar, than they are that Adore the Sacrament of the Altar, *Let.* 2. p. 4. *Anf.* 2. p. 13.

He pretends that our Arguments which justify our separating from the Church of Rome, will justify the Dissenters Separation from us, *Let.* 2. p. 11. *Answ.* p. 27, 28.

He would make the Reader believe, that our Ceremonies are of the same Nature, Use, Significancy and End with God's Appointments, *Let.* 1 & 2. p. 12. *Answ.* 2. p. 31. &c.

He hints, as if our Government was not from God, *Let.* 1. p. 11. *Let.* 2. p. 14. *Answ.* 2. p. 39, 40.

He represents Our Reforming Martyrs that Composed our Liturgy, as Proud and Conceited Men, *Let.* 2. p. 16. *Answ.* 2. p. 41, 42.

IV. His Untruths abound (I pass by what relates to my self) As when he saith, to his Interpretation of *Δαιμόνια*, signifying of Demons, I insert the word Wholly, *Let.* 2. p. 7. *Answ.* 2. p. 16, 17. that I call'd somebody Satan, and said Peter had a Devil, *Let.* 2. p. 25. *Answ.* p. 56, 57. He

He is confessedly Guilty, in affirming *W. C.* to be by the Bishop collated to *M.* *Let. 2. p. 20.* And more spitefully Guilty, when he insinuates, *as if God must not have his Worship in Baptism, unless the Minister do Sign the Child with the Sign of the Cross, &c.* *Let. 2. p. 15.* *Answ. 2. p. 40, 41.*

V. His Fictions (if I may not call them Forgeries) consist, in framing for me Arguments, that I never used, and then assigning pitiful Reasons, why he thought them mine, *Let. 2. p. 4. & 21.* *Answ. 2. p. 14, & 51.*

2. His Impiety consists in such Atheistical Expressions, as too openly expose Christ, and Religion, such are these:

He not distinguishing betwixt the Senses, in which Humane and Sacred Writers, use *Δαιμόνιον*, which is applied in the best Sense to Christ, *Acts 17. 18.* thus wittily enough, but as Atheistically plays upon the word. *What Paul! Would you not have Men to Worship Demons? why Christ is a Demon: Let. 2. p. 7.* So again, *What Wretches! offer to cast a Demon out of Dicky? Why Christ is a Demon, &c. lb.*

He Prophanely calls the Alternation of Worship, such as the Angels perform in Heaven, *A Bouncing, and Racketing of David's Psalms,* *Let. 1. p. 11. Let. 2. p. 6.*

He Irreligiously termeth the Posture in which the Apostle's received at their Master's hands the Sacrament of his Last Supper, *a Lolling,* *Let. 2. p. 14.*

These are the Perfections of the Dissenter's Vindicator, and such a Libeller as this, may, if he please, Scribble on, but must expect no other Answer than that of *Contempt.*

This is certainly... in... W. G. ...  
...  
...  
...  
...  
...

V. The Fictitious (if I may not call them Hypocritical) confessions, in  
forming for the Argument, that I never used, and then advancing  
partial Testimonies, which he thought them, in...  
...  
...

2. The Impiety consists in such Antichristian Expressions, as too  
openly expose Christ, and Religion, such as these:

He was distinguished by the Spirit, in which I have  
and David, which was David, which is spelled in the best  
sense to Christ, that was truly enough, and as  
fictitious parts upon the words, which I have, but not  
...  
...  
...  
...

The Impiety and Antichristianity of the following words, such as the  
Angels perform in Heaven, A Blessing, and Kingdom of David's  
...  
...  
...

The Impiety consists in the Testimonies in which the Apostles re-  
corded at their death, and the Testament of his Life support  
...  
...

These are the Testimonies of the Testimonies, and  
look a little more than they, the plain, Scholastic, but must  
express an other Antichristian than that of Confession.

A  
REFUTATION  
OF  
Mr. T. FOLLY'S  
VINDICATION  
OF THE  
DEVIL in *Dugdale* ;  
OR, THE  
**Surey Demoniac,**

---

L O N D O N,

Printed for *W. Keblewhite* at the *White-Swan*, and  
*J. Jones*, at the *Dolphin* and *Crown* in *St. Paul's*-  
Church-Yard, 1699.



REFUTATION

OF  
MR. P. JOLLY'S

VINDICATION

OF THE

DEVIL in Digdale;

OR THE

Surrey Demoniacs.

LONDON

Printed by W. Johnston at the White Swan, and  
at the Dolphin and Crown in St. Pauls Church-yard, 1700.

A  
 REFUTATION  
 OF  
 Mr. T. JOLLY's  
 VINDICATION, &c.

**M**R. JOLLY pretending a Vindication of the *Surey Demoniack*, in his very first Lines gives up his Cause. His words are these: *I am not accountable for every thing in the Book call'd the Surey Demoniack; neither am I to Answer all the Book call'd the Surey Impostor, Vind. p. 7.* That is in plain English, tho' he is willing to Undertake, yet he is not able to Vindicate the Printed Account of the *Surey Demoniack*, nor answer the Objections of the *Surey Impostor*; and a goodly Vindication he must needs make of it.

He saith, *I was the first Printing Aggressor, p. 7.* which is altogether False, *unless Diswasion be Aggression*, which whosoever will peruse p. 7. of the *Devil turn'd Casuist*, will be fully convinced of.

*His Opinion that Dugdale's Possession was as Real an one, as most or any in the Gospel, if he had not confess'd it, p. 7.* I could by more Witnesses than one, have proved it on him; and since this will appear a Cheat to any one that will Read Impartially the *History of the Surey Impostor* (now at London, and which had now been in the Press, had not I stop'd it, waiting to see what Mr. Jolly could offer more than was said, which I now find is nothing at all) pray tell me, what the Atheists of the Age must think of the Demoniacks we meet with in the Gospel; when Mr. Jolly with his Modesty, can say that there seem'd to be here as many Signs

of Possession, or Obsession, as in most, if not in any of those Recorded in the Evangelick History, *Ib.* It such be the Comparisons that proceed from Mr. Jolly's Modesty, what is Modesty with him, would in another Man be Atheistical Impiety. But he, good Man, wiping his mouth, can say he hath done no Wickedness, and that Religion is not abused by them, p. 41. tho' by the measures he proceedeth, it must all be a Cheat.

As for Bishop Hall's Opinion of Darrel, I have elsewhere so effectually Answer'd it, that the Objector in his Second Letter, saw it necessary to let it alone. But what do you mean, Mr. Jolly, by saying, *The Party (viz. D.) utterly denies any Bodily Disease before, as the Natural Cause of the said Fits, P. 9.* Hath he such an Insight into Nature, as to be capable of Resolving what are the Symptoms of a Disease, and what are not? I thought you took him, *Not to have the Common Ingenuity of others, p. 19.* And now you are for making him a Great Scholar, and a Notable Physician, on whose Judgment you depend for the Symptoms of Diseases. These Inconsistences, Mr. Jolly, for all your daring Appeals to God, do not bespeak much Sincerity.

You tell me, Mr. Jolly, that *D. denies the Business to be a Cheat, Ib.* and I'll tell you, that all the Cheats in the World, if you will take their words, will do the same. *The Popish Combination, you say, is denied also, Ib.* and this, as if you were at Repetition, we have over and over, again and again; and what then? Did not *D.* long since tell you, *That the Combination should never be Discovered, whilst the World endured.* And tho' he be Knave enough, I take him not to be such a Fool as to confess it.

I had Charged Mr. Jolly with a *Design to Trick the Justices, by offering them a Paper, drawn up into several Heads by himself; to which he would have had the Witnesses Sworn.* The Paper he confesseth, but pretends it was only to shew the Justices, what the Informants said to him, p. 10. This is a plain Shuffle; for what had the Justices to do with what the Informants said to Mr. Jolly? No! his pretence then was, that to save the trouble of Examination, the Witnesses were ready to Swear to what Mr. Jolly had Pen'd, as afterwards sometimes, word for word they did.

I Charg'd Mr. Jolly with endeavouring to Conceal on one hand part of the Evidence; and on the other, pressing some to Witness more than they could: And of both these I gave Instances, which he cannot, nor doth not deny; but according to his Temper, falls on Reflecting upon one of the Justices.

I Charg'd Mr. Jolly with Forgery, in falsifying *D.*'s hand to the Printed Certificate; here he flings about, but cannot deny it, which I suppose was the Reason why *D.* was not Examined to this Head before the Justices at Blackburn, Sept. 15. 1697. for if  
Mr. Jolly

Mr. Jolly could have cleared himself, no doubt but the Justices would have had Instructions to have Examined *D.* upon it. This Silence is plain Confession.

Yet let us hear what Mr. Jolly saith for himself; and he saith that *he is ready to Swear that R. D's Certificate before him, and J. Gregson under his own hand, July the 10th, 1695. was done voluntarily, p. 11.* And whoever denied but that *D.* Signed Mr. Jolly's own Certificate; and the Question was, *Whether the Printed Certificate was that which D. Sign'd, for that he denies.* And the Truth is, Mr. Jolly again and again Equivocates in this point; he saith, *he is ready to Swear to that Certificate that he had July 10th, 1695. under D's own hand.* And if *D.* had Signed it before, as *S. I. p. 8, 9.* I argue he did, no doubt but Mr. Jolly had it under his hand then. He again Equivocates in these words, when he saith, *that he hath it upon Record, sufficiently attested, that the words, viz. That my former strange Fits, &c. Ib. were in the said Original Certificate.* There were two Original Certificates, one of which *D.* Sign'd, the other he refus'd; these two you confound, and then say, these words *were in the said Original Certificate, viz. in that perhaps which D. refus'd to Sign.* You go on still with the same practice, and say, *there was no other Paper offer'd to D. (by you, or any other, to this purpose, that you know of, p. 12. To that purpose? No! No body ever said there was; if you could but have prevail'd with him to have Sign'd that one, you had had your Purpose: But I have told you, there were two Papers, tho' perhaps not to the same purpose as you mean it; the one of which he Sign'd, the other he refused, and that which he Sign'd had no such words in it as are in your Printed Certificate. And if these be your ways, as you tell me, I am a Stranger to you, so I hope God will keep me a Stranger to these your ways.*

Here Mr. Jolly leaves Mr. Carrington with his Stories about a *Mare, and an Apple, and a Blind Contract betwixt D. and the Devil (which once he and the others suspected, p. 79. but now that I had expos'd the Folly of it, S. I. p. 17. he hopes better of p. 12.)* and many more things, that discover'd the Imposture, which are to be forgotten; that so he may make the *S. D.* look like a very Devil, or rather the Devil like the *Surey Demoniack*; for he tells us, *The Devil might Personate Dugdale, p. 12. when D. was there in his own person.*

And now we come to my Friend Boggard, *Lan. Lev. p. 11. viz. Dick's Blanket, in which Mr. Jolly thinks there is no Truth, p. 13. tho' D. in his Confession owns it, p. 63. and he would have me prove that D. put the Stones that were hid in the Hay for him, S. D. p. 58. in his mouth, p. 13. because Fletcher that attests to them (to make Mr. Jolly amends for that unwary Discovery) is brought to Trim it, with a Nor did he know that Richard ever took any*

any Stones from any place, p. 66. But Mr. Jolly, what do you think that they were there laid for? and as for *Fl.* not seeing him take any Stones thence, *D.* understood Jugling too well for that. If your Witnesses be thus Partial, and your Arguments thus weak, I fear you will make but sorry work of it.

Mr. Jolly fancieth, *The Devil when D. was at School to be Tampering with him by way of Fascination*, p. 13. It seems then he cast his Eyes on him by times, for he was an *Hopeful Chicken*; and by this Argument he thinks to prove it a Possession: *Who can hire him to do such things?* Mr. Jolly defies all the World as to this thing, unless the *Evil-Spirit* should make a *Re-entry*, p. 13. And he farther saith, *Let any get him now to make such Noises, and do such other Feats, This may be something toward a Real demonstration that he did Counterfeit*, p. 18. Say you so, Mr. Jolly, I have been told that *D.* in a merry Vein, did since he was Cured, shew some of his old Feats at *Chew-Mills*. Whether that be true, or no, I cannot say; but I will tell you, Mr. Jolly, I have found out a Man, that by seeing *D.* in his Fits at the *Surey*, learnt to imitate him; and did it so well, that he had like to have caused a suspicion that he was possess'd. You will meet with more of him in the *History of the Surey Impostor*. According therefore to your own Concession, *D.* was a *Cheat, and a Counterfeit*.

Had you a mind, Mr. Jolly, to let us know, whence you learnt the *Art of Exorcizing of Devils*, that makes you Quote *Psellus* for it, p. 14. This lets the World see whose Scholars you are; why did you not also name *Bodin*, and *Nider*, and the rest of the Gang.

You complain that *Dr. Willis* tells you not of the means of Curing (as I understand you) *Demoniacks*, p. 15. for which I can give a very good Reason. That the Age is more *Atheistical* than the *Devil* himself, *Ib.* and well by these Tricks of yours, you help it forward. You think *Galen's* instance of one foretelling his Fit comes not up to *D's* Case, p. 15, who in the foregoing Fit, predicted the next. And if the Fits were Periodical, consult your little *Medicus Wh.* and if he understand *Galen*, he will tell you, so one might. But *D.* being also able to dissemble a Fit, when he had foretold the next, he would be sure to nick the time. *His Gravity and Levity*, p. 15. as himself confess'd, *Sept. 28. 1697.* after his Examination at *Blackburn*, before several Persons of Honour and Reverence, was a meer Fancy. *The Blunder of the Dumb Devil, that made D. talk, and push'd him to words, that he neither meant before hand, nor knew of when past*, S. I. p. 32. Mr. Jolly thinks refers to him, as being out of his Fits; and so he finds it in those Minutes, which he took all along, p. 15, 16. What these Minutes of his are, I know not; but I suspect them to be made since I wrote my *Impostor*, and that for these Reasons.

I. In the Minutes which he hath Printed from his Diary, there is no such Remark; whence I must conclude, that he hath two sorts of Minutes; one that he hath from his Diary, the which he hath Printed; and another that he made, since he saw my Impostor, out of which he may be able to Answer the Contradictions that I discover'd in the Narrative; for you will find Mr. Jolly playing the very self same Game again, when I had catch'd the Narrators in another Inconsistency.

2. His Minutes here are not consistent with the account which is constantly given of D's Fits, which is, *that in a Fit he could Remember nothing*; so here he is said, *to be push'd to such Words, as he neither meant before hand, nor knew of when past*, S. D. p. 3. he was therefore in a Fit, and Mr. Jolly's said Minutes seem to be made for a Turn; for,

3. Excepting what Service they are to do at a dead list, I find his Minutes are much what the same as to matter of Fact with the words of the Narrative; and so, may well be thought to be taken from it. Hence you may understand the meaning of Mr. Jolly's Correct Copy, which a Year after the Impostor had been Printed, appears in the World, *viz.* out of the Minutes that he made from the Impostor, he Corrected the Fabulous Narrative, and made it look as plausible as he could; compare but Mr. Jolly's Minutes with the Narrative, and this appears very probable.

Mr. Jolly's Minutes, p. 72.

Narrative, p. 1.

UPON the Twenty Ninth of April, 1689. in the Morning, came R. Dugdale to my House, he desiring the Liberty, and I having granted it; he had signified his Mind to that purpose, a quarter of a Year before: But the Messenger fail'd to give me notice, until a day or two before he came.

He had such strong Motions as were above his Natural Ability, and Agility; but I was more confirm'd by the Rage he was in, against the Ordinance of God, especially when Christ was more solemnly named, and his Condition was earnestly Committed to the Lord: Then he raged as if the Devil had been in his

UPON April 29th. 1689. in the Morning, the said Richard came to the House of Mr. Jo. at the New Chappel at Waymond-Houses, near Pendle-Hill; for tho' Richard had signified his Desires of coming thither a quarter of a year before, yet the Messenger fail'd to give notice thereof, until a day or two before he came.

P. 1, 2. He had many Præternatural motions, far above the reach of his personal ability, and agility; and had shew great despight against the said Ordinances of God, yea especially when Christ was more solemnly named, and his Condition more earnestly recommended to the Lord, then he raged as if he

his Bodily shape: tho' he manifested otherwise Inclinations to the word, and Prayer, when he was not in his Fit.

May the 8th, p. 73. He had two dreadful Fits in the time of the Exercife——One Sabbath he was quiet under the Ordinances all the while; another Sabbath he was extream rude all the while: He ordinarily attending our Meeting under this Affliction.

June no day mentioned.

All the while the Evil Spirit did work in the Demoniack, yet it brake not out into a Fit, but afterward the Evil Spirit did hurry him in a most violent manner, and manifested more than Ordinary Rage against Mr. W.

he had been nothing but a Devil in Richard's bodily shape; tho' when he was not in his Fit he manifested great Inclination to the word, and Prayer.

Nar. p. 3. During which Exercifes Richard had two terrible Fits, after which Richard commonly attended the Ordinances at Mr. Jo's Meeting-place, under which he was one Sabbath very quiet, another Sabbath extreamly rude all the while.

Nar. p. 4, 5.

The Evil Spirit did work in Richard, yet it brake not out into a Fit, till afterwards it hurried him in a most violent manner, and manifested more than Ordinary Venom against Mr. Jo. and Mr. Waddington.

Thus you may Trace Mr. Jo's Minutes along thro' the Narrative as to Matters of Fact, till that he be got to a *Dead list*, and then Mr. Jo. sets his shoulder to it, and up it goes, by Virtue of some secret Minutes he hath, that are not to be met with in his Diary. The very next thing is another Instance.

I had discover'd in the Narrative such a gross Inconsistency, as too plainly betray'd the Forgery in it; for the Day of the Week in one of *D.* pretended Predictions, would by no means be reconciled to the day of the Month, *S. I.* p. 33, 34. To Salve this Mr. Jo. hath recourse to his Diary, where *All, and only these words about that called the Lord's Day Cry* (as he tells us) are viz. *The next Meeting on this Occasion will be on the 16 Instant*, p. 16. If this was true, why did not Mr. Jo. Correct the day of the Week according to his Minutes, before I discovered and accused them for the Inconsistency? why you must pardon Mr. Jolly, he tells you here *he is not able to Remember particulars*, *Ib.* And this is True enough; for he hath Printed the Minutes of his Diary, which he closeth with these words, *Thus far are the Minutes of my Diary, as to this Case*, p. 79. But in all these Minutes there is no such Memorandum or Observation as this is, to be found. The day indeed of the Meeting is noted down, as it was in the Narrative, but there is no such Remark as Mr. Jo. mentions precedent to it. Pray remember

remember what you read, Hof. 7. 9. *Gray hairs are here and there upon him, yet he knoweth not.*

Mother *Shipton's* Old Prophecy, *That England should Pay the Piper, say we what we will, Mr. Jo. will have one of D. Predictions, P. 16.* and so let him Pipe on, and Dance to the same Tune it he please.

I had taken notice of a Sermon which Mr. Jo. it seems preach'd, the which D. is said to hold forth with, as well as Mr. Jo. and that at, or rather before the same time, S. D. p. 49. and what faith Mr. Jo. to this? *Why he must confess that he pens down all the Heads of his Sermon, and the most of the Proofs to the several Particulars before hand ordinarily, so that the Devil might discover the same to D. p. 16.* Well said, Mr. Jo. I never before thought the Devil so fond of stealing Sermons; but hark you, suppose the Devil (like an Arch Wag) should have continued this his Knavery, and *Dugdale* being supplied by him constantly with the Heads of your Sermon, should have set up for a *Gifted Man*, pray resolve me, *By what Spirit must Dugdale have Preached?* Tho' you be Old, let me advise you, Mr. Jo. it is better to say you were Impos'd upon by the Relation, than pretend to account for it by such an extravagant Fancy as this is; for People will be apt to say, what makes the Devil to keep such Company with Dissenting Ministers; *Mr. Carrington had him with him in his Bed-Chamber, S. D. p. 36. and here he is with Mr. Jo. in his Study;* and it will puzzle Mr. Jo. to get handsomly quit of him.

As for the Stone, which D. is said to Vomit, which was an Inch and an half long, and broad, wherein you say, *There was a Cause Extraordinary, some Invisible Power, p. 17.* Tho' a Jugler will do as much, yet suppose it was an Invisible Power that fetch'd it out of his Stomach, it would wonderfully please my Curiosity, if you could tell me how it came in. Can the Devil, do you think, alter the Nature of God's Creation, and make matter penetrable: Or if the Devil did first thrust the stone down his Throat, and then pull it up again, since the Stone was so large that it must of necessity rent and tear the *fauces*; did the Devil both save D's Life, and in an instant heal the Wound? if he did, he may vye Miracles for any thing I see with our Saviour.

Mr. Jo. confesseth that the Ministers had left the *Surey* before the Fits left D. yet, he saith *they left not off the Businejs in hand, p. 17.* I know not what they did, only I found a pretended Fast on *March the 24th, 16<sup>88</sup>.* and I call'd upon them to name the place where it was held, for I look'd upon it as an Untruth, and such it appears to be, for where it was held he dares not tell.

Thus we are come to the end of the Narrative; there are other things Mr. Jo. insists on, which must be left to the Reader to Judge of, as he pleaseth. Such are *his pretended Reasons of some Mens concealing what they might have discovered, which Mr. Jo. imputes to their Modesty, p. 19.* The Charge of *Fancifulness unanswerably proved upon his Witnesses, S. I. p. 46, 47.* he saith is *Invective, lb. My Dis-*



Distinction betwixt *D's Real and Counterfeit Fits*, he judgeth to be a *strange Fetch*, *Ib.* for he brings him, and his Fellow Exorcists over the Coals. As to *D's Gravity*, to which Seller, &c. attest, I before have answer'd to it, p. 7. and he will meet with more of it in the History. So for *his Nephews Testimony*, which he brings to confront *D. the Father, and his Daughters*, p. 24. if Mr. Jo. will be determin'd by his own Rule, p. 11. here are three against one. Then for the *Leathern Bottle*, Mr. Jo. plainly sees it was not meant for matter of Fact, p. 21. and therefore might have spared *Walmsley* his Champion the trouble of Informing about it. And for *Secret Intelligence at the Surrey*, it is impossible Mr. Jo. should prove they had none, as he seems to pretend, p. 21. for surely he hath heard that the Hedges have Ears; and if so, I know not why that Ale-house should have none.

But, Mr. Jo. do you think your Reasons *why some Swore before the Justices, and others only inform'd; and some that Swore before them, inform'd again before you*, will make the World believe there is no Knavery in it, p. 21, 22. &c. They have little knowledge of the Designing Practices of You, and your Party that will be perswaded by it: For Mr. Jo. tho' you often appeal to God on the account of your Sincerity, and Glory that you have a Natural Averseness to, and Antipathy against Insincerity, or Unfair Dealing, p. 21. I could wish for your own sake, as you are a Christian, that you could herein Acquit your self as well to Men, as your bold Appeals, would make a Stranger believe you could to God. But Mr. Jolly, I have seen *A Letter from a Gentleman in Manchester to his Friend, concerning A Notorious Blasphemer, who Died in Despair.* Licens'd Dec. 28. 1694. The Account of which (if you did not write the Letter it self, as some believe) is said to come from you, one *Chr. Tottersal* a Disciple of yours giving you the Information; and it was sent this Gentleman, *not doubting but it would be Dispers'd by him*; and the Author thinks such a Singular Relation cannot be made too Publick in our Age, p. 2. Now if instead of the poor Man's dying A Notorious Blasphemer, the Author of the Letter be found to be a Notorious Slanderer, the Care he hath taken, that this may be Dispers'd and Publish'd, doth but the more aggravate his Sin. I will consider the Character that is given in the Letter of this Man's Life, and the account of his Death; and Confront them with the Informations which his Neighbours under their own hands have given of him.

*The Letter, p. 2.*

AT Downham, near Clitheroe in Lancashire, there lived one T. B. about 36 years of Age, well known in that Town, at his Death especially, by the Office he then bore of Churchwarden. This Miserable

*The Testimonials.*

AT Downham, near Clitheroe in Lancashire, there lately lived one *Ths. Brotherton* a Churchwarden, well known to us in that Town, to be a very Honest Man, and was never heard to speak a Blasphemous

## Letter.

*Wretched Creature had for a great while indulg'd himself in an Excess of Wickedness, but chiefly in a Sacrilegious abuse of the Lord's Day. For this, and his other Provocations, it pleas'd God to leave him to the Devil and himself, that he became Guilty of such horrid Blasphemy, as procured (it is to be feared) his ruine in both Worlds.*

Then follows the Narration; wherein he is said to Cry out, *Shut the Door, Christ is going to leave me; and the Door being shut, he cries out, as is said, It was too late, Christ was quite gone, and left him, he was Damn'd for ever; He is gone, he is gone; it is too late, it is too late; I am Damn'd for ever, &c.*

Afterwards it follows; *They spake together of sending for the Minister, and some Godly persons to Pray with him; but he taking notice of what they said, told them, That it was now too late, either to Pray for him, or to tell him any thing of Christ.*

After this he would not endure to hear of Prayer, or Reading the Bible, nor would so much as suffer any to take a Bible in their hands; nay so great a Torment did the sight of a Bible, or hearing of Prayer seem to him, that upon either he cried out, *Let me go, Let me go, I will not stay.* And the Minister coming to him with a Book in his hand, he would have struck it out; and tossing and rousing his Body, he used all the means he could to get out of the Room, all along crying out, *Do you not see the Fire flaming in Hell, and the Lake of Hell Fire, and the depth of Hell, which cannot be fathom'd:*

## Testimonials.

*Blasphemous word, or to Swear when he was in his Senses: But being afflicted with an high Fever, some days before he died he did utter some Words which he did not understand.*

Witness our Hands,

*Jo. Bullock, Churchwarden.  
Jo. Hargraves,  
Nic. Brown,  
Joh. Brotherton,  
Ralph Brown.*

A multitude of Hands more might be procured to Confirm this Truth,

*Tho. Fleming Curate.*

A LETTER to the Reverend Mr. Ogden, Vicar of Ribchester, and Fellow of Manchester.

Sir,

ON Wednesday the 6th of Sept. 1694. I went down to Tho. Brotherton, to see how he did; I found him very ill, but yet sensible at that time; so he desired me that I would Pray by him, which I did. And he was *As Penitent a Person as ever I saw.* Afterwards the Minister came and Pray'd by him; and ask'd him if he forgave all Men, and did not bear any malice to any. And he said, *He did not, as he hoped to be forgiven. He always was Penitent when he had his Senses, but his Distemper being an High Fever, and very violent upon him, he talked sometimes he knew not what. But when he was weak, and his strength gone, a little before he died, my Wife was by, and heard him say, Lord have Mercy upon me, several times*

Letter, p. 3, 4.

*thom'd*: O Hell-Fire, Hell-Fire, Fire of Hell, Fire of Hell! O how I sink down in it! Thus he continued crying out to the great Amazement and Terrour of all the Company all that Day, and part of the Night, and the next Day he was Speechless, and upon *Friday* the 8th of *September*, 1694. he Expired in the Morning.

Thus have I briefly made you this *Fearful Relation*—to forewarn Men of the Horrid Danger whereof *this Miserable Wretch* seems to be set up by *Divine Providence* a *Terrible and Speaking Monument*.

Testimonials.

*she said she heard him Repeat it.*  
This is a True Account that I have given you, so remain  
your Servant,  
*Ughtred Shuttleworth.*

The Reverend Mr. *Fleming* then Minister of *Downham*, gives the same Account of him, *viz.*

That Praying by him the Prayers of the Church, as far as he could perceive he seem'd to be *Penitent*, for he did several times lift up his hands, and very *Devoutly* say, *Lord, have Mercy on me; Lord be Merciful unto me.* Nor (saith he) did I hear that he used *any Expressions that had any thing of Terrour in them after I parted with him on Thursday Night.* This is affirmed to be True, by me

*Tho. Fleming*, MINISTER  
of *Downham*.

“ There are Twenty Six Persons, Inhabitants of *Downham*, and  
“ acquainted with the Life and Conversation of *Tho. Brotherton*  
“ afore said, that have Subscribed to this Certificate of Mr. *Fle-*  
“ *ming's*, whose Names I Printed not, because that would be  
“ only to fill up a Page; but under their Hands, I have their  
“ Subscriptions.

Now, Mr. *Jolly*, this is a *Wicked Slander* upon a Dead Christian Man; for it labours to make the World believe that *T. B.* is gone strait to the Devil, who for ought you know, may be lodg'd in *Abraham's* Bosom. For I can see nothing in this passage, even as the *Uncharitable Author* relates it, but what may proceed from a Sense of Religion. *Brotherton* it appears was in an High Fever, and as his Neighbours attest, an *Honest Man* (his great fault with the Libeller was, perhaps, that he was a *Church-Man*, and then *Churchwarden*) and his Concerns even in his Delirium, that *Christ had left him*, and was gone, which the Letter acquaints us with, sufficiently intimate a *Sense of Religion*. Now Mr. *Jo.* your Son is a Philosopher I suppose, as well as a Divine; and he cannot but tell you (if he be Consulted) That *Br's* Fancy that he was in Hell, may be accounted for, from the  
*Inflammation*

*Inflammation that was caused by the Fever; for Br. being in pain, and the distraction of his mind not suffering him to understand the Cause of it, he out of a Religious Concern for his Immortal State, fancied the Heat of the Fever to be the Fire of Hell; and therefore that Christ was gone and left him, and it so, he must be Damn'd for ever.* This is a plain Account to any Charitable Christian, of those Ravings that happened to him from the Fever; and the Devotion he shew'd when the Delirium ceas'd, not only confutes the Scandalous Libel, but plainly proves what I have urged to be the occasion of his Frenzy. Mr. Jo. you are suspected to have a hand in this Letter, which if it be True, I must say, nay I pray, *That the Sincerity which you make so many Appeals to God for, do not one day rise up in judgment against you.*

'Tis time now to return to the Witnesses: And for *Feilding's stealing*, you surmize it to be only an *Hear-say*, p. 23. Surmize what you will, I have the Bill of Cost, which the Attorney brought for the Charge of the Suit in my own hands. *My Insinuations as to Gr. Whalley, you say are unlikely, Ib.* Let each man's Eye be his own Judge. *Haworth's Information you say, is no Lye of yours, Ib.* But a Lye I proved it, let it lie at whose door it will; and so much at present for the Witnesses.

What remains behind, (now we have done with the Narrative, and its Witnesses) can be little to the purpose. Such is *Bishop Hall's Opinion of Possessions in these latter Ages*, p. 25. which amongst Infidels; and Apostates I know no one that doth; nor do I believe that *Dr. Heylin* ever did deny. Such is a *License granted on such an occasion to be met with in Mr. J. Bruen's Life*, which may be true for ought I know; tho' the Author that relates it, will be no inducement to me to believe it; so Fabulous is he in other matters. *As for the Physick you speak of, Mr. Jolly, the Narrative Contradicts you, S. D. p. 48.* And as if somebody ow'd you a spite, you bring *Dr. Whitaker* to contradict you too, p. 65. O the sincerity of *Mr. Jolly!* Then for your *suspicion of Witchcraft* as to the Person, you your self confess it was groundless, p. 18. and I add, *It was Unchristian.*

But Mr. Jo. with what sincerity can you affirm, that *there was no mention of you, till Dr. Ch. had tried in vain*, p. 28. when I had proved his Physick not to be all taken by *D. S. I.* p. 58. nor dare *D.* himself affirm it; see his *Conf.* p. 63. But it seems to be all one with you, whether *D.* took his Physick or no; for you have resolved that the Physick he took did not effect the Cure any more than that he did not take. This is a bold Undertaking of yours, and let us hear your Arguments.

1. *If the Cure (say you) as to D's Fits, was effected upon the 24th of March, and Dr. Chew give him not Physick till the 25th of March, then Dr. Chew did not effect the Cure*, p. 28. This is notably argued, and like a Scholar, for allow but two Letters, It, and it is true enough; Really Mr. Jo. I think I can learn at you, and pray let me try. Now suppose you had an Ague, as you suppos'd *D.* had a Devil; I doubt not.

not, but as you pray'd to God to deliver him from the Devil, so you would pray also that he would deliver you from the Ague; after these your Prayers, as Dr. Ch. gave D. Physick, so Dr. Whitaker gives you the Jesuit's-Bark, and neither of you have any more Fits. Tell me, Mr. Jo. would you ascribe that solely to your Prayers, which upon God's blessing is due to the means prescribed? suppose your last Fit of your Ague should be Mar. 24. and you took the Bark Mar. 25th, would you Argue thus:

If the Cure of my Ague was effected on the 24th of March, (for neither I, nor D. had any more Fits after that) and Dr. Wh. gave me not the Bark till the 25th of Mar. then Dr. Wh's Bark did not effect the Cure; *But the first say you is True, therefore the latter, p. 8.*

Mr. Jo. you are Old, and had better leave this Syllogizing Trade to your Son; and advise him from me, to Lecture his Youths better, than suffer (as he hath done by his Old Father) such an Hypothetical Proposition to pass Muster, as is not capable of Proof.

2. You say, *That Dr. Ch's Physick could not Cure him at all, as Possess'd, which is here supposed, p. 29.* But who supposeth it Mr. Jo. for I do not, you must therefore tack about again, and send once more to *Sheffield.*

3. That the Spiritual means were the only means of his Cure, Mr. Jo. proves thus.

*The Means must needs go before the End, as to Execution; but these Spiritual Means, were the only Means that went before the said Cure; Therefore -- p. 29.* Mr. Jo. I cannot allow your Assumption; I am told that there were threatening of Warrants, which went before the Cure; and I take those Threats, with Dr. Ch's Physick, to be a Sovereign means towards effecting the Cure; as the History will farther inform you.

I would not have troubled my self with the Observation you make on the Word *Obsession*, that both Ancient and Modern Writers make use of it, p. 30. had you not in your Pretace discover'd your great Learning about it, and Inform'd us, *That the Ancients own'd Possession under the Term of Obsession*, and prov'd it from two Greek Fathers, *J. Martyr*, and *Origen*, p. 4. Mr. Jo. it was the Disjunction of *Obsession*, from *Possession*, that I excepted against as Popish; but to dismiss that, I cannot but admire your Abilities, that can prove *the Proper Use of a Latin word, by the Authority of the Greek Fathers.*

You say Mr. Jo. p. 31. that you know not who this Dr. B. is; and yet p. 36. you reflect upon him, *as a Man whose Testimony will signifie little with those who know what his Faith and Practice was.* What Sincerity is this of yours, who abuse a Man, that you confess you did not know; but I had like to have forgot the Churchwarden of *Downham*. As for this Dr. B. I never heard him Charged with any Irregularity either in Faith, or Morals; and had Mr. Jolly heard of any such, I doubt not but we should have known them.

Whether the *Printed Copy of the S. D. be Uncorrected, or no, p. 31.* is nothing to me; agree it amongst your selves. Sure I am, you must be

be answerable for all the Errors and Fopperies of it, for you had time enough, if you had known how, to have Corrected them all, before my Impostor appear'd; but of this before.

As for the *Latin and Greek Sentences* which you say *D.* was a Stranger to, p. 32. I never took him to be such a Fool, as since the Discovery, to own his Acquaintance with them. And whereas you say, *He doth not own any pieces of Latin in his Letter to Sir E. A. Ib.* neither doth he disown them, but like a Knave as he then was, he Equivocates. See his *Conf.* p. 63.

The Letter you mention, p. 33. is a mistake in you, for it hath no reference to *Sept. 3d.* nor is any part of it *D.'s* Letter to Sir *E. A.* only it quotes out of it those words, that *These Men must do him no good*; in which words the Number 6. which you take to refer to the Ministers, was a mistake of the Press, as you might have learnt from the *Errata's*; so that what you Discourse at length in the following Pages on this Account, is all Mistake.

You, Mr. *Jo.* would make the World believe that *there was no Combination, nor that D. was concern'd in it, unless it was by some Secret Diabolical Means, unknown to him,* p. 34. What means I wonder could these be? Could the Devil carry on an Intrigue betwixt the Priests, and *D.* and *D.* not know of it. This is like his stealing the heads of your Sermon, and inspiring them into *D.* p. 16. But, Mr. *Jo.* I found another Messenger to carry on the Combination, *S. I.* p. 68. but this you durst take no notice of, for a Combination being proved, you were unavoidably Tools of Popery, and that proved it. On the same Account, you slightly pass over the Devil's formal Commission, *pretending you took little notice of it,* p. 53. But tho' you will not, I suppose others will, for it unanswerably proves the Combination. And Mr. *Jo.* do you think that any one can believe that you, who took notice of so many little Apish Tricks of the Devil in the *Demoniack,* should take no notice of the Commission whereby the Devil was to act. Besides, you held a Fast for *D.* at *Altham,* that very day that the Commission expir'd, *viz. Oct. 22.* when the Devil was to have taken *D.* away; and after all this, would you make us believe *that you took but little notice of it.* Well, Mr. *Jo.* there are some that can see, and hear just as they please.

Had I been at your Elbow when you were endeavouring to Vindicate that Indigested Expression in (*S. I.* p. 70.) your Extemporary Prayer, *Aug. 27. 1689.* I should have advised you to have past it over, and not have renew'd the Impiety, by attempting an Explication; to Reprint which is sufficient to Expose it. You plead for your self thus, *Take the words which they insinuate me guilty of, and as they are Reported by Mr. T. the former part of them, (viz.) That Satan might appear, or seem to be in those that did not believe him to be in that Young Man by way of Possession. You say are Potentially express, Such a Thing might be, I wish it were not.* Now this is the oddest way of Praying to God that ever I yet met with; for if such be the force of your

your Potential Expressions, I know not what any Mortal can make of your Prayers; since you directly by your words pray for one thing, *That Satan might appear, and seem to be in those that, &c.* But by your Potentiality you wish the quite contrary, *I wish it were not; here is Hot, and Cold in the same breath;* and if this be your Spirit of Prayer, pray God keep me in his Publick Worship to a Form of sound words, that have none of these your Contradicting Potentialities in them. Then for those other words, *That others might take Warning, and thereby Learning. You say they are exprest Optatively, Ib.* By which I find that he must be a good Grammarian that joyns with you in your Prayers, and understand Moods, that he may know when you speak Potentially, and when Optatively, or else he must offer unto God a *strange Sacrifice.*

You call upon me to shew, wherein the Indications of Possession in D. came short of any, or many in the *Evangelick History*, p. 37. Now Mr. Jo. a Cheat may be discovered by *Over-doing a thing*, as well as *Under-doing it*; and such is this Case of D's. for I never read in the Gospel, of a *Demoniack Spitting in the face of Christ, or his Apostles, as D. did in the face of the Ministers*, S. D. p. 4, 6. I never heard, that the Devil in them, *Challeng'd Christ, or his Apostles, to talk Latin or Greek with them, as in D. he did*, S. D. p. 13. I never read of a *Commission that the Devil had to Possess any in the Gospel, as in D's Case he had*, S. D. p. 31. These, and twenty such things more, that were never heard of in the Gospel, plainly shew the Difference, and Evidence D. to be a Cheat.

Then, Mr. Jo. pray tell me whence you learn'd (for I am sure you learnt it not from the word of God) that the Devil can foretell *Future Contingences, as in D. he did*. That he can make Men speak *Strange Languages, as D. did*. If the Devil was able to do these things, (which God be thank'd he cannot) it would be very difficult for the most Wise and Diligent Person to distinguish betwixt the *Spirit of God in his Prophets, and the Spirit of the Devil in a Demoniac*: betwixt the *Gift of Languages in the Apostles, and Speaking with Tongues in the Demoniac*. In short, these Gifts of Prophecy, and speaking with Tongues would be no Divine Miracles, since the Devil, a Creature could do the same. There are many other Instances in the Printed Account of D. which if they were true, would make the Devil capable of vying Miracles with Christ; and for this very Reason (were no other to be given) every True Christian must account it a Cheat.

You talk, Mr. Jo. as if it was *Ordinary for Possessions to be by Witchcraft*, p. 39. Where again learn you this? The Popish Exorcists I know talk so, and from them you borrow this, as also your Signs of Possession; but the word of God distinguisheth betwixt them, and you must Pardon me, if I prefer the Word of God to that of yours, and the Popish Priests.

We are now come to the Result of all, as to the Case, and its Signs, p. 44. Where Mr. Jo. promiseth *Plainly and Calmly to Express himself;*  
he

he should have added *Truly*; for *Truth* is more to be valued, than either *Plainness*, or *Calmness*; and how Proceeds he?

I. *Negatively*, Ib.

1. *It* (viz. *D's Case*) is not to be denominated a *Mania*, or *Distraction*, a *Spasma*, or *Epilepsie*, *Convulsion*, or any such *Bodily Disease*; Tho' there might seem sometimes something that might be *Symptomatical* thereof, Ib. Mr. Jo. these last words have spoiled all; for in them you confess something *Symptomatical*; and what is it, but *Symptoms*, that *Diseases* and *Epilepsies* are known by. *Truth* will out, Mr. Jo. so this *Argument* is at an end.

2. *It could not be any Art of Man*, especially in *D.* for all who know him, must say he is but of a very ordinary *Aptness* or *Capacity* as to his *Intellectuals*; and not so much as of an *Ordinary Agility* or *Activity* as to his *Body*, Ib. What *Truth* there is in this may appear from the *Tricks D.* could play at *School*. But Mr. Jo. was he not of so much as an *Ordinary Agility*? *Walmisly*, your *Tool*, represents him in his last *Informations*, as a good *Mimick*. I have seen (saith he) *R. D.* in a *Fit* scorn towards him, (viz. *Mr. Br*) by calling, *John, John, come*, you must make a *Mictimias*, I will send him away (or words to this purpose) then he would cast up his shoulder like *Mr. Edleston*, (*Mr. B—'s Clerk*), and made as though he would have written with his *Finger* in the *Ball* of his *Hand* with scornful *Laughter*, p. 64. This is the *Man* that you will not have to be of so much as an *Ordinary Ingenuity*; but this very *Instance*, as it comes from one of your *Party*, may induce an *unbias'd Person* to think, He was capable enough of *Acting* a *Demoniack*. Then for his *Intellects*, whoever observes the *Sly Evasions* to be met with in his *Confession*, P. 62, 63. will think his *Natural Capacities* to be as large as his *Accusers*.

3. *Neither ought it to be call'd a Counterfeiting*, or *Cheat*,——seeing they are things that could not possibly be *Counterfeited*, Ib. Mr. Jo. why do you not *Instance* what these things were? For such is my *Weakness*, that I cannot tell what cannot be *Counterfeited*. But if you please to give us a *Catalogue* of things that cannot possibly be *Counterfeited*, you will very much oblige the *World*, and *Convince* some, that you are not the *Man* that they take you to be. And that you may not think we will stint you in *Time*, you, Mr. Jo. and your *Learned Friends*, shall have to *Latter-Lammas* to do it in.

4. *Nor can it be justly charged to be any Combination among the Parties themselves*, nor with the *Papists*, p. 45. Why not, Mr. Jolly? When one of *D's* *Sisters* is proved to give no ice to her *Brother* of things thro' the *Wall*, which the *Narrative* calls *His talking with the Spirit in the Wall*; and another *Person* is found to conveigh *Letters* from the *Priests*, to the *Demoniack*. Your *Arguments* Mr. Jo. seem to partake of your *Age*, for they are *Weak*. But it is hard to prove a *Negative*; perhaps it may succeed better,

II. *Affirmatively*; *The Signs of a Possession which Divines give*——do make this *probable*, p. 45. which are these.

1. *His Tellin*;, and *foretelling* of things in his *Fir*, which he could not possibly know by any *Ordinary Means*, Ib. Now, Mr. Jo. where there is a *Confederacy* (and I have proved one to be here) it is not possible to say, what may not be known.

2. *His Ability and Agility of Body*, Ib. is fully accounted for in the *Impostor*, p. 27, 28. then for

3. *The Speaking in him of another voice*, p. 46. I have proved him a *Ventriloquist*, *Imp.* Ib.



4. *His being in the same Fit so excessive Light, and Heavy*, I have before Answer'd, p. 7. of which, more in the History.

5. *His Diabolical Rage and Blasphemy against God*, Ib. was to gain Credit to the Opinion that he was Possess'd, for *Sommers* the Counterfeit did the same, Saying *he was God*, &c.

6. *His Speaking several Languages, &c.* Ib. is a known Cheat of the Papists, and their Démoniacks; and such the Expressions D. us'd, plainly (as I shew'd *Imp.* p. 60.) proved it to be so in him.

7. *As for the Mouse*, Ib. Tho' it might be Symptomatical, yet the very same Cheat was practis'd by *Sommers*; and what was a confess'd Cheat in one, may well be supposed to be so in the other.

What is added from *K. James*, is reducible to the same Heads; and so the *Pretended Possession* remains to be what it was in the *Impostor* proved to be, a *Notorious Cheat*, as from the History will be further manifested.

As for the New Witnesses, that *Mr. Jo.* hath pick'd up, and muster'd together with his Trusty Veteranes, I take not my self obliged to take notice of them, for these Reasons.

1. There were Endeavours us'd to get some of my Witnesses retract their Testimony; how then may we suppose *Mr. Jo.* to manage his own. *Eliz. Mills* was (I am assured) tamper'd with, to deny, what she had affirm'd she heard from *Mr. Pendlebury*, viz. *That he thought the Possession would be found a Cheat*. When she could not be prevail'd with, it is then pretended, as if she did not Sign it, p. 40. which if *Mr. Jo.* gathers from the misplacing of her Name in the *Impostor*, p. 73. he might have been better informed from the Errata's, where the Mistake is Corrected. A Drowning Man they say will catch at a Straw, and a sinking Cause at an Erratum.

2. If *Mr. Jo.* intended his Witnesses at *Blackburn* to speak Truth, and nothing but the Truth; why did he not signifie to me the Meeting on *Sept. 15. 1697.* that I might have Cross-Examined the Parties. Truth fears not the Light; but when neither I, nor the Reverend *Mr. Price*, who was then on the Spot; nor *Mr. White*, who came along with D. were admitted to hear any Examinations, but that of D. what can the World Judge, but that something was in it, that would not bear weight.

3. Since their Witnesses did not Swear, but only were brought to Confront ours, the Reader may give Credit to whether he pleaseth. He may believe *Mr. Jolly's* Nephew, or D. the Father, and his Daughters. He may believe the Reverend *Mr. Townley*, or the Little *Medicus Rob. Woitaker*. Only since *Mr. J.'s* Friends were most of them before the Justices, and might have put an End to the *I say*, and *You say*, by an Honest Oath, but did not; a Man can be in no fault, if he thinks *They durst not*; and by this one may see on whose side the Truth lies.

4. I before observed the Witnesses, or most of them, to be *Mr. Jolly's* thorow-paced Creatures; that would not pretend to frain at a Gnat, and now it appears so; *Walmsley* having Inform'd before *Mr. B.* that D's voice had by him been heard a Mile, or more from the *Surey*: I Observ'd that from *Mr. Jo's* Papers, it was enlarg'd to a Mile and an half, S. I. p. 43. And now this same Spark hath stretch'd it to two Miles, p. 62. And to knock the Nail on the head, he adds, that one might have heard him four Miles another way, Ib. and gives such a Reason for it, as will clear the Point; which is, *That the Surey stands close to a Rough River, which makes a great noise*, Ib. Well done Noble

ble *Walmsley*! the Reason you give, would have made another believe that it could not have been heard the eighth part of that way.

5. I disproved some of the former Evidences, and they are forced to confess it. So it is with *Nat. Waddington*, p. 67. So Mr. *Jo.* signifies, when he saith the Lye in *Haworth's* Information is *none of his*, p. 23. and so Conscious is he, that he Apologizeth for it in these words, *Toere is some difference (tho' not much material) from what is in the Printed Narrative. I cannot yet Learn how the Mistake was*, p. 64. No, nor I believe will scarce endeavour it. Things that are false, when they are confuted have two faces; and had I a mind to trouble my self with enquiring after this second Fry of Witnesses, as I did after the first; I doubt not but in their Second Edition there would be mistakes also, which Mr. *Jo.* would say *he could not Learn how it was*. In short,

6. Here seems to be a pack'd Set of Witnesses, that resolv'd to make out what before they were short in. This hath already in some measure appear'd, from the Testimonies of Mr. *Jo's* Nephew p.—and *Fletcher*, p.— And that it may further appear, I take notice, that they bring Men to Testifie to things, where they mistake me; such is *W's* Information as to the *Leathern Bottle*, of which before, p.—for a Wooden one, or a Stout Pitcher, would have served my turn as well. So Mr. *Waddington* saith, *I falsly Charged him with some Expression in Prayer*, p. 62. which is his mistake; for I never Charged him with any thing at all of his own Prayer; but he hath enabled me to give a good Account how Mr. *Jo.* came to use the lewd Expression in Prayer, which I Charged him with, of which they shall hear more in the History.

This will be clearer yet, from what *Alex. Haworth* of *Topryal* in *Bury* Parish aims at; which is, to set aside *Eliz. Mills* Testimony, concerning Mr. *Pendlebury's* suspecting it to be a Cheat. And what saith he; why, he owns that at the first Visit Mr. *P.* suspected it, *but he alter'd his persuasion on the second Visit*, p. 62. Did he so, Name *Haworth*? I have reason to suspect what you say, for *E. M.* Testifies to the third and fourth time of his being there, *S. I.* p. 73. So that you (tho' your Will be good) are short in your Evidence.

These things Considered, I cannot think my self obliged to take Notice of these Seconds; for I am very well satisfied, that Mr. *Jo.* hath Knights enough that will Inform Stoutly, when he hath a little refreshed their memories.

As for Mr. *Jo's* Caution to me, *to take heed lest I be found guilty of the Sin against the Holy Ghost*, p. 7. By the Grace of God I will take care of it. And that I may not suffer Sin to rest upon my Brother, I must Admonish him,

1. Of his Arrogant Presumption, when he again and again pretends the Signs of *D's* Possession to be as Clear, as most, or any in the Gospel, *Ref.* p. 2. 24.
  2. Of his base Reflections, when he cannot acquit himself of Dishonesty, *Ref.* p. 3.
  3. Of his Sinister Equivocations, three in an hand, *Ref.* p. 4, 5.
  4. Of his Continued Insincerity, with respect to his pretended Minutes, that seem of a newer Coin, *Ref.* p. 7, 10.
  5. Of his Superstitious Conceit of the Devil's Acting, as to stealing the Heads of his Sermon, *Ref.* p. 11. And carrying on unknown to *D.* a Combination betwixt *D.* and the Priests, *R.* p.—
  6. Of his Advancing the Devil to be our Saviour's Competitor, *Ref.* p. 11, 12, 24. and what perhaps he will resent worse than all these,
  7. Of leaving the Word of God, and following Popish Instructions.
- 'Tis time now to have done; and to draw the Dispute betwixt us to a short Issue, I will close it thus.

If there

If there be no such thing now a days as Possessions amongst Christians; then the *Surey Demoniack*, and all other such Juggling, must of necessity be Cheats.  
But I Challenge

You, Mr. Jolly, and all your Fraternity, with all the Orders of Popish Priests, to Prove, if you can, that That State of Grace which Christians who are in Communion with Christ live in, is Liable to any such Corporeal Possessions of the Devil, as the Actions of You, and the Papists Suppose.  
And take Notice,

That if some of you do not Answer this Challenge in due time; I will Expose you to the World for a Parcel of CHEATS.

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P O S T S C R I P T.

suspecting very much the Sincerity of Mr. *Clark*, whom my Apostate Friend, and Mr. *Jolly* both Quote for a Licence granted by the Bishop of *Chester*, on account of a Possession at *Northwich*, I desired a Reverend Brother to inquire into it (for from *Chester*, where I thought a Transcript of the Licence should have been Recorded, I could learn nothing of it) and he sent me the following Account; by which the World may judge, whether some Men be not employed in Writing a Second Part of the Legends of the Lives of the Saints.

S I R,

**T**HOMAS HARRISON of *Northwich*, was from his Infancy a Fanciful, Singular, Conceited Person; but being grown up to Forty Years Old, became strangely Humoursome, and would have lain in his Bed, and abstained from Meat or Drink some Days together; and at other times he would have shewed great Agility and Nimbleness in Climbing and Leaping, and Skipping about, and talked Idly, and sometimes have Discoursed very Concernedly of another World: And the Opinions of those times were various and uncertain, what should be the Occasion of such Fits, and more than usual Nimbleness: Some fancied it a strange Distemper; others (and that was the common Report) that he was Possessed with the Devil. He continued so some Years, in which time, many Neighbouring Gentlemen, and Clergy-Men came to Visit him; some Curiously to observe his Fits, and hear him talk; others to Pray with him: But that ever there were any Days set apart by Authority, or the Bishop's Licence for the Clergy to Fast and Pray for the Casting out the supposed Evil Spirit, I cannot Learn: And the Oldest Persons now living, and such as well knew him, never heard of any such Bishop's Licence, or Days of Fasting for him; but that he lived to be much better, and capable of Business, but never so Solid as other Men.

G. W.

F I N I S.