

**The Lancashire Levite rebuk'd : or, a vindication of the dissenters from popery, superstition, ignorance, and knavery, unjustly charged on them by Mr. Zachary Taylor, in his book, entitled, The Surey impostor. In a letter to himself. / By an impartial hand.**

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*The* Lancashire LEVITE *Rebuk'd:*

OR, A

VINDICATION

OF THE

DISSENTERS

FROM

Popery, Superstition, Ignorance, and  
Knavery, unjustly Charged on them by

*Mr. Zachary Taylor,*

In his BOOK, Entituled,

*The Surey Impostor.*

In a LETTER to Himself.

---

*By an Impartial Hand.*

---

With an Abstract of the *Surey Demoniack.*

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L O N D O N,

Printed by *Rich. Faneway, Jun.* and Sold by *Richard Baldwin* in *Warwick-lane.* 1698.

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The Gentleman LEVITT E. R. 1844.

1844

PUBLISHED

BY THE  
AUTHORS

TO THE  
GENTLEMEN

Mr. Nicholas Taylor,

in his HOOR, England.

The Society of Inventors.

in a LETTER to LEVITT.

By an Imperial Decree.

of the 15th of the 18th of 1844.

and the 10th of the 19th of 1844.

and the 10th of the 20th of 1844.

and the 10th of the 21st of 1844.

THE  
PUBLISHER  
TO THE  
READER.

**T**hough there is no Encouragement to Print any Controversial Books, yet I thought fit to publish these Sheets, (which I received from an unknown, and I perceive, an impartial Hand) in behalf of the Dissenters, who of late (notwithstanding their Loyalty and Peaceableness under the Government, have been very ill treated and reflected upon from the \* Press, Pulpit, and in † Conversation, by Men of no mean Character; some affirming, That the Standing Act for Liberty of Conscience, is as bad as a Standing Army; others threatening, That if K. W. will not take away that Act, they will send him again to the Bogs of Holland: Some make their Ministry a meer Nullity, and their Congregations no other than Routs; others expose their Preaching and Praying, as Cant, and Nonsense: Among the rest, Mr. Taylor comes in, and represents them as Fools, and Knaves,

and

\* Dr. South's  
Hold's Letters.  
Discourse of Episcopacy, &c.  
† A. D. C. &c.

The Publisher to the Reader.

*and Tools of the Papiſts, to Cheat, and Impoſe upon People; and ſo great is his Prejudice, that the Old Puritans cannot eſcape his laſh; for which End and Purpoſe, Stories are quoted out of Dr. Heylin, a goodly Author! of whom two Learned Biſhops (yet Living) ſay of him, That he was ſo bent on his own Way, that he could not be an Impartial Hiſtorian: And what favour could the Puritans expect from ſuch a Man, that could not ſpare Reſlecting on that Godly Prince Edward VI. affirming, That it was no Infelicity to the Church of England, that he died ſo ſoon, (tho' a Popiſh and Bloody Reign followed) the reaſon, no doubt, is, becauſe he was not over-fond of the high Commodities of the Church.*

*I entreat Mr. Taylor, and the reſt of the Diſſenters Ill-willers, to conſider the great Evil of bearing False Witneſs againſt their Neighbour, and Envyng their Liberty, let them remember their Vows and Promiſes in the late Reign, when we all were in danger; I refer them to Dr. Goodman, viz. in his Sermons in Octavo, p. 244. Nor ought it (ſays he) trouble us, that ſome Men (meaning the Diſſenters) ſhould Enjoy ſome ſhare of Advantage by this Revolution; ſince it is not only what we Vow'd to God, and Promiſed to them, in our Adverſity, but is that which cannot be denied them, conſiſtently with our own Safety.*

R. B.

A

A  
**LETTER**

TO

*Mr. Zachary Taylor,*

THE

**Bishop of CHESTER's Curate,**  
*at Wigan in Lancashire,*

Concerning the **BOOK**, Entituled,

**The Surey Impostor.**

SIR,

I Have so often been disappointed in reading new Books of all kinds, that I have sometimes wished, that a great many of 'em had never been written or printed, or had been used only to light Tobacco, or wrap up Grocery, or any other Necessary Convenience, ( pardon the Expression ) before they had been sent abroad, to the unnecessary Charge of the Buyer, and unprofitable Expence of the time of the Reader. For when a Man expects some Advantage, and Advance to the Commonwealth of Learning, some clearer Demonstra-

B

tions

tions of old Truths, or Confutations of old and new Errors, he often meets with some trite Notions wrapt up in a new dress; that, it may be, renders the Matter more obscure; or with some stinking Gall and Spew, out of the putrify'd Lungs of some pretending Censors of the Doctrines and Practices of others, whom they accuse of Heresies, Superstition, and Schism, when themselves, it may be, are the greatest and most uncharitable Diabolical Criminals. Yet Men are apt out of Curiosity, (as after News) to look into this or that Book, that is emitted with some fine specious Title, and neatly Prefaced, with a few tight and well-placed Periods, or promising some new Discoveries; and upon this last account, I have looked into Two Pamphlets, the one call'd, *The Surey Demoniac*; the other, *The Surey Impostor*.

For the former, I was much surprized, that a Script, (as drawn up by Mr. C.) and so long ago censured by many Sober, Grave, Dissenting Ministers, and who, upon my Knowledge, used their Endeavours to have it suppress'd, and thought they had done it, should yet, after some Years latency, be made publick: But I was much more surprized, when I looked into your Pamphlet, call'd, *The Surey Impostor*, wherein is found so much causeless Prejudice against a Party, so much Pride and Passion, such uncharitable Censures, such unjust Inferences, such confident Assertions of what in your own Conscience you cannot but disbelieve, that I was troubled and griev'd, that you, whom I always thought a Man of a sweet Temper, and obliging Nature, shou'd in such a transport of Fury and Rage, so unhandlously and ungentlely treat so many honest Men, whom you have with such supercilious Scorn, Reproach, and invidious Reflections, and unchristian Surmises, and worse than *Jesferian Inuendo's*, endeavour'd to render odious, and thro' them, all Dissenters.

I think your great swelling Words, and the hard Speeches, which no ways concern the Merit of the Cause, will not, with serious, impartial People, (especially such as know the Persons) gain you any Reputation. I am indeed offended, that you, my Friend, who had a Dissenter for your Father, should judge so peremptorily, and condemn so rashly, the whole Tribe. Doth it not argue a Spirit different from the humble, meek, and charitable Spirit of the Blessed Jesus? The Lord rebuke it.

I am no ways concern'd in the *Surey Demoniack*; I have read so many Stories of the like kind, that (tho' I believe there have been, and may be still, Persons acted by a Diabolical Power, and really Possess'd by Evil Spirits) yet most so esteem'd, are either Cheats, or Delusions of vitiated Phantasies, or preternatural Distempers, by which yet many Learned, Wise, and Good Men have been deceiv'd. And I did from the time I first heard of this, really believe it would prove an Imposture; not in a Combination of those Persons that acted in it above-board, very innocently, and in sincerity, according to their best light; tho' you so often Charge some of 'em with insincerity: I know some of 'em better than to have such an uncharitable thought. And I must profess, that your Book hath done more to the abating of my Censure of it, which was peremptory enough, than the other had done to convince me, of its being a proper Possession or Obsession.

I do indeed freely join with you in condemning Mr. C's Phantasies, and I doubt, unwarrantable Colloquies; and I am griev'd that he hath expos'd himself in so many insignificant Fopperies, foisted into his Narrative: I take him to be a Man of a warm Brain, but, I think, an honest Heart; and by the Character given of him, he is not such a Sir *John Lack-learning* as you spitefully represent him, and the rest of the Ministers you so invidiously Charge. It will be no Advantage to your own Reputation, that you endeavour so to lessen and vilifie them.

As for Mr. *Folly*, he is an Ancient, Grave, Pious, Serious Man, that feareth God above many; and tho' he be of a different Perswasion from me, as well as from you, yet I am perswaded he would not knowingly, be guilty of what you with so much Spleen and Rage Charge upon him, for all the World. But you know the old Saying, and have well exemplify'd it, "Dash Mire and Dirt enough upon the Back of your Adversary, and some will be hard to be got off. I will not excuse Mr. *Folly's* Credulity, but I dare say he thought *Dugdale's* Application to him for help, was a warrant for him to use what lawful Means he could for the relief of such a Miserable Creature. And what Pitiful and Charitable Man would not lend his help to such a lamentable Spectacle as he seem'd to be. And your little Tricks and Mis-interpretations of things, and confident Mis-judging and Wire-drawing every passage to the



worst Sense, and often beyond what any just and rational Man could infer, will not much affect any, but those that are glad of any pretence to vilifie such as you reflect upon, who at the same time believe not the Gospel, nor those that never speak good concerning them, but condemn their ungodly Conversations, by their Holiness and Godliness, as well as by their faithful Preaching against their Wickedness and Debaucheries, *Amos 5. 10.*

And as for the other Gentlemen you call Assisters at the Imposition, you with such impudent Scorn treat some of 'em in your Book, as if they were such diminutive Underlings as were fit for nothing, but to be trodden under foot. What an Astonishment will this be, when it is known who these are? And what it is for, that these Men are expos'd? One is the Learned Academick, Mr. *R. Fr.* as you call him in Scorn, as if he were some fresh Man to be hissed at by your Seniority; but he is better known in the Nation than to be Ridicul'd by any, but such as Envy his Learning and Usefulness.

Another is, I think, that *O. H.* that hath his praise in so many Practical Books, written and published by him, for which I doubt not but many Souls do praise God; for the rest, I have less knowledge, but I believe they are serious good Men.

But what is it these Men have done? They joined in Fasting and Prayer, but, it may be, you would have it thought they were in the Combination, you have so many Insinuations tending that way, that it's very suspicious you mean so.

Now for your Attestors, what have you to Charge 'em with? Do they affirm *Dugdale* was Possess'd or Dispossest'd? No, here's their Testimonial out of your own Book.

*We whose Names are Subscribed being Ministers of the Gospel, having read or heard the Affidavits and Declarations taken before the, &c. do verily believe the Truth of 'em, and that the strange Fits of Rich. Dugdale were by a Diabolical Power. And your self acquit 'em, p. 52.*

Having address'd your self to the Dissenting Ministers, first you let 'em know your Character, *One of the Foundation of Queen Elizabeth's Preachers, intended to preserve His Majesty's Subjects from falling into Errors, especially such as tend to Popery, and a late Scandalous Pamphlet looking that way, Intituled, The Surey Demoniack, &c.*

Good

Good Sir, what Errors in Doctrine looking that way, do you find in that Book? What have they said in this that tends to Popery? They use the Word Obsession, p. 58. It's a *Popish Word*. Really these diminutive Underling Slaves to the Papists have spun a fine thread, by using a Word that's a Popish Word. Sure, an Error that deserves severely to be chastized. But if any Fanatick like your self should say, you have some of your Ceremonies from the Papists, you have the Cross in Baptism, Kneeling in receiving Bread and Wine, the Form of the Common-Prayer, &c. you can tell how to answer for your selves, and excuse these from Popery: And when you have done that, your self will answer also for Dissenters. But I see, one may better steal a Horse, than others look over the Hedge.

But after all this, pray is there no other reason to be given, that their Errors tend towards Popery? Do they hold contrary to the Articles of the Church of *England* with the Papists, *viz.* against *Art. 9, 10, 11, 12, 13, 17*? No sure, they Subscribe them, and do not Preach against 'em when they have done, as some do, they are then found in Doctrinals, and therein hold the same Faith that you Subscribe; and I hope, believe according to your Subscription.

But is it still Obsession that you can only Charge them with? Then some dull Fellow, without any great study, wou'd say, It's more probable they had their Word from the Church of *England*; even an Underling Slave that cannot understand a bit of the Language of the Beast, may read it in *Can. 72*. And is the C. of *Eng.* guilty of Errors tending to Popery? A very fit Advocate you are for the Church, when you cast dirt in the Face of your Mother, and thought it had been Dissenters. So have I seen an honest Matron been mistaken for a Strumpet; but methinks a Child should know his own Mother better.

But, it may be, you intend, what the Dissenters believed and did, in the Management of the Business of the *Surey Dem.* tends towards Popery: In earnest, I will be no Advocate for Popery; but tho' my Charity be not so large as to excuse the Devil from having a hand in *Dicky's* Tricks, yet I am so Charitable towards the Papists, that if they hold no greater Errors than the Belief of Possessions and Obsessions, I should think it but a venial Error, if any: But what have they done that tends towards Popery? Do they believe there is such a thing as Devils?

I believe they are not *Sadducees*, tho', I doubt, you, and such *Furioso's*, will say they are *Pharisees*; but saying is not proving.

Do they believe there is such a thing as a Possession; or, if you will, the Popish Obsession? They think they can prove the thing, if they let go the offensive words; but the Canon is, *Noli me tangere*. And for a Demoniack, they say there have been such, and that they think *Dugdale* was one.

If you, my Friend, think and believe there is no such a thing, as I have heard you have declar'd in a Sermon preach'd at *Whalley*, and that it was sometime in your Book; (tho' I believe not all Reports) if it be so, I should have been glad to have seen your Arguments; now if the Belief of this be their Error tending to Popery, you that Magisterically take upon you to be the Reformer of these diminutive Slaves of Popery, had done very acceptable Service to them, if by dint of Argument, and in the Spirit of Meekness, you had convinced them of their Errors. And you might also have helped to reform the Canons, which would have greatly gratify'd these Dissenters; but, it may be, you remembered that you had Subscrib'd, not to endeavour any Alteration of Government in Church, &c. and then it was honestly done, to stick to your tacklings, and not lose one Pin, lest all should have tottered, tho' that Canon looked towards Popery.

But once more, what have these Men done in their Religious Management of this Affair, that so much displeases, and that tends towards Popery? Did they take a Cheat to be a Demoniack? If so, it was their mistake: But my dull Head yet apprehends not such a mistake to look towards Popery; and the discovery of this, is Dedicated to these Gentlemen for their Reformation; I wish it may, and hope it will, make them more cautious for the future: But the means you use for so good an End, is a little awkward; Reproaches, Slanders, impertinent Reflections, calling them by ill Names, this is not likely to do it.

But methinks you are a little too young for such pert Rebukes, and you are not their Diocesan so Juridically, to send forth your Fulminations; does this become a Country Curate, so to hector Fathers, and Brethren? Surely it favours of Arrogance, you should stay the time.

But still I am at a loss how to know, that what they have done tends to Popery, and looks that way: Did they borrow  
from,

from, or use Popish Exorcisms, and Ceremonies? No, you clear them from that: *Ay, but they Prayed and Fasted to cast out a Devil where there was none: They, silly Souls, were fool'd into a belief of a Possession and Obsession:* If so, really your Dr. had better cut them for the Simples, than that you and he should join together, to dash out those few Brains they have. But pray be not too rash, some young Confident Medicafters love to try Experiments, and by so doing, kill instead of curing. You and your Dr. say, there was no Devil, and you'll prove it; you say, it was a Cheat, and so no Devil; your Dr. says, it was a preternatural Distemper, and no Devil; but how doth this excuse the Devil?

Suppose it a Cheat, and that *Dugdale* acted his Tricks by *Legerdemain*, or Agility of Body, who is so likely to help so clumsy a Fellow, as they say he is, as the Devil? Who could put it into his Heart so villanously to deceive the World, to pretend what he knew was a Lie? It may be better apply'd to him, than you do against Mr. C. *Acts* the 5th. *Why hath Satan filled thy heart, to Lie to the Holy Ghost?* Here was a Combination and Cheat between Husband and Wife, and yet the Devil not excluded, nor excus'd.

Now you, Mr. *Taylor*, do also say, it was a natural Distemper; your Dr. R. saith, it was a preternatural Distemper, and therefore no Devil: Now (I shall not interrogate the Dr.) if you question all Possessions, except those in the Gospel, (which I hope you do not) yet professing your self a Divine, do you really believe the Devil hath no hand in your natural, or your Dr. R's preternatural Distemper? What do you think of *Job's* Case? Was not the Devil an Actor in that sad Tragedy? What do you think of that *Demoniack* in *Mat.* 17. 14, 15, 16, 17, 18? The Poor Man's Son was a Lunatick, and was sore vexed, and oft fell into the Fire, and oft into the Water; a grievous preternatural Distemper, as the Falling-Sickness, or an Epilepsie, is; but what had the Devil no hand in this? Yes sure, *Ver.* 18. *Jesus rebuked the Devil,* see *Mark* 9. 17, 18. Now by this, judge who hath done more evil, the Dissenters in publishing a Story of one they believed to be acted by the Devil, because it looked like these Possessions in the Gospel, or you, by denying that no natural or preternatural Distempers can be attended with a Devil; and that it's a good Argument to prove it no Possession;  
because

because a Distemper. I wonder not at the Religion and Reason of your Physicians; the one faith, (*viz.*) *R. These strange and various Gestures and Actions performed by the Lad, during his Fit, looked upon by the Beholders to be done by the Devil, were not Diabolical, but Preternatural.*

Your other Dr. *Buckly*, sometime of my Acquaintance, and I thought (as of you) a Man of a sweet and loving Temper, yet strangely affirming, *That of Necessity it must be his Distemper, not the Devil, that produced these irregular Motions*; and his Reason is, *That a Spirit had neither Flesh nor Bones, therefore could not be felt*; as if the Devil could not act in and by Flesh and Bones. As fine is Dr. *R's* Reasons why *Dicky* had the fore-knowledge of his Fits; a Boy could foretel his Fits by a pain behind his Legs, &c. p. 30. This is a wonderful discovery, and no doubt he will in time be famous: Just as a Man that hath the Fits of an Ague, can tell when it will come, when he begins to yawn, and grows chilly. Now it's coming; the Boy of 13 Years old could Prophecy of his Fit, for he felt it coming behind his Leg, &c. *agregiam verò laudem!* &c. Doth not this Solution deserve the Scarlet: But this puiſne may rather blush at such trifles, much more, at his bold Censure at first dash of *an Impertinent, nay, False Account*, &c. but some People affirm lustily, and it's no matter for proof, *ipse dixit* must serve.

But I had almost forgotten your Learned Dr. *R's* Divinity, accusing the two *P's*, that excuse the Devil, from being that Notorious Villain which Scripture declares of him, (*viz.*) *a Liar from the beginning*; they averr he tells 'em truth; as if the Devil did not speak sometimes that which is true, tho' with an ill intent, *Acts* 16. 16, 17. and *Mark* 1. 23, 24, 25. This is it for Physicians to go above their Dispensatory. I wonder not at these Reasons, and the Religion of your Physicians; it's besides their Province to meddle with Divinity. But for you, Mr. *T.* that profess your self a Divine, and Scholar, that you should, upon such weak Reasons, excuse the Devil; this I wonder at, and I wish that they of this Age, that would explode all Reveald Religion out of the World, be not hardened against the Belief of the Miracles of our Saviour, and his Apostles: Suppose they take up your Argument, and should Blasphemously say, they were all Cheats and preternatural Distempers, therefore no Possessions; I hope you can answer they were no Cheats, tho'

tho' a subtil malicious Atheist would make a great Advantage of what you say, to disprove the *Surey Demon*. But I should be glad to hear how you wou'd come off, when they should tell you, they were some of'em preternatural (as Dr. R. or natural, as you) Distempers, and therefore no Possessions: What occasion have you given to such nimble Disputants, to call in question the Truth of what our Blessed Saviour did? But be it as it will, I find no Popish Errors, nor any thing tending that way yet; and in their Practice, what is it that tends that way? I will not say it's a Possession or Obsession; for to make you my Confessor (tho' I know what is said of the distinction) I cannot well understand what is meant by the one or the other; but I do believe the Devil is more busie about all sorts of Persons, than ordinarily any body is aware or sensible of; and that many more are truly Possess'd by the Devil, than most People judge. And I do profess to believe, that there are few, if any, sinful Lusts and Affections, but the Devil (as a subtil, powerful, and malicious Spirit, by the permission of God, as a Tempter, and having influence upon the Body, or Fancy, and Animal Spirits) doth incline unto, in conjunction with our depraved Natures. And I do also believe, that there are but few (if any) Evils of Punishment, but these Evil Spirits (as God's Executioners) have a hand in them; and these things considered, what did these Men, that you so highly Charge, do, that tends towards Popery?

Are they to be blam'd for their Fasting and Praying? They did believe he was Possess'd, and Mr. *Jolly*, I believe, did think there were the same Symptoms of a Possession, as in some in the Gospel, (for such a peremptory Assertion, I am not his Second, nor will I be so peremptory as you, that it was not, upon your weak Arguments.) And upon his Supposition, what could be done otherwise? Our Saviour saith, Some Devils go not out but by Fasting and Prayer; I am so Charitable as to think they prayed on this Supposition; and here was nothing that can be objected, unless, that they were erroneously Religious Offices that they performed, for want of the Bishop's License.

Again, also they saw a Miserable Man, tormented in Body, and I suppose they will not deny it to be a preternatural Distemper; what hurt did they do in Fasting and Praying? Doth not St. *James* direct, *That if any be afflicted, they must pray*? And the Liturgy appoints Prayer in that case, and where was their fault, unless in not using the Prayers appointed? But I remember not any Religious Office for Possession or Obsession.

But you go on in your *Epist. Ded.* *This Trade which you learned*

from the Papists, was designed to ensnare honest, and well-meaning, but easie People.

Good Sir, have you a Window into their Hearts? I thought that had been God's Omniscient's Prerogative to know Designs: Really if these Men had design'd to ensnare any to their hurt, they were much to blame.

But what *Lobb's-Pound* was it they would ensnare 'em into? Was it to Preach and Pray the Devil out of *Dick* into these well-meaning People? Then I should be content to have their Mouths gagged; Was it to get their Purfes? Then by my consent, let themselves be noosed in the Purse-strings. Was it a design to draw them to their Party? Yes, that is it say you, to win those by Craft and Wiles to their Party.

If so, I am content they should be sharply rebuked. But I know some of them profess publickly to their Hearers, that they had rather gain one Soul to God, than Hundreds to their Opinions, in Controverted Matters that are not necessary to Salvation.

But if after all, the Snare was out of Pity to deliver a Miserable Creature, which they thought tormented by Satan, and to save his Body, and his, and others Souls, by the Word, and Prayer, and Fasting, then I would have said, (go on and prosper) and the Lord succeed your Snare, that it may catch many, and rescue them out of the Devil's Snare, by whom too many are led Captive.

And I think, if your Party, and the Dissenters Party, did join in Cordial Endeavours by Preaching and Praying, and other Gospel Means, to dispossess the Devil out of Mens Heads, Tongues, and Hearts, you would do more acceptable Service to God, more profitable Service to the Church of God, and more comfortable to yourselves, than to entertain causeless Prejudices one against another, and to give place to the Devil, in proud envious Wrath to bite and devour one another; for how much soever you go about to excuse the Devil in this Affair, you cannot but know, that he doth possess all the Children of Disobedience, *Eph. 2. 2.* And is there not a cause to suspect his Wiles, and stand upon our Guard, and to resist the Devil?

In the same transport you proceed, and Charge the Dissenters with *Superstition, and Divisions from the Established Church.* Superstition is a long word, and as English, it may possibly puzzle a Country Fellow, and yet stir up his Fury against Dissenters, (and then the End is obtained) and he fall foul upon them, and say, 'Ah, these Phanaticks are a wretched sort of People, worse than Rogues, and Rascals, beware of 'em, they are Superstitious. But what do you mean.

mean by this? 'Nay, I know not, but it's some ill *Boggard*, (may be *Dick's Blanket*) 'it may well fright any body from having any 'thing to do with 'em.

But if some by the help of a Dictionary by chance should find, that it is to be Wise above what is written, or Righteous above what is commanded, it would tempt an impartial Man to cry out, 'Oh! 'What a Slander! This is that very thing they are most averse to; I 'have heard them say they believe and think, that God is wiser than 'Men, and knows better than they, what will please him best; and 'this makes them fear to add to the Word of God, lest they should 'be Superstitious. And a pert *Scotch* Presbyter would say, 'You 'that Charge Dissenters with Superstition, cry Thief first, if search- 'ed, will be found the Criminals. What! Dissenters Superstitious! 'Houl Mon, I trow you are the Men that are Righteous above what 'is commanded: Where do you find that God has commanded the 'Sign of the Cross? Where do you find in God's Buke, that you 'must kneel at receiving Bread and Wine at the Lord's Supper? But 'in your own Buke of Canons. Gi me God's Buke, and ta ye that 'now. Some blundering Fellow reading your *Rubrick* and *Canons*, would say, 'You are many of you wiser than your own *Kirk*; for 'where are you commanded to make your Obeisance towards the 'East, or before your Altar? Where do you find your Whistles com- 'manded? (Some say, the *Homilies* you Subscribe have some hard 'Reflections upon them) where is your standing up at the reading 'of the *Psalms*; and Priest reading one Verse, and Clerk and Peo- 'ple another? Is this for Edification? (when a great part of the Peo- 'ple that cannot read, or have no Book, can hear nothing but a con- 'fused Gabble) I think your own Church doth not command this 'Racketing and Bouncing it about. And now who are Superstitious, 'if this be the meaning of the Word? But if a Scholar should search what's the meaning of this Superstition in the Greek, and find it to signifie fearing of Demons, or worshipping of Devils, it's known they are so far from that, that they Fast and Pray to dispossess him of his Dominion over Men, as here they did.

But these Dissenters are guilty of Divisions (say you) from the *Establish'd Church*. Reilly Sir, I tell you truly, if they be guilty of Divisions from the Church of God, Established by God's Law, they should e'en go themselves for me; I would call after em to come back, but I would not go with them, nor follow 'em one foot.

But I think, if I should go to *Billinge* Chappel and not to *Wigan*, I believe it would be no Division from the Church Establish'd, if you mean by the Law of the Land: And if I lived nearer *St. Ellin's*



Chappel, and went thither still, I am within compass, tho' a Dissenter Preaches there; and you say it's a Consecrated Chappel, and they have it by Law, (and I hope that's no greater a Crime, than for you to have had an Unconsecrated Chappel by force) and so they divide not from a Church Established by Law.

Ay, but you'll say, *They are Schismatics*; this is another frightful Word. A Learned Man, no Dissenter, calls it an Ecclesiastical Scare-crow. I have often heard the Protestants excuse themselves from being Schismatics from the Church of *Rome*, because that Church requires as Terms of Communion, things doubtful, unlawful, and sinful, and retort upon them, that they are Schismatics for so doing: *Ay, but Dissenters cannot by Arguments justify their Divisions.* Now some of the most Charitable of them say, they divide not from the Church Established, they do frequently join with them in their Prayers, and they believe the Doctrine of the Church in the 39 Articles, and Homilies; and all of them say, their Assemblies are Establish'd Churches: And if you will walk a little aside with me, I'll tell you as a Friend, if you'll not be angry, what Reasons some of 'em give, why they cannot in all things conform to the Discipline and Worship according to your Canons and Liturgy.

(1.) Some of them cannot for their Life, much less for Preferment, 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, and make them necessary Terms of Communion, when there's no difference, but God commands the one, and Men the other; so they say, the Cross about Baptism is such a Humane Sacrament. To deal plainly with you, I have read all I can meet with about this, and I am so weak I cannot be satisfy'd; and I should think it hard for this to be accounted a Schismatick, and Excommunicated.

(2.) Some of these whom I dare not judge, but to be as truly Good and Pious as you and I, are offended at kneeling in receiving the Bread and Wine in the Lord's Supper. I think I can answer their Arguments, but I should be loth to see them have their Brains dash'd out, because in that thing they cannot be satisfy'd with what doth satisfy you and me; and tho' I should think them very unjustly Censorious, if they should account us Idolaters for it; yet if they modestly differ in their Opinion, I would not brand them as Schismatics, if they went to their own Meeting-places, to enjoy their Freedom. If *Peter* will join with the Circumcis'd, and *Paul* with the Uncircumcis'd, I would not blame them, if they be not Uncharitable

ble one to another. I am for the Apostles Canons, *Rom. 14.* And I know of none that have Authority to alter them.

But I'll tell you one thing in your Ear, which I cannot tell how to answer, and if you can I'll thank you; some of them think it hard, that for doing, or endeavouring to do, as the Apostles did at the Sacrament of the Lord's Supper, they should be peremptorily deny'd that Ordinance, (and Oh strange! Some Great Ones in the Church have undertaken to prove it Charity to exclude them) when by the same reason, if Christ's Disciples were now on Earth, and did as they did, even in the presence, and with the approbation of their Master, they must be Excommunicated; and thus they say, if they err, it's with good Company, and so they are causlessly driven away from the Communion of the Church of *England.*

(3.) Some of them say, the imposing of Terms of Communion, and tying Men to their Form of Worship, is an Invasion of God's Prerogative. Impeaching his Wisdom, as if Men knew better than himself, what Service were fittest for him: And that it's an usurping of Authority to make Laws for him to obey, with an annexed Penalty, (1.) On him; for he shall either take that Worship which they have compos'd for him, or he shall have none; so you will be first pleas'd, and then He, (with Reverence be it spoken) shall have what pleases you, or none at all by your good will, or ill will rather: And another Penalty annexed, (2.) On Men; for they shall either so serve him, or be punished; so God and Men must have your Allowance and Approbation, or else he shall have no Worship, or they punished for doing him Service.

(4.) Some of 'em think it no less than Sacrilege, to transfer the Ends of God's Sacraments, and to attribute them to their own; they think we are Baptized in Token hereafter, we shall not be ashamed to profess the Faith of Christ, &c. and that Baptism is the honourable Badge, whereby the Infant is Dedicated to the Service of him that Died on the Cross, and should not be attributed to the Sign of the Cross: You will find a great many more Arguments in some Books of Dissenters. See *Baxter's English Nonconformity.*

But I doubt you scorn to look into them, your Prejudice seems to be so great; and it's not for your Interest, for possibly it might startle your Conscience a little, and disturb your Confidence and Repose, to find more in them, than you ever expected from such diminutive Creatures. Mr. *Jeans*, the great School-Divine, confident when young, writ for the Ceremonies of the Church of *England* no contemptible Book; but after he grew a little older, and that Controversie began to be more strictly inquired into, he very honestly confesses

esses his Rashness to the World, and as a Testimony of his Repen-  
tance, writes an Answer to his own Book; but there are many more  
subtious things required in the new Conformity than in the old.

Yet still you, my Friend, join the two *P*s, and here former and  
latter, and new and old juggle of the Dissenters and Puritans; and  
now if the World would know what this Juggle is, it's their casting  
out Devils.

Some may be out of Curiosity would know, who these Devils are,  
that so much pains is taken to vindicate their Innocency.

They say in the Days of old they were pure and holy Spirits, that  
they were amongst the Holy Angels, but affecting to be greater, they  
were cast out of Heaven, and now are a sort of Vagabonds that walk  
to and fro, up and down the Earth, being enraged against God, and  
all Goodness, and all good Men, they seek whom they may devour;  
the Chief of them is call'd *Beelzebub*, and sometimes *Abaddon*, and  
*Apollyon*, *Satan*, (you Mr. Taylor are Book-learned, and can tell  
the meaning) and is compared to a *Roaring Lion*, and an *old cunning*  
*Serpent*: He is a *Liar*, and the *Father of Lies*: He is a *Slanderer*,  
*Informer*, and an *Accuser of the Brethren*; (it may be this is it that  
procures him a favourable excuse with some Folks) and he is a *Mur-*  
*derer*; and these Devils are in Combination, to draw Souls after  
'em, and cease not to tempt every body to Sin, (only God hath  
them in Chains) and their whole Business is to Torment Bodies,  
and Damn Souls; and after wicked Men have been held in their  
Drudgery a while in this World, they lead 'em in Triumph to Hell,  
where they Torment them with Fire and Brimstone for Ever and  
Ever.

And what did these Dissenting Puritannical Knaves do? Why  
they endeavoured by Fasting and Prayer to drive away these Devils,  
and to prevent them doing Mischief to Bodies and Souls of their  
Neighbours.

Is this that which makes all this noise? Surely they were Charita-  
ble Men; not like the two hard-hearted Black-coats, the *Priest* and  
*Levite* that pass'd by the poor Man that had fallen among Thieves,  
but like the good *Samaritan*, *Luke* 10. 30, 31, 32. Ay, but these  
Men pray'd for them that were not Possess'd, they were but Cheats  
and Distempers: But did they know them to be Cheats? No,  
Mr. Taylor will vouch for them, they were Fools, the Papists were  
the Cheats, and they were Underling Slaves and Tools, ignorantly  
I'll warrant you; yes, they had not such deep Noddles as to find out  
the Cheat; why then truly they might in this thing be innocent  
Fools, but not rascally Knaves; however, I have heard it said, It's  
better

better to give to two or three Canting, Cheating Beggars, than deny Charity to all, because some deserve it not; and I think it were better to pray for all in Distress, tho' it's possible some of 'em may have sinned against the Holy Ghost, if we know it not, for then our Prayers will return into our own Bosoms.

And now comes a big-belly'd Story, that will convince all of the Knavery and Foolery of these Puritans and Dissenters, and their Juggle; a fearful Story of one *Darrell* a Devil-monger, that purged out Seven Devils at a time out of Seven Women, &c.

These Puritans are odd Fellows, these Tools of the Papists, they are apt Schollars, and come pretty near their Masters, tho' they cannot reach them: One of themselves, I mean a Papist, tells a Merry Story of an Exorcist, who exercising his Art, pretended to discover Fifteen Devils in one Person Possess'd, and resolving to dislodge them, he falls to work, and after some time being asked what he had done, made answer, he had Conjured out the one half, this was Seven and a half; one half it seems more than *Darrell* the Puritan. This jocose Papist made a Jest of his, but you, Mr. T. make a serious Matter of yours.

You remember, Mr. T. I told you before, I am not answerable for the *Surey Demoniac*, nor will I vindicate Mr. *Darrell*, but give me leave to make some Observations upon the Story, as it is in your Book.

(1.) The Relator of this Story is accused by the Learned Bishop *Usher*, as a partial and fabulous Historian, and that Book of Dr. *Heylin's*, is a Farce of Diabolical Stories, and Malignant, Malicious Reflections upon all Parties; and few Worthies, that were not Papists or Arminians, escaped his Censures: I have heard it was this Book, or another such of his, that help'd to pervert the late Dutchess of T. and I think I heard a Nobleman say, She commended that Book to him, doubtless to Cure him of the Northern Heresie, Protestantism.

(2.) I observe from you that it must be a Presbyterian Juggle, for a Book of his Dispossessing was writ by one *Jesse-Bee*, a Religious sad Liar, (really he was a sad one indeed, if he gain'd the Whetstone from Dr. *Heylin*) and seen and allow'd by Mr. *Hillesham*: It must needs be a Presbyterian Juggle then; but it was Concocted by one *Denison* a Country Minister, then why not a Church of E's Juggle? Ay, I'll warrant this *Denison* was some Trimmer.

(3.) One *Summers* accuses himself and *Darrell* to have acted by Confederacy, &c. so the Juggle is out.

But some *Didymus* may possibly not believe this Relation, and would

would give some Reasons for his unbelief, besides the suspected Veracity of the Historian, and the Partiality of some others.

Mr. T. you know how Zealous some Men have been to turn a Popish Plot upon the Presbyterians, and how dextrously it was done, some Men remember, others felt: And as there wanted not Knaves to invent, and Knights of the Post to Swear it, so there wanted not Fools to believe it; and some pretended to believe it, who knew well enough it was not so: I may venture to guess what these Unbelievers will say, why they suspect the truth of that Story.

(1.) Because upon enquiry into the Case, the Sheriff of Nottingham, Sir John Byron, John Stanhope, and others, who Examined the Witnesses, the Return is made, That he was no Counterfeit.

(2.) Because it was greatly envy'd, that such a Man should have done that Feat; so saith a Reverend Man of the Church of England, 'It raised no small Envy from the Gainsayers; Bishop Hall's Invisible World, p. 997. 3d Vol. Printed 1662.

(3.) Because his Friends and Followers inveighed against the Judgment and Judges that Censured him, and we know who sat in the Saddle.

(4.) Because it's more likely, that one or two of a few might be frightened into, or practized upon, to believe a Cheat, than that so many unbiassed Gentlemen should pervert Judgment.

(5.) Because one great and good Man gives a very good Character of Darrell, his words are these, upon the ground of this Scripture, Jam. 4. 7. 'It was (as my self was Witness) that in our Age, Mr. Darrell, a Godly and Zealous Preacher, undertook, and (accordingly thro' the Blessing of God upon his Faithful Devotion) perform'd those Famous Ejectments of Evil Spirits, both at Nottingham and in Lancashire, which exercis'd the Press, and rais'd no small Envy from the Gainsayers. Ibid. Bishop Jos. Hall. But the Boy confess'd that he had acted by Confederacy.

(6.) They possibly think the Devil might, by the permission of God, re-enter, as Luke 11. 24, 25. &c. or as Simon Magus, returned to his Conjuring again, after he Believ'd and was Baptized: And so Dugdale denies now, what he formerly affirmed; and possibly the Devil may as truly possess him now as before; and what invisible Agents might be behind the Curtain, and unknown Reasons might move both of them, is only to be guess'd. I will not Swear, Sir, that these Reasons can acquit Darrell; but when all comes to all, I think you are very uncharitable and unjust in Charging the whole Party of Dissenters.

Now,

Now, Sir, for a Diverſion, I'll tell you a true Story, and a very ſad one too, to answer your Story.

There was upon a time one *W. C.* a Church of *E.* Priest, a very Remarkable Man, for he had one part of his Hair, upon, or about the Crown of his Head, of a different Colour from the rest of his Hair, but he was more Remarkable for a train of Villanous Practices, for several Years in the *W.* and *E.* parts of this Kingdom; you might have heard of him long ſince from the Cöbler of *Gloceſter.* This *Gufman*, after he had play'd his Pranks ſome Years, in places more diſtant from his own Country, which was *Lancaſhire*, he ſettles in *Leiceſterſhire*, where, after a little while, he fell to acting ſuch Villanies himſelf, and adviſing others, as are not fit to be named; (they may be heard of about *Aſhby de La Zouch*) and a place called *Lockington*, ſome Five or Six Miles beyond *Derby*, he became ſo Notorious, that at a Viſitation (whether Metropolitanical or Dioceſan, I know not) he was deſervedly Suspended, upon which he came and ſculked for a time in this County, amongſt his Relations; but by degrees he took Courage, and crept out, and now and then Preached: Now upon the coming out of the Act of Parliament for Liberty to Diſſenters, a Meeting was ſet up in the Pariſh of *M.* near a publick Chappel, and the Miniſter of the Meeting was generally approved of by Perſons of all Perſwaſions; yea, ſome of the higheſt Conformiſts in the Neighbourhood offered to join with the Diſſenters, if they could procure the Chappel for him to Preach in, which was endeavoured, but in vain; ſo a private place was fixed upon. Now this *W. C.* being a Man of great Natural Parts, and conſiderable Learning, but greater Impudence, was thought a fit Man to confront the Diſſenters Meeting, and was introduced into that Chappel, and greatly applauded by his Party; here he continued ſome time (tho' I never heard his Suspension was taken off) but he could not live long, but he muſt be like himſelf; he got his Maid with Child, and when near her time, carries her away to *Kirkham*, you know the place, and, I believe, can tell the Circumſtances of his Hypocritical Carriage, and Falſe Pretences, too long to relate; there he leaves his Wench, and in the mean time, plays Tricks with an Old Poor Woman he took into his Houſe inſtead of his Whore: I never heard he did Penance for this; it may be he Commuted, *pro dolor!* But he after Marry'd the Woman, and now they wipe their Mouths, and he is *Rectus in Curia*: But not long after comes the Creditors and Bayliſſs, they ſeize him, he finds Bail; and now to his Wits again, and forgeth Writings; but his *Genius* deceives him, he's diſcover-

ed. But he hath one Trick more, not so black as the other; he enters himself Prisoner in the *King's-Bench*, and now he is as safe as a Mouse in a Mill, (a little patience, Mr. T. and I'll contract) he thumps the Pulpit against Dissenters, and grows so Famous, that he is sought for to accept a better Place, (where he might do better Service, to drain a more numerous Conventicle, tho' he had not the expected Success here) a Place of the Bishop of C's own Gift: An Honest, Pious, but Weak Man, must avoid (tho' Miserable Poor) to make way for this Rakeshame; thither he ascends, and there lives a while, and Dies. Now, Mr. T. I have heard you knew of some of these Villanies; you are the Bishop's Curate at *Wigan*; were you Faithful to your Lord, to tell him what you heard? I know this Reverend Person to be so Pious and Good a Man, that he would never have conniv'd at such a Villain, much less have Collated him to such a Place, if he had known such things. And yet since that Place being vacant, I hear another *Renegado Scotchman*, vomited out of the Society of Dissenters for Fornication, (tho' he hath since Marry'd the Woman) and some other vile things, having been a Vagabond, since his Censure, and (where not known) playing the Religious Hypocrite amongst Dissenters, having obtain'd Imposition of Hands of the Bishop of C. (as is said) is sent to the same place.

Now, Sir, think you this Man had *Letters Testimonial* according to *Can. 35*? Hath he done Penance for his Fornication? Or hath he Commuted: *pudet hac, &c.* Or hath Imposition of Hands expiated his Crime? Or is his Conformity a sufficient Atonement? *Tell it not in Gath*; is every body Faithful as they ought to be to that good Man, that I believe would rather his Hand should wither, than knowingly to lay it on such Impudent Wretches? There is another *Scotchman* in pickle, if not already admitted, that was fain to run his Countrey for Forgery.

Now Sir, I dare not be so unjust, as to impute these things to the Party of Conformists, God forbid; let the guilt fall upon the Heads of the Betrayers of the Trust God and Men have committed to them. But let the Church of E. and her Faithful Pastors, be Innocent and Blessed.

Now, good Sir, are not our worthy Bishops to be pity'd, that they must see with others Eyes, and hear with others Ears; and are too often impos'd upon by the Partiality, or at best, Carelessness of such, as they (it may be, too easily) give Credit to, (for Charity thinks no evil) to the Scandal of the Church? And were it not to be wish'd, that Diocesses might be reduced to narrower Bounds, that the Reverend Bishops might be better able to inspect their Curates and

and Flocks? For it's scarce possible but these Mistakes will be, till all Ministers be as honest as they ought, or Diocesses smaller. And will not Dissenters say, (if it were for nothing else) we dare not Conform, for we must Subscribe all and every thing contained and prescrib'd, &c. and that we will not endeavour any Alteration of Government in Church, &c.

For my part, I can Charitably lay my Fingers on many faults in both Parties, and let them that are without, cast the first Stone; but I think it hard, yea, unjust, to fall foul on a whole Tribe for the fault of a few, unless they justify the faults of those few. Yet some Phanaticks will say, It's the fault of the Church of *E*'s Constitution; but so will not I; but there are hot-spurs on both sides, that are the Make-baits, and hinder the Union of Sober, Serious, Moderate Men. I like not Gangrene *Edwards*, nor Brick-maker *Long*, nor the Director of the Inferior Clergy, Trusty *Hodge*, I can tell how to excuse many things that some Dissenters Charge upon the *C. of E.* and would not impute the Crimes of a few upon all; yet I am extremely puzzled, and know not what to think or say, of a general practice of praying in the late Reign, *That it may please thee to keep and strengthen in the true worshipping of thee in Righteousness, and Holiness of Life, thy Servant our most Gracious King and Governour.*

Now was not his Worship Idolatrous? And did they pray that he might be kept and strengthened in his Idolatrous Worship? If they meant as they read, and thought it not Idolatry, will a Phanatick say, Then let the two *P*'s hereafter be Papists and Protestants of the *C. of E.* And, (some think strange how this Petition came to be so devoutly used, in the late Reign, by the Church of *E.*) if they meant as they said, then return to your Mother; will the Papist say; if they meant not as they said, what horrid Prophaneness, and audacious Wickedness, (will the Dissenters say) to ask upon their Knees that of Almighty God, which they would not have him grant; God is not mocked. If the Dissenters should thro' inadvertency, in a conceived Prayer, be guilty of such Blasphemy, what a noise should we have heard of it with both Ears; as of that Expression you instance in your Preface, and you refer to the *Surey Dem.* p. 20. the words are, *I am sure if the Holy Spirit and our Hearts, do once tell their mind to the Father for thy going hence, &c. that then thou canst stay no longer there;* you say, what doth it want of Blasphemy? Really if this had been all Mr. *C*'s Faults, a Charitable Man might easily help him out of the Sudds; with all the Spectacles I have, I cannot find where the Blasphemy lyes; Dr. *Featly*, I think, was no Dissenter, and you may possibly find your mistake,



in his Exposition of that place; to him I refer you, in his Notes in the Annotations, call'd, *The Assemblies*; it may be he also was a Trimmer. But this was *extempore*, and that is enough to Excommunicate such *extempore* Expressions. But truly, my Friend, I'll again make you my Confessor, that I was often forced from my Knees in some Distraction, and Grief, when I heard that Petition for K. J. (a profest Papist) offer'd up with Hands lift up to the Searcher of Hearts by the Minister, and the People blindfoldly following their Leader, when both should have minded their Prayers better, especially the Spiritual Guides. But it's remembred by some yet alive, how many Hundreds of Ministers in 1662. did in like manner flock to *Chester* in this Diocefs, and others in other Places, to make their Subscriptions to they knew not what, *hap at a venture*, to save their own Bacon; for the Book they were to Subscribe, came not down till *Aug. 24.* was past, before which Day they must do it, or else die in Law from their Places; one of the *P's* implicate Faith must solve their Credit, or else I cannot. But it was not fit to lose a good Living for a Phanatick Scruple. Some are as mute as a Mouse in a Cheese, at the same Petition now under King *William*; tho' I have heard some C. of *E.* Men wonder, why they should some of them Swear to *K. W.* that are silent when they shou'd Pray for him, tho' loud enough at other Petitions.

Sir, there is one passage in your Book, that seems a Mystery to you, for you do mistake your self about it: The *Faundice*, they say, will infect the Eyes, and make every thing seem yellow; now what your Distemper may be, I know not, (Dr. R. it may be, doth) but every thing that Dissenters do or say, is black in your Eyes: It's in your Book, p. 71. *It seems these diminutive Slaves, the Dissenters, are become Pluralists*; really, if so, I'll never excuse them from Ambition, and Pride, or Covetousness, nor from being Self-condemned; (it's well they are not guilty of *Simony*, as some of the Ministers of the C. of *E.* Charge one another: When a Man is hunger-bitten for a good Place, his Neighbours Parsonage would be a pleasant Morfel; but they say, a Hare is dry Meat) the Dissenters have craving Stomachs as well as you, but not so varacious as some, that can swallow Steeple after Steeple, and never choak at it, not so much as *Dicky*, when he vomited great Stones, p. 41. *Here's a Miracle for you Dissenters, greater than Dicky's Knife in his Mouth.* Pray, Sir, excuse the Diversion, for I am tyred with Writing; and yet I'll unriddle the Dissenters Pluralities.

(1.) One Man's having several Recorded Places, is not like your many Churches, it may be 20 or an 100 Miles distant one from another; but it's for the Convenience of the same People and Congregation, that some of them may have less way to go one Day, and others another Day.

(2.) Yet there's another greater Mystery in it; there are a sort of Ecclesiastical Officers, mentioned *Can. 138.* these are hungry Beasts of prey, that sometimes devoured Widows Houses, but it may be, made no sort of Prayers (and therefore be sure were no Dissenters) unless Comminations and Execrations; they were quick-sighted Creatures, and sharp-toothed, and very Sagacious; they could smell a Conventicle at any reasonable distance, and could as dextrously Convict them before Favourable Judges. Some of these Officers smelt a Conventicle in *Cheshire*, and were so quick-sighted, that they said, *They spied a Man there that had been dead above two Years, and a Woman that was brought to Bed the Day before.* But for all this, they were accounted as *boni & legales testes*, and the Conventicle was Sworn, proved, and none must escape their Talons, but it may be those that had not Flesh on their Bones, but others must pay for them, and it may be for the Dead Man for *non est inventus*, and for the Poor Woman in Bed.

You'll ask me, what's all this to plurality of Places? I'll tell you as a Friend, these Creatures above-mentioned, tho' grown old, and have lost their Teeth, yet they have as good a Smell as ever, and a greater Appetite; for they have been long hunger-bitten, and, believe it, they have hard Gums; and the only way to secure the poor innocent Sheep and Lambs from their Guts, is the Guard of a Recorded House: Once of late they were so Sagacious, that a Man presuming to call his Neighbours to his House to hear a Sermon, (intending to have it Recorded at the Sessions, which was not long to) these old Bears or Foxes (but I think they are amphibious Creatures, something of both, may be some of them Lions Providers) fell upon the People, as if they had bred new Teeth. And any one that hath a mind to know what became of these People, may know in or near the Parish of *Flixon*, I think in *Lancashire*, near *Cheshire*; the hungry Creatures spared them not, they feared it might be their last bit. Now the Dissenters have a mind sometimes to Fast and Pray together, and (you'll believe this) sometimes to Praise God, and Feast and Rejoice together, as there is occasion of Sorrow or Joy, *James 5. 13.* and also sometimes to confer together about Soul-concerns; and they have no mind to pay 20 *l.* for the Place, and 5 *s.* a-piece, they know not to what use,

(it's

(it's better sav'd than ill spent) and, it may be, 20*l.* more for Preaching, tho' they only Pray, and Preach not. I have sometimes heard Reading call'd Preaching, and I'll not say it is not, but I never heard Praying call'd Preaching, till of late Days, and so it past, and down with your Dust; *Appeal if you will, we shall get double to feast our selves and the Jury*, as some body said in the Days of *Tore*; now Dissenters have no mind to shew them such Sport again; and now the Mystery of Pluralities amongst Dissenters is unriddled.

Sir, I have before told you, I am no ways concerned in the *Surey Dem.* and it was always suspected by me as a Cheat; and I was so much displeas'd at the Book, that I thought the Money would be ill spent if I bought it, and therefore spared it for better uses: I never read it but once, and cursorily, and thought that time ill spent; and for your Book, I spared also that Money; but hearing a great noise of it, I borrow'd it, and looking over your Epistle, here and there a passage I found presently, (contrary to the Opinion I always had of you) that your design was to blacken the whole Party of Dissenters, and to render them odious. I was astonish'd to hear you Charge them with Superstition and Schism, and what not? Thought I, it's pity a whole Tribe should be thus used, for the sake of two or three indiscreet Persons, and therefore I did resolve to endeavour the Vindication of the generality of that sort of People; and I think I know them better than you, or else you would have spared your almost infinite number of *Sarcasms*, and unjust Reflections: And I do verily believe, such bitter Invectives against that Sober Party, is the Devil's Game; yea, and such Gamesters are the Papists Tools, to cast Bones of Contention amongst them that profess the same Faith, in opposition to their Idolatry.

And I am griev'd at the Hot-spurs, and fiery Zealots, and Bigots of both Parties of Conformists and Nonconformists, who do unspeakable Prejudice (by their unchristian and uncharitable Preaching and Writing) to the Common Cause of Christianity, in breaking the Bond of Love, and Peace, and Concord. Alas! What's become of the Spirit of Meekness and Moderation? But to return to your Book, I found some passages relating to the Informations, and was griev'd that Mr. C. and Mr. J. (as I thought upon first reading) had expos'd themselves, therefore I was resolv'd to read again what you had offer'd against them; and to deal truly with you, I found so many weak, impertinent Evasions, so many malicious, spiteful, scandalous Reflections, so many scurrilous, foul Names, given to Dissenters, such slender Proofs of what you Charge them with, so many more instances of Insincerity that you Charge them with

with, (and they are pretty many, and often repeated four or five times in a Page, p. 75.) such flighty and feeble Answers, and yet confident Triumphs without cause, that I must needs say, that if I had not read again, I had been impos'd upon, and my former Prejudice against the thing and them, would have been increased. But tho' I will not say I am Profelyted to their Party, yet verily I do more hesitate than I did; for Railing, and putting the worst Constructions that can be contrived upon Expressions, and sometimes such as you cannot possibly but believe are besides their Intentions, and ill Characters on Persons, are no insoluble Arguments, but give suspicion of a bad Cause, that cannot be supported but by such ill Arts; and universal Conclusions from particular Premises, are no Demonstrations; Briars and Thorns are but a weak Fence, they may prick the Hands a little, but with a good pair of Mittens you may put them by without any hurt. An angry Man in passion may speak and write that which may be no honour to his Cause; give me leave to instance in one or two of your Arguments, which in my Apprehension are Crazy.

Casting mine Eye on p. 58. I find you are about a trial of Skill to find out a Combination, but when you come to prove it, you discover your Ignorance to the Papists, and your desperate Malice towards Dissenters; will not Dr. *Hesketh* and *Penket*, two Popish Priests, laugh in their Sleeves to hear you so weakly argue, *That it must needs be a Popish Plot, for here's a Popish distinction: O yes, come hither, here's the Brat's own Father, the Features discover him, he is Begotten of the Whore of Babylon, and the Man of Sin was his Father?* When as you need not go so far as *Rome*, you may find the Mother, or Mother's Nurse, nearer home, in the 72 *Can.* and who is the Father I'll leave to you, Mr. *T.* for you have as good a Talent of discovering Secrets, as the *Demoniack* himself had; you have a good smell I perceive, but it's better far off than nearer home: Your own Mother, I trow, will con you no thanks for laying her Child at another's Door, as if she had play'd the Harlot.

(2.) Here comes your desperate Malice towards Dissenters, yet under pretence of acquitting them of the Combination; really it was kindly done to acquit them of the Knavery; but it's not, I perceive, your Kindness, but their own Ignorance; *These little diminutive Slaves could not answer the scraps of Dicky's Latine:* Now, my good Friend, I wish for your own Credit's sake, you had left this out of your Book; for as for Mr. *C.* tho' he be something younger than you, yet as some impartial Folks think, he would venture to Cap with you in *Philology, Lat. and Gr. &c.* tho' you had so

great

great an Advantage under your Learned Father, an Able School-master, and a Nonconforming Divine, unless you learned as little from him in Humanity as Divinity; and it's thought he would Chop *Logick* with you also. And for the other two, whom you in Scorn, call the one *Pedagogue*, and the other *Academick*, I cannot think your self believe them so unlearned; if you do, it's a disparagement to your Judgment; if you do not, it's a certain Argument of your Partiality and Insincerity: And because your Argument to prove them so, is so thin, that nothing but Malice would ever have produced it, and nothing but Ignorance and Malice will believe it; Could you thus write, and thus read, without a secret Rebuke out of your own Breast? Must such Grave, and, I'll venture to say, Learned Men as these two, come under your *Ferula*? Is it for your Reputation to be thus Wise in your own Conceit? You might have call'd the one an *Arch-pedagogue*, and the other is above your Contempt, and one would think, your Envy also. But let us try whether you have better success in your Argument, to prove, *That if Dicky was a Demoniack, their Prayers did not benefit him; for, (1.) He had his Fits after their praying for him, therefore their Prayers did him no good, p. 57.* Are you in earnest, Mr. Taylor? Is your Argument Conclusive? Do you think their Fasting and Prayers did him no Benefit? I appeal to your self, whether this be a good Argument, that he had no Benefit by them? Do not you sometimes see cause to pray for fair Weather? It may be it comes not of a considerable time after, are these Prayers in vain? I hope you will not say so; but some time after fair Weather comes; may not those Prayers you put up (a Month suppose before) be then answered? You are Curate at *Wigan*, and I suppose you visit the Sick, and pray for their Relief; it may be their Sicknes is more violent for a time, had they no Benefit by your Prayers, because they were worse after, and did not find ease just in the nick of time, when praying? Really if you blush not at such an Argument, I am sorry you should argue so weakly.

I hope you are a better Divine, than to think that all Prayers are lost, that do not immediately, in that instant, bring down the Blessing pray'd for; but if you can slur your Ignorant Readers, and your Learned Dr. R. into a belief, that these Dissenters Prayers were in vain, you have your end. Let your Argument be as weak as your Dr. R's Argument; just such another, *it was Preternatural, therefore not Diabolical*; good Wits jump.

But some Country Fellow that reads Books, may possibly meet with one call'd, *The Return of Prayers*, and there he'll find, that Prayers may be answered a long time after they are prayed, and I hope you'll not deny it; but then your Argument is lost.

But how do you know that they had left Fasting and Praying for him? Why, *they had not been at Surey after the 20th of Feb. and he had his Fits till March 25. but they tell you they kept a Fast for him March 24. How do you answer this? Very satisfactorily. The Narrator hath the Impudence to pretend it, and Dicky knew nothing of it; I doubt this is one of their sanctify'd Lies.* Is this the Language of a Son of the C. of E. and a Priest too? I am troubled you should be so undutiful to your Mother, I will answer for her, she never taught you thus, but to keep your Tongue from Evil-speaking, Lying and Slandering; but I doubt the Lie will be found with you; and I doubt this is one of your un sanctify'd Slanders; verily you deserve to be rebuked for thus disobeying your Mother: But *Dicky knew nothing of it*; but might they not pray for him, and he know nothing of it? I hope they pray for you, I am sure I know one that doth, tho' you know nothing of it, and will do, whether you care for it or no. Ay, but these Prayers are not worth a Button, for *it's natural for Dissenters to abuse Sacred Forms of Worship, if they chance but to touch them*: Here's indeed a Form of Worship, but how was it abus'd? Mr. C. *design'd to turn into Metre that ancient Doxology, and hath done it awkwardly*; is this to abuse it, because he turns it into Metre? Why then doth the Church of *Engl.* turn it into Metre? *But he hath done it awkwardly*; but whatever blame Mr. C. may bear for that, how doth this prove it natural for Dissenters to abuse Sacred Forms? I want your Spectacles, or Dr. R's Urinal, to find out this their Natural Distemper.

Again, p. 32. *They were Erroneously Religious Offices that they perform'd for him, which he found no benefit at all by*; what were these Offices? Were they not Fasting and Prayer? If you exclude Fasting from being Erroneously Religious Worship, I believe Dissenters will not much quarrel with you; but that Prayers should be accounted among the Erroneously Religious Offices, will not sound well in Christian Ears: What was it that made it Erroneously so? Was it because it was their Prayers? Or was it because it was not a Form of Prayer? Or not Prayers of the Church, as some call them? But then where should they find such an Office, for such as are Possess'd or Obsess'd? It may be where the Office of Consecrating Churches and Chappels is. I cannot Divine what should make their Prayers Erroneously Religious, unless it was because in a Barn;

I must at last leave it to you to unfold the Riddle. But there's one Infimation, I think, had been better left out, for your own sake, p. 62. viz. *The Neighbourhood affirm, that there never was such Whoring heard of, as whilst the Ministers kept up their Meetings, they scarce being able to go into the Fields, but they found Men and Women trading almost under every Hedge;* had this been true, you wou'd have prov'd it by instances; but by this may be guess'd what sort of People you traded with for Informations, and what Credit is to be given to such false Tongues.

What never such Whoring heard of? Yes, Mr. T. some such People as you have your Information from, in the Primitive Times Accus'd the Christians, when they Conventicled in the Night, *That they put out their Candles, and fell to your trading promiscuously:* The Lord forgive Enemies, Persecutors, Slanderers, and turn their Hearts: to this I hope you'll say *Amen*, is not Erroneously Religious Worship: But suppose there had been Miscarriage, as I hope there was not, must their Meetings, Fastings, Praying and Preaching, be the cause of it? Yes, when *Tenterden Steeple* is the cause of *Goodwin Sands*.

And is not this made out so to be in Mr. Ray's Book of *Proverbs*, or somewhere else, by alledging, *That the Money that should have gone to the Maintenance of the Banks of Earl Goodwin's Land, was converted to the Edifying, or Repairing of Tenterden Steeple?*

But yet once more, let's try whether any thing can be made of his Fits being as violent as ever, after they had pray'd, even his last Fit; and what of all this? Must it needs be no Devil, forced out by God, upon Fasting and Prayer? Do you think the Devil grows weaker and weaker by degrees? Doth he go out by quarters and halves, as the Merry Papist's Story of the Exorcist, which you have before? What! Now a Leg, then an Arm, then a Thigh, and at last cast comes the Head, and all the whole Devil? *risum teneatis?* But if the Credulous should yet venture to believe that here was a *Demoniack*, they would retort the Argument, and say, It could not be a preternatural Distemper, that was Cured at first dash: Pray ask your Ingenious Dr. R. whether a preternatural Distemper, that had continued so long, could be Cured at first Dose? Should not his Distemper and Fits have left him by degrees, as in Fits of an *Ague*, and all other Distempers, whether Chronical or Acute? But I am beside my Province, but, I hope, for once your Dr. R. will excuse me for meddling in his Faculty, and not inform against me for having no *Diploma*, because he once must be meddling in Divinity. But *Er. Chew* carries the Bell, for he gave *Dicky* a Dose *March* the 25th, and

and from that Day forward, he was as sound as a Trout. But now I think on't, it may be Dr. *Chew* had got that Poudet, the smell of which drives away Devils, e'en as sure as Holy-water; and it may be he had it from you, Mr. *T.* if he was but at Prayers in the Church the four last Days of *September*, and four first Days of *October*. And I hope you'll stand to what you teach to be believ'd and practis'd, for I am confident you have declared your Assent and Consent, to what's contain'd in, and prescrib'd by, &c. but then the Mischief is, the Dissenters will say, *Dicky's Devil might be Asmodeus*, and the Angel *Raphael*, the Son of *Ananias* the Great, (now I thought Angels were not Begotten of Men) might bring Dr. *Chew* some of the Heart and Liver of *Tobias's* Fish, or send it by *Toby's* Dog, that might do the knack in a trice; and if you say that Book is Apocryphal, yet I hope you'll not deny, but it is either the pure Word of God, or that which is agreeable to the same, or else you do again reproach your Mother, that hath affirmed it, and made you to Subscribe to it as such; but I'll not Swear for all this, that there was a *Surey Demon*. but I say, you are grievously put to it to prove a *Surey Impostor*. You will excuse the Dissenters from being Original Authors, p. 59. for they have not Wit and Learning; and you acquit the Devil, because he hath Learning more than they, and was too hard for them, and sett them. They, poor Sneaks, would not add to what *Dicky* said in *Latine* and *Greek*, and for this they are Charged with Ignorance; and if they had done it, they had deserv'd the Name of Unsanctify'd Liars, and be sure they must have heard on't; but the Devil is excus'd, for a Reason you have, p. 59.

But I am quite tired out with reading your Impertinencies; I give you all the Advantage imaginable, and take things as you represent them; for I have not the *Surey Demon*. nor have read in it, since yours came forth; for indeed my design was not to meddle about Matters of Fact, but only to shew how unchristian and uncharitable a thing it is, to impeach the whole Body of the Dissenters, for a mistake (if it prove a mistake) of a few Persons, who, as you confess, were ignorantly and innocently drawn in, to the belief of a thing, that's no Treason, nor Heresie, nor can be of any Fatal Consequence to Religion or Godliness.

The one Party cries, *Here's a Devil, it looks very like the Demoniacks in the Gospel*; you cry, *Here's no Devil like to those*, and yet you give not the Characters, how to know the one from the other: One Party that believes here's an Evil Spirit, falls to Fasting and



Prayer, and if they mistook, it was on Charity's side; the other Party falls to Reproaching and Reviling. Now let them that fear God judge at present, and e're long the Judge of all the World will determine the Case; He stands at the Door.

I am,

S I R,

Your True Friend,

N. N.

## POSTSCRIPT.

Mr. T.

**M**Y Letter hath swelled beyond my first Intention, yet I forced my self to keep within Bounds; finding so many things culpable in your Book more than I suspected, I have omitted many things that are Personal and Particular, (wherein I think you have mistaken) that I might as much as possible, keep my self from Engaging in the Matter, wherein I had, all along the Transaction, expressed my Dissatisfaction, as I had occasion.

Now, Mr. T. if in some Passages I may appear something tart upon you, yet I think I have avoided ill Names; but if any unbecoming words have over-slipt me, which now I remember not, (for my Letter was sent away in haste) I do beg your pardon. I have (it may be in some Expressions) been (too) Ludicrous; I chose rather to be so (innocently) than to be Scurrilous.

I have not willingly given occasion of offence; if any so misinterpret any passage, it was not intended: And whatever I have said to and of you, I'll assure you, hath not been out of any disrespect to your Person, but from a just Resentment of the Injury you have done (I hope only in a sudden Transport) to the Party of Dissenters, and to some very Good and Worthy Men amongst them, by unbecoming

Re-

Reflections, Charging them with *Knavery, Impieties, Hypocritical Frauds, Base Insincerities, Ignorance, Impudence, want of Sound Judgment, that makes them incapable of Preaching the Truth, &c.* Is this (think you) fit Language for a Minister of Christ to his Brethren? Alas! What's become of that Humility, Meekness, Moderation, Charity, and Tenderness of our Neighbour's good Name, which are the Badge of a Disciple of the Meek and Lowly Jesus?

What's the meaning of all this Rage? What is it you would have? Do these Men stand in the way of your Preferments? Alas! They are not capable of your Dignities and Honours, nor great Parsonages; if they might but have your Chappels to Preach the same Doctrine in as you at your Churches, they, poor Souls, would be very thankful; and would be glad to fill those Places which stand empty, because there is nothing to be had for Preaching at them; they would rejoice to do your Work in such Place, and not Envy you the Tythes. What is the Matter then that you are so angry? I hope it is not that you want the Pleasure of Scourging them with Whips, and Chastizing them with Scorpions; or of seeing their Houses broke open, and Informers and Apparitors Houses filled with the Spoil; do they not Preach the same Doctrine you do, or should do? For they Subscribe the same Articles of Doctrine; do they live Wicked, Debauched Lives? If they be guilty either of Heresie, or Immorality, I wish the Bishops had Power to Suspend them, or that they may undergo the just Penalties of such Crimes.

But after all, I refer my self to all unprejudic'd Persons, yea, to your self, in a Calm, whether there be any Cause of so great Indignation against this Party of Dissenters? Nay, will it not be wondred at, that you, Mr. T. after all this Heat, are so good-natured, as to acquit the very Persons you name in your *Surey Impostor*, from the Imposture, (tho' a little awkwardly) which you through your Book seem to accuse them of?

In your p. 58, 59, 60. you say, *The Dissenters were here Defrauded of the Glory of Contriving the Plot of the Comædy, and were only poor, diminutive, underling Slaves to a more Witty Faction; I must excuse them* (what's then the meaning of your Book) *from being the Original Authors of the Combination, &c.*

Now after all this noise, all the guilt that can be Charged upon them, (except some indecencies in Words and particular Phanxies of one or two of them, or some ill-ordered Circumstances) amounts but to overmuch Credulity, (Innocency is not suspicious) excess of Charity, or mistaken Zeal for the Honour of God. If all you say be true, the Dissenters, it may be, will blame me for Partiality;

for

for not examining their Book more carefully; and indeed I have not read it (as I told you) since I saw yours, nor seen it; nor will I undertake to justify all they have said and done in this matter, if they please, let them speak for themselves: But (tho' I would not willingly wrong either them or you) I seek not to please either of you, nor do I take upon me to be a Judge, or Judicial Arbitrator, but what I have done, hath been to set things in the clear light, and if possible, to remove Prejudices from the Minds of Men, (otherwise Pious) against Dissenters, by mistaking their Principles and Practices; and to stop the Mouths of those that love neither Conformists nor Nonconformists, that are truly Pious, Holy, and Serious, but take all Opportunities and Advantages, to Reflect upon and Ridicule whatever is Sacred, and stands in the way of their Atheistical Principles, and Vicious and Debauch'd Manners: What need then of more Charity amongst them that truly fear God, even where there cannot be, (through different Apprehensions) in all things, Unity or Uniformity: I much approve this Saying, *In necessariis unitas, in non necessariis libertas, in utrisq; charitas.* Let there be Unity in things necessary, Liberty in things not necessary, and in both Charity. What Church, or Society of Men, (excepting that which is the most imperfect) doth pretend to Infallibility and Perfection? Can it be deny'd, that there are Faults amongst all Parties? Therefore I should be loth to Subscribe, That I would not Endeavour any Alteration of Government in the Church of *England*, or the Church of *Scotland*, or the Church in *New-England*; and I should be as loth to Censure any of them as Damnable Schismatics; but I have least Charity for those (of all Parties) that are most Schismatically Uncharitable: Let's then learn to be more Merciful and Charitable one to another, as God is to us all.

I am,

S I R,

Your True Friend in the Common  
Faith and Relation,

N. N.

THE

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P R I N T E R  
T O T H E  
R E A D E R.

There being two vacant Pages left, I thought good to fill it up with the Matter of Fact about the *Surey Demoniack*, (the large Account thereof being out of Print, and not to be had at any rate) *viz.*

*Richard Dugdale* is a young Man, now about 26 or 27 Years of Age; he is a Gardiner at *Surey*, near *Whalley* in *Lancashire*; he was much addicted to Bad Company, where there was Drinking, Dancing and Rioting; and it is said, he had such a Fancy for Dancing, that he offered himself to the Devil, on Condition he would make him a good Dancer; after some time he was taken with strange Fits, in which he had unusual Motions in and about his Body; sometimes he would leap as high as a Man's Head; sometimes his Body was hurled and thrown about the Room; sometimes he would fall down as Dead, and when he was in that posture, he would be sometimes as light as a Bag of Feathers, sometimes as heavy as a Load of Corn; sometimes he would stretch out his Neck to a prodigious length; sometimes his Tongue rouled all in a lump, and his Eye-balls turn backward, and then without any motions of his Lips, strange Words and Sounds would come from him, to the great Terror of the Spectators; sometimes in his Fits he would speak Latine, and Greek, and other Languages, (tho' an Illiterate Fellow) and hurl rouls of Foam at those that were about him, and threaten to tear some in pieces that prayed for him; sometimes he would pour forth bitter Execrations and Blasphemies; sometimes he would give an account of People coming to him, when they were several Miles distant from him, which proved true; sometimes he would Prognosticate, that he should

should be Deaf and Dumb for a Month together, which was verified; sometimes different Voices came from him; sometimes he would Vomit up Stones like Flints, one of them was an Inch and half long, and an Inch and half broad; with several other strange and wonderful Relations, which are Arrested on Oath by many Credible Witnesses, before some of His Majesties Justices of the Peace in *Lancashire*.

This poor Fellow being in this Condition, the Physicians tried their Skill to Cure him, but their Endeavours proving ineffectual, many did believe he was Possess'd by the Devil; therefore he himself, when he was out of his Fits, and many others, entreated some Dissenting Ministers to keep Days of Fasting and Prayer for him, which out of great Pity and Compassion they did for a long time together, till at last the said *Richard Dugdale* was Cured; but returning (like the Dog to his Vomit) to his former ill Life, he now denies what he formerly certified, *viz. That his strange Fits were not any Cheat, or Art of Man, that he knew of, but as he did verily believe were caused by the Devil, and that he was cleared from those terrible Fits through the Ministers Fasting and Prayer, &c.*

And so it is, that Mr. Taylor, (and several others) being much prejudic'd, do make this a Combination, representing the whole Body of the Nonconformists, as Fools, and Knaves, and Tools of the Papists; therefore this Gentleman (the Author of these Sheets) has been pleas'd, with great Moderation and Justice, to vindicate the now Envied Dissenting Ministers from so Foul and Wicked a Charge; being indeed a very ill and unfair thing, to condemn a whole Party, for any failings and indiscretions of some.

FINIS.