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VINDICATION

Of a PASSAGE in

Dr. *S N A P E*'s

Second **L E T T E R**

TO THE

Lord Bishop of *B A N G O R*,

RELATING TO

Mr. *P I L L O N N I E R E*.

BY

A N D R E W S N A P E, D. D.

Chaplain in Ordinary to His M A J E S T Y.

The T H I R D E D I T I O N .

L O N D O N :

Printed for J O N A H B O W Y E R, at the *Rose* in
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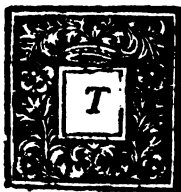
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Buhr



THE
P R E F A C E.



THE Reader is already sufficiently apprised of the Reason and Necessity of my present Writing; and I am contented, tho' in my own Wrong, to spare him the Trouble of a tiresome Retrospection to the Original Cause of the Contest now depending. There is fresh Matter enough to take up his Reflexion, without leading him back through the Mazes he has already trod.

My Lord Bishop of Bangor has been pleas'd to branch out my Charge against Mr. Pillonniere into Four Articles, which he calls upon me to prove.

1. That his Lordship entertains in his Family a Jesuit, that is, one who is now a Jesuit, as his Lord.

Lordship infers I am bound to prove, from the Assurance I express afterwards. 2. That Mr. Pillonniere puts on the Air of a Free-Thinker : Which tho' he has expressly own'd himself to be, in one Sense of the Word ; yet his Lordship will confine my Proof to the bad Sense of it, in which he tells me it was designed. 3. That he is his Lordship's intimate Companion and Confident. 4. That he help'd his Lordship in his Evasive Way of Writing, and at last to a Mental Reservation in a Solemn Appeal to God.

To which I reply, That whatever I have asserted, in relation to Mr. Pillonniere, and am indeed engag'd to prove, the following Account will, I think, make good beyond all Exception ; to that I refer my self, and shall only here take Notice of some Particulars, in which his Lordship has overcharg'd me. He will put me upon the Proof that he is now a Jesuit. What does his Lordship mean by now, Two Months after the Publication of my Letter ? If he had ceas'd to be one the 28th of June, yet I might have call'd him one, with Truth, on the 27th. But neither did I affirm him to be one then : I explain'd my self in what Sense I understood him to be a Jesuit, as one that certainly had been a Jesuit, and who if he had given his Lordship any Satisfaction of his having renounc'd the Romish Errors, had given the World none. My own Assurance, express'd afterwards from his putting on the Air of a Free-Thinker, can oblige me no farther than to give my Reasons for my Belief, which I do in many Places in the following Book, and particularly in the Letter with

which

The P R E F A C E.

v

which it concludes, which I suppose Mr. Pillonniere to write to the College of Jesuits. Whenever I have heard of a Free-Thinker grafted upon a Jesuit, or indeed any other Popish Priest, I always was of Opinion, and am now more than ever confirm'd in that Persuasion, That he is serving the Interests of the latter, under the Appearance of the former.

Again, His Lordship had no Right to confine me to His Sense of the Word Free-Thinker. It did not appear from my Use of the Word in what Sense I intended it, and I might have explain'd my self in any Construction it wou'd bear. But indeed I do now mean it, whatever I did before, in a Sense bad enough in Conscience, as implying a Latitudinarian in Principle, one that owns himself of no Communion, a Reviler and Banterer of all Professions of Religion, as will abundantly appear in the following Account.

As to the Third Point, I shall produce a very pregnant Instance, not only of the entire Confidence his Lordship has in Mr. Pillonniere, but even of the strictest Union: It will be seen, that his Lordship has charg'd himself with a Justification of Mr. Pillonniere, in his main Principles and Conduct. And when the Reader has been inform'd what those Principles and Conduct are, I am persuaded he will agree with me, that no one of those Persons whose Names are recorded in History or Fable, for the most exalted Act of Friendship, cou'd ever undertake a more impracticable Adventure for the Service of his Friend, than his Lordship has taken upon himself for the sake of Mr. Pillonniere. After this it wou'd be needless to insist on moral Evidence, and
the

vj The P R E F A C E.

the usual Marks of Intimacy and Confidence. His Lordship has precluded me, in that respect, both by constituting himself the sole Judge; and by making it apparent, that common Indications are of no Significancy, toward forming a Judgment of any Matter relating to his Lordship's Conduct. Since his Lordship's Profession, that he never had read a Book, to which he added a Postscript; I confess my self at a Loss, by what Tokens to judge of any of his Proceedings; and must frankly own my self unable to produce more probable Appearances of a near Acquaintance and Familiarity between the two Persons, than any one would have concluded there must have been between the two Writings from their joint Publication on the same Subject.

The Fourth Particular was no Affirmation, but a Query or Problem only, and not incumbent on me to prove. His Lordship knows very well it was founded on a supposed Fact, which another Person had charg'd himself with the Proof of: And if He has fail'd in his Evidence, I am not answerable for it; and my Lord of Bangor himself did fully acquit me, in his Publick Advertisements, of being the Author of any Part of that Story, which he now throws back upon me again. I am fully persuaded, there will be a Time when that mysterious Affair will be cleared up: In the mean time I assure his Lordship, that, under the View in which it appears to me, I enjoy as much Peace of Mind, as to the Part I have had in it, as I should have, in the Case of our present Debate, if any material Evidence should, by any Methods be induc'd to fail me.

His Lordship urges some specious Complaints, about entering into Men's Hearts, breaking into their Families, violating the Common Laws of Hospitality and Christian Charity. To the first I answer, That I have no where pretended to enter into Men's Hearts any farther, than I am led by the Nature and Tendency of their outward Actions, which is but judging of a Tree by its Fruits, or a Fountain by the Waters it sends forth. And I hope his Lordship will allow me the Benefit of a Rule he has laid down for his own Use; that a Matter of Fact, open and visible,

Pref. p. v.

was never yet rank'd amongst Personal Reflections upon Men's inward Affections and Dispositions. I am sure I have a juster Claim to it, than his Lordship has in that Place; for what he there calls Matter of Fact, is evidently no more than Matter of Supposition, and a groundless Supposition too. I wou'd fain know what

Page x.

Light his Lordship had into my Heart, when he affirmed, that the Word Free-thinker was designed by me in the Bad Sense of an Atheist or Infidel; or when he tells me I refer to a Book, with great Pleasure; or that he knows

Page vii.

my forgetting my self on some Occasions, to proceed from a Zeal without Charity: Or how he got into

Page xx, xxi.

Mr. Mills's Heart, to be assured, that he intended his Lordship should conclude from his Answer, that he was not one of those who had undertaken the Proof of any Part of my Charge; when the contrary Intention was evident from the Answer its self.

If

If breaking into Mens Families be so unjustifiable a Thing, what will his Lordship do,

Page xiv.

when he comes to sift and examine the Characters of my Evidence? For to sift and examine into them thoroughly he is in Justice bound, and will do it to the utmost of his Power. His Lordship will scarce be able to do this without breaking into their Families (I will venture to add, not to his Purpose, with it) and

Page v.

his Lordship knows, that my Example in a Bad Thing cannot justify him in any Transgression of the Law of Charity, no more than Mr. Mills's will in another Case. I leave that Gentleman to give his own Reasons, why he parted with Mr. Pillonniere no sooner; when his Lordship shall give him Occasion to reply to such Articles as may arise, from the threatned Scrutiny into his personal Conduct.

As for Hospitality, 'tis a mutual Relation, and there are interchangeable Obligations between the Entertainer and the Entertain'd. If the latter demeans himself quietly and inoffensively, he has a Right to Protection and Civility, and 'tis barbarous to molest him; but if he sets up for a Common Disturber, and assumes a License of affronting the Natives of the Countrey that harbours him, or makes it his Business to embroil them with one another; he forfeits his Privilege; and those who are injur'd by him, or to whom his Conduct gives Offence, are under no Restraint from his being a Foreigner, but are at Liberty to vindicate their own Cause, or the Common Cause of their Constitution.

If

If Mr. Pillonniere has been such a quarrelsome Disturber ; if while he was unprovoked, unmolested himself, nay whilst he was received with uncommon Favour, and not so much as required to give the usual Security, that might legally have been demanded from a Person of his Education ; if even then, I say, he was a scurrilous Libeller, a Reviler of his Superiors, and a Sower of Discord ; will my Lord of Bangor, the great Assertor of the Right of Self-Defence, be so inconsistent, as to tie up our Hands, and require us to sit down tamely under the Reproaches ? But that Mr. Pillonniere has been thus scurrilous and abusive, in as gross a Manner as can be expressed by Words, will be made too plain to be contradicted.

His Lordship indeed has represented him as the injured Person, and drawn him in all the Colours of distressed Innocence : He pathetically calls upon Persons of all Parties to suppose themselves in his Condition, and gives a very moving Description of his Sufferings, without the least Hint at any Thing of his Rudeness, in that florid Harangue, Page xviii, xix. 'Tis true, a Page or two before, his Lordship had thought fit to own, that he did not compliment Protestants. But the Reader will soon perceive to what Sort of Language his Lordship vouchsafes the gentle Character of not complimenting.

His Lordship's fine Words may perhaps have raised Pity in those who know nothing of the Man and his Communication. But I question not, but a true Representation of his Behaviour, and the mis

mischievous Tendency of his Writings will excite other Passions, and that Men will not be with-held by false Notions of Hospitality, from expressing a just Indignation toward a Person so educated, so behaved, and so employed.

As for any Complaint of the Violation of Christian Charity, I thank God, my own Heart does not reproach me with it. To remove an unjust Load of Scandal from Multitudes, and fix it, with Justice on the Defamer; is, in my Judgment, so far from being repugnant to the Rules of Charity, as even to be an Act of that Duty. We do not find it among the Properties of that Grace, that it requires the Truth to be sacrificed to it.

The charitable Mr. Pillonniere may destroy the Reputation of others by Wholesale, and with one wanton Dash of his Pen, brand the whole Body of the Christian Clergy, as Cheats and Impostors; as he does in these Words, which conclude one of his famous Performances.

Additions to Sir R. Steele's Dedication, p. 67.

Dieu veuille l'augmenter, & ouvrir les yeux des peuples, qui ont ete de tout tems, & qui sont encore aujourd'hui, en tous lieux, plus ou moins la Dupe & la Proye du Clerge.

“ God increase the Number of them [i. e. of true Protestants] and open the Eyes of the People, who have always been, and are still at this Day, in all Places more or less, the Cullies and Prey of

the Clergy.

This, with much more in the same Strain, must not be call'd Railing or Want of Charity in Mr. Pillonniere, 'tis only not Complimenting: But to assert the Cause of the injur'd Clergy, and oppose the

Falshoods

Falshoods of this common Enemy of our Order, is a cruel Attack, unbecoming a Christian, a Gentleman, a Divine.

When Monsieur Pascal had expos'd, in his Provincial Letters, the wicked Maxims of the Jesuits; those Fathers unable to deny the Truth of what he charg'd them with, made loud Outcries of his Want of Charity: Which Objection he fully answers in the Eleventh of his Letters. I cannot better conclude this Preface, than in the Words of that Judicious Author, which being very applicable to my Purpose, I will give the Reader in English.

“ A strange Zeal, which is provok'd at those
 “ who tax others with publick Faults, and not at
 “ those who are guilty of them ! What new Cha-
 “ rity is this, which is offended to see a Confuta-
 “ tion of manifest Errors, and not offended to see
 “ all Morality overturn'd by those Errors ? If these
 “ Persons were in Danger of being assassinated,
 “ wou'd they be offended at being told of the Am-
 “ bush prepar'd for them ; and instead of turning
 “ out of the Way to avoid it, wou'd they set them-
 “ selves to complain of the Want of Charity in
 “ those, who discover'd the criminal Design of those
 “ Assassins ? Are they affronted at being caution'd
 “ not to eat of poison'd Food, or not to go to a
 “ City where there is the Plague ?

THE

THE
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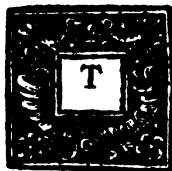


A
VINDICATION
OF A

Passage in Dr. *SNAP E*'s Second
LETTER to the Bishop of
BANGOR, relating to
Mr. Pillonniere.

CHAP. I.

*Proving that Mr. Pillonniere was oblig'd to
make a publick Renunciation, before he
had a Right to be esteem'd a Protéstant.*



HE Publick has now for some Weeks
had the Perusal of Mr. *Pillonniere*'s Ac-
count of himself; accompanied with a
Form of Words, call'd a *Renunciation*,
which at last he has thought fit to make
and Publish; and hath at the same Time
shewn, that he never before made any such Renunciation,
either

either during his Abode in another Protestant Country, or in the Time of his Three Years Residence here in *England*, on the frivolous, as well as false Pretence, that the *Church of England* does not require it.

How great was the Disappointment, when this Confession first appeared! how visible a Damp did it strike into the Generality of the Adherents to the Bishop of *Bangor's* Cause! who (except such as might be in the Secret of his never having renounc'd) had with a full Cry roar'd it out, that a formal Recantation wou'd be produc'd, to my Confusion. *Geneva, Amsterdam, the Savoy*, and other Places, were nam'd with great Confidence, as containing the Record of such a Transaction. It was urg'd against me, as the highest Degree of Uncharitableness, to imagine that the Bishop of *Bangor* would entertain in his House, and employ in a Station of so much Consequence, a Person whom he knew to have been a Member of the worst Order of the *Papish Church*; without the fullest Demonstration that he had reconcil'd himself, in due Form, to some Branch or other of the *Protestant Church*. And if Men's Partiality would suffer them to argue consistently, all the Aggravations with which I have been loaded, for my imagin'd want, of Charity, wou'd now be transferr'd to *somebody's* Conduct, since the Case is found to be otherwise in Fact, than it was then in View.

I appeal to no more of the World, than those who have made Use of such a Way of Reasoning, whether they can still continue to think one Person blameless in doing that, which they have called it Rude and Barbarous in another, so much as to suspect of him. If the Matter were fairly to be put on this Issue, by far the greatest Part of those who have condemn'd me in this Case, would be obliged to alter their Opinions, or I am very ill inform'd how the Vogue of the Town has run, in canvassing this Subject.

Nay, I find my Lord of *Bangor* himself [*Pref. p. 12.*] reasoning as the Town has done. His Lordship observes, that *any Person of Humanity, who did not think him void of common Sense, would suppose he had both enquired and received very good Satisfaction about Mr. Pillonniere before he entertained him; and that he may be presumed to be at least as cautious and as careful in this Case, as others.*

The Question now is, what is to be deem'd good Satisfaction, and whether his Lordship had received such, before he admitted him into his House? Yes, undoubtedly, if you will allow one Law or Rule of judging for his Lordship, and another for the rest of Mankind.

Let us hear then the new Rule of judging, which his Lordship is pleas'd to establish for his own Use. (*Ibid.*) *My own private Satisfaction about any Man's Sincerity, is Reason enough for me, in my private Family, to make Use of a Person for a particular Business, in which the Publick is not at all concern'd. A Publick Recantation, a thousand times repeated, is no Satisfaction to the World, of the Sincerity of any One suspected of dealing in Mental Reservations; but the Tenor of a Man's Life, and Matters of Fact (such as are here related) are the only substantial Proofs.*

In answer to which, I beg leave to observe; 1. That when his Lordship speaks of his *private Satisfaction being enough*, he does, in Effect, acquiesce in the first Part of my Complaint; that if he [*Pillonniere*] had given his Lordship any Satisfaction of his having renounced the *Romish* Errors, he had given the World none. 2. That the World had a Right to some Share in that Satisfaction; nor was it enough for his Lordship to be satisfied in himself. The Clergy of the Church of *England*, in whose Habit he appear'd, had a Right to know, by what Title he assum'd it. The Congregations in which he professes to have communicated, or at least those Ministers from whose Hands he received the Communion, had a Right to be informed, how and where, and before whom he abjur'd the *Popish* Superstition, and

became a Member of their Church. All who were offended, or were like to be offended, at his living where he does, (as there were many, who made it a Matter of Complaint, before I published it to the World) might justly expect to be made easy in that Particular, by some good Assurance, that no such dangerous Precedent was set, as harbouring an unreconciled Jesuit within the Walls of a Bishop's House. Let his Business there be never so *private*, his Lordship was a *publick Person*, and the Eyes of the World were upon him.

But neither did he employ himself so entirely in that particular Business, in which the Publick is not at all concerned; who, from within those private Walls has in a most outrageous Manner insulted the * Ecclesiastical Constitution of that Nation that gave him shelter on such easy Terms.

Let me observe next, That though a *Publick Recantation a Thousand Times repeated, is no infallible Demonstration to the World, of the Sincerity of any One's Conversion*, whether *suspected*, or not, of *mental Reservation*, nor even though that Recantation be followed by never so many *Facts*, substantial in Appearance; yet no number of Facts, without a Recantation, has ever, till now, been thought sufficient, especially in the Case of any Person in *Romish Orders*. What pompous Notice has been given in the Prints, of a formal Renunciation to be made in such a Church, on such a *Sunday*, even of Lay-Profelytes, converted by the Reverend Dr. *Kennet*, and others? Have not Persons of Great Quality submitted to give such Testimonies of the Reality of their Conversion? And shall Priests, shall Jesuits be received without it?

* See (*besides his late Book*) his Preface, Notes and Additions to his French Translation of Sir R. Steel's *Dedication to the Pope*; and the Preface to the *Bishop's Preservative in French*; of which more hereafter.

But his Lordship has now declar'd for the No-Necessity of such a Formality; and by this Time I presume his implicit Followers (for, as much as he declares against being guided by the Authority of others, and presses the consulting our own Reason, his own Word is an Oracle all the while) by this Time, I say, I presume they may have overcome their Qualms, and have brought themselves to say so too. But if I could depend on so much Justice in Men addicted to a Cause, as to be assur'd that no one would think it not necessary now, (because his Lordship at a hard Pinch has been forc'd to say so) who thought it necessary before; I should think my self sufficiently clear'd, and could contentedly leave the rest of the World to judge of me as it pleased.

But how can Mr. Pillonniere be so ill inform'd, as to tell us, he is *very well assured that the Church of England does not by any publick Authority* Pag. 69. *require any such Thing as a Formal Recantation, from Persons newly converted?* Has he read (we know he does not acknowledge) the *Canons of 1603?* He may there find, in the Close of the Second Canon, that *Impugners of the King's Supremacy*; of the Third, that *those who deny the Church of England to be a true and Apostolical Church*; of the Fifth, that *Impugners of the Articles of Religion*; of the Eighth, that *Impugners of the Form of consecrating and ordering Archbishops, Bishops, &c.* (All which Things are *impugned* by every *Papist*, much more by every *Popish Priest*) stand excommunicated *ipso Facto*, and are not to be restored until they repent, and publickly revoke such their wicked Errors. Will he alledge, that these Censures were designed against those only, who having been Members of the Church before, fall into those Errors, but has no Relation to new Converts? A very weak Supposition, to imagine that those who come from a greater Distance, who have liv'd under the constant Delusion of many and gross Errors, were intended to be receiv'd on better Terms, than one who has behav'd himself in all other Respects

L O J

Respects as a sound Member of the Church, but err'd in a single Point? If a Man is not to be *restor'd*, without a publick Revocation of his Errors, how much less is he to be *admitted*?

Besides, the Meaning of the Church is sufficiently evident, from that Form of reconciling new Converts, which is well known to have lain before the Convocation for some Years, ready to be pass'd into an Ecclesiastical Law, when the Synod shall be suffer'd to proceed on such Affairs.

I confess it is but a Law in *Embrio*, and has of it self no binding Force. But I urge it to shew the universal Opinion of the Clergy, that such a Thing was necessary; nor have I heard of any single Person, of whatever Parry-Denomination, who excepted against it, when that, among other Synodical Business was recommended to the Convocation, by Her late Majesty of blessed Memory. The Substance of that intended Formulary is already in Force, and the Purpose of it is no more than this, to change the Arbitrary Form in which that Solemnity is now perform'd, into a stated and prescrib'd one. The Case here is exactly the same, as it is in reference to two other Forms, which wait for the same Confirmation; one, of the Consecration of Churches, and the other of visiting condemn'd Criminals. On which Occasions the Bishop and the Ordinary, at present, use their own Discretion; but if ever those unfinish'd Constitutions take Place, will be limited to a Form of Words. But in the mean Time, Churches are to be consecrated, where Occasion requires it; and Prisoners are to be pray'd with; and so are Converts too, to renounce their Errors in publick; and so long as they refuse or neglect to do so, may, without Breach of Charity, be esteem'd and call'd what they were before.

But admit there were no such Thing requir'd, who does not know that it is the received Practice, that it is a Security (however fallible) expected to be given;

given ; and that the declining it, if a Man is in earnest in his Conversion, is exposing himself to a needless Suspicion.

'Tis true, *the Jesuits of all Parties* (as his Lordship observes) *do show the World every Day, that there are no Words or Oaths, for which they cannot find out an evasive Interpretation*; not those of Allegiance, nor those of Supremacy, nor Ordination, nor Consecration-Vows ; yet still such Oaths and Vows are made the Test of Men's Sincerity, as the surest Obligation that can be invented, and neither State nor Church will put any Confidence in him that declines them.

But instead of this regular and proper Satisfaction; another, it seems, is found out, which we are taught to look upon as more than equivalent. *Matters of Fact, well attested, are the only substantial Proofs*. But, pray, who shall be Judge what Kind of Facts, or what Number of them is equally valid with a Renunciation, or what shall pass for good Attestation? There is, with Regard to these Points, so visible a Latitude, and such an open Gap left for Fraud and Collusion, that one may venture to affirm, the Jesuits themselves cannot wish to be subjected to a slighter Test ; and if we will content our selves with *such Marks of Conversion*, we may soon expect to be stor'd with pretended Converts to us, in order to draw off Converts from us.

Mr. Pillonniere calls it a *trifling Objection*, and a *poor Pretence*, to tax him with the Want of a Recantation. But his late Grace of *Canterbury* was of another Mind, who reproached Mr. *Mills* for keeping a *Jesuit*, and gave this Reason why he was still so, because he was ordain'd one, and had never renounced. He says it was never requir'd of him; but || Mr. *Rouiere* affirms, that he went with him, soon after the Coronation, to the Lord Bishop of *London*, when he presented himself to his

|| Another French Minister, of whom more will be said.

Lordship, and ask'd his Leave to wear a Clergyman's Habit: But upon his not being able to produce any Testimonial of his having renounc'd, that he was rejected by his Lordship. And (to shew what Spirit he is of) that, when they were come away, Mr. *Pillonniere* abused the Bishop very grossly to him, and said he would wear a Gown in Spite of him, and was as good as his Word. What his Lordship remembers of that Matter, he has been pleas'd to signify in a Letter to me, which the Reader will find in the Appendix. His Lordship does not particularly remember, whether he produced a Testimonial, or no; but his own Account supplies the Defect of his Lordship's Memory; for 'tis plain he could have no Proof of that which he had never done. What I mention it for, is to shew, that my Lord's demanding of him such a Proof (as it is his constant Way, tho' he does not mention it in his Letter, and as Mr. *Rouere* testifies he did in this Case) was a requiring him to do it, if ever he expected any Countenance here.

C H A P. II.

Containing some Remarks on what Mr. Pillonniere calls a Renunciation; as also on some other Passages, both in his late Book, and his former Writings.

THO' it might justly admit of a Dispute, whether a Jesuit in Disguize (I am arguing only on the Possibility of Mr. Pillonniere's being so, in Opposition to the pretended Demonstration of the contrary) driven to the Necessity of making some publick Declaration, might, agreeably to their Manner, bring himself off with his own Church, by saying, 'Tis true, I did renounce all those Errors which stand condemn'd, &c. But I did not renounce all those Doctrines which stand condemn'd as Errors: But none of the Doctrines of our Church being erroneous, I have not disclaimed any one of them yet. Tho' it might reasonably have been expected from one bred and ordain'd a *Jesuit*, to have condemn'd, with a particular Severity, the cursed Positions and Practices of that Order, too scandalous even for their own Church, and censur'd even by Popes themselves, and not barely to have left them to be hook'd in by Implication, within those general Words, *of what Sort soever*: Tho', I say, the Sufficiency of Mr. Pillonniere's Renunciation might be call'd in Question, and he be desir'd to explain himself farther, in these Respects; yet, for Argument's Sake, we will suppose him, now at last, fully and formally, to have renounc'd Popery.

And could he not have stopp'd there, and have contented himself with declaring to the World, what Communion he was not of, unless he could have added a Positive to his Negative Declaration, and have assur'd us to what Communion of Christians he did belong? But

none of them, it seems, is purified enough to please him. He can communicate with them all, good, charitable Christian, but approve of none.

Eia! ut elegans est! credas Animum ibi esse. Ter.

He has scarce finished one Third Part of his Form, when he has done with the Church of *Rome*, and having got over it with all the appearing Impatience of a Man that wanted to come to a more agreeable Subject; he employs the remaining two Thirds, partly in condemning all Protestant Churches, without Exception, as Churches; and partly in applauding the Spirit of some odd and singular Christians in several Protestant Countries, who differ, and because they differ from the Establish'd Religion of their respective Nations.

I am sure I do him no wrong in thus representing him, when I compare the Words of his Renunciation, with the whole Tenor of his declar'd Opinions. He professes, *in the Presence of God, equally to detest and abhor the same Spirit of Censure, Dominion and Severity*, [which he had detested and abhor'd in the Church of *Rome*] *in Christians of all other Denominations whatsoever*: Now, that his *whatsoever* is not put hypothetically there, so as to import that in Case all or any Denomination of Christians do retain the same Spirit of Censure, &c. with the Church of *Rome*, he equally condemns it in them; but that it implies a Charge that they actually do so, is evident from many Places, where he urges the same Accusation*.

* *Letter to his Sister. p. 43. What was intolerable in all Christians, was Cheat and Hypocrisy, Rancor and Ill Nature, Tyranny and Persecution, and these as intolerable in other Churches, as in her Church.*

P. 44. *Great was my Surprize indeed and Grief also, when I saw the Protestant Churches rent into so many Ecclesiastical Factions; Hating, Damning, Persecuting, and, upon many Occasions, treating one another near [as ill, I suppose is left out] as all of them are treated by the Papists. He goes on in the same Strain.*

P. 46. — *Two great Corrupters [of Religion] Superstition and Persecution, in all Shapes and all Countries.*

Many more such Flowers are plentifully strow'd both here and in his French Performances, on which I shall have Occasion to make farther Remarks.

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He contends earnestly, p. 54. for a TOLERATION for A L L : And p. 44. declares his own Thoughts, That the Forsaking of Toleration, is *Relapsing to the worst Part of Popery* : And in many Places affirms, That all Christians have an equal Right to this Toleration. But as there is no Church in *Christendom*, that does grant this Universal Toleration to all Christians ; 'tis plain that, according to him, all Churches are relaps'd to the worst Part of *Popery* ; and that he condemns them, as having done so, in his *Renunciation*.

I confess he speaks favourably of some Protestants of the Establish'd Church : But whether he does not speak so of those only, whom he believes to be desirous of Vacating that Establishment, let any one judge ; since, if they concur in keeping up that Fence, which shuts out any Christians ; they deal with others, as the *Papists* do with them ; they too must be involv'd in the common Guilt, (let Mr. *Pillonniere* bring them off how he can) and, as Enemies to Toleration, he confess'd to retain what is most offensive and shocking in *Papists*.

How he can satisfy himself in being of no Church, and Communicating with so many ; whilst every one of them is equally corrupt with the Church of *Rome*, in that which is its greatest Corruption ; how he can think it agreeable to the Rules of Charity, to brand the whole Christian World (a very few excepted) with the Want of that Charity ; or to those of Humility, to summon in the whole World, to come over to his Opinion, under Pain of being unchristian'd ; or to his pretended Zeal for the Protestant Cause, to reflect on the whole *Reformation* as hitherto unreform'd, in that which (according to him) wanted it most ; are Points, in which he will find it hard to clear himself, by the Help of any Protestant Rules. Father *Sanchez*, perhaps, and the Casuists of the Order, may furnish him with proper Distinctions,

The Sum of his Declaration amounts to this ; That he is no *Papist*, no *Church-of-England-Man* ; that he is no *Presbyterian*, no *Lutheran*, nor of any other Denomination of Christians ; That he abhors them all, for their Spirit of Censure and Dominion : That [if he is a Christian at all, which he is not pleas'd in direct Terms to profess] he is a Christian at large, detach'd from all Communion [except where he is pleas'd occasionally to wave his Abhorrence] : That he thanks God for some Examples, in different Churches and Countries, of the same Good Spirit he has himself ; and prays him to increase the Number ; and, till that is done, assures us from his own Experience, that the *Papists* have a lasting Advantage over us.

What mighty Reason have we to glory in such a Profelyte ! And how strenuous a Champion is he like to prove in the Protestant Cause ; who is come over to it, to reproach and revile it, to cast on it the same Abuses, while he acts the seeming Friend, which he had formerly done while he was a declar'd Enemy ; the same, which he tells us, the *Papists* in general cast upon us, and in which he declares they have the Advantage over us ; and that too, in a Point of the greatest Consequence ?

Are these the Reproofs of a Friend, intended for our Amendment ; and to shame us out of that Remnant of the *Popish* Spirit, which we still retain ? Are we to thank him for the kind Admonition ; and must we new-model our Constitution, in Deference to his instructive Reproaches ? Let us try first, how far the same Pretence wou'd be admitted in a Case, which I take to be exactly parallel.

Suppose some other *Refugee*, who should pretend to have fled from *France*, in as much Detestation of the Temporal, as Mr. *Pillonniere* affects to show of the Spiritual Tyranny, should, as soon as he had taken Sanctuary here, reflect on the Civil Government, and cry out, He found himself deceiv'd : *That great*
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was his Surprise and Grief also, when he saw the People of England, whom he expected to have found in a State of perfect Liberty, were subjected to an oppressive Government; complimented indeed with the Name of Freemen, but as miserable Slaves as those he had left behind him; whilst Magna Charta was held out to them with one Hand, and stole away with the other; and a Dutiful Submission to Authority, and Loyal Zeal for the Government, recommended in its stead: Suppose, I say, some confident Foreigner shou'd cast such Aspersions on the Civil Constitution it self, or the Administration of it for the Time being, under Colour of undeceiving us, and teaching us the Value of what he might call true Liberty: Wou'd such Reflexions be received with Favour and Applause? Wou'd the Author of them be magnified and caress'd? Wou'd it be call'd cruel and barbarous, and a Violation of the Laws of Hospitality, to contradict him, and to vindicate the Constitution against him? Shou'd we, in Civility to our Guest, give up our Civil Establishment, and seek for a new Form of Government, or live without any Government at all, as more conformable to his Chimerical Scheme?

Mr. Pillonniere's Answer, p. 44, 45.

No one, I am sure, in such a Case, wou'd think the Privilege of a Stranger a sufficient License to affront the State, nor allow him to dictate New-Laws to the People that entertain'd him. Yet such a Liberty does Mr. *Pillonniere* take with the Church, which is incorporated with the Civil Government, and is equally with that a Part of our Legal Constitution. He brings a railing Accusation against it; he asperges, he ridicules, he brands it with *Popery*; tho' as far removed from it, as the other Branch of our Happy Constitution is from Tyranny. He labours to introduce a Spiritual Anarchy; which wou'd make as wild Work in the Christian, as in the Political World; and, by as visible a Consequence as Human Foresight can discern, must in the end lead

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us back into the very Depths of that Superstition, to which he wou'd be thought so irreconcilable an Enemy.

Shall we impute the unwarrantable Liberty Mr. *Pillonniere* has taken with the Church of *England*, and all other Reformed Churches, to a mistaken Zeal, and a sincere Desire of prevailing with all Protestants, to rectify those scandalous Abuses, with which he reproaches them? No: If that had been his only Motive, common Prudence wou'd have taught him, not to tell it in *Gath*. What could induce him, in writing to a *Papist*, [his Sister] to represent all other Churches as equally corrupt with her own; to tax them all with *Cheat and Hypocrisy, Rancor and Malice, Tyranny and Persecution*? Was this the Way to make a Convert of her? Cou'd it be any Encouragement to her, to follow his Example; when he suggests to her, that he had met with but little Satisfaction from his Change; that the same Gross Abuses prevail'd in the Protestant Churches, for which he had left the *Popish*? Nothing sure could contribute more to the hardening her in her own Superstition, or give her a more promising Hope, that her Brother himself, who had made Trial of so many Religions, and was yet unsatisfied; when once he had made the *Grand Tour*, and tried them all round, wou'd return to the Bosom of Mother-Church; as *Papin*, and others, had done before him.

Whatever Opinion they had of his Conversion in *France* before, such an Account was the Way to possess them with other Thoughts. The Sister might now assure the Old Gentleman, That Monsieur her Brother *Francis*, far from endeavouring to seduce her, or from inviting her to do as he had done, appear'd to be himself in the utmost Discontent; so far from being *addicted to Hereticks*, that he condemn'd them as severely, as he did

did the *Catholicks*, without giving them the least Mark of Preference : That he ought to be look'd upon as only stray'd, but not lost : That if he was gone out from *them*, he was neither settled, nor like to settle any where else ; but might reasonably be expected, after a little more vain Wandring, to return to his Holy Obedience again ; to his *Mass*, and his *Breviary*, and his *Priest's Tonsure*.

Surely, his writing such a Letter, could as little answer the Purpose of Recovering his Sister from her Prejudices, as his inserting her Letter at length can serve for a Lesson of *mutual* Forbearance. There is a Spirit of Meekness and Forbearance on her Side, indeed ; but a Spirit of Censure and Calumny runs thro' his, without any thing obliging, but betraying the Protestant Cause to her, and putting that and *Popery* upon an equal Foot. He's as inclinable to *Moderation* as she can wish, in respect to *mere Errors*, both in her Church, and any of our own ; but (which spoils all again). *Cheat*, *Hypocrisy*, &c. are intolerable in them *all*. His Warmth and Severity, in condemning these bad Qualities in them all, is made the very Test of his Moderation and Good Nature.

See here the Advocate for *Universal Toleration*, now Censuring All Churches, for Things that ought not to be tolerated ! And judge what Quarter other Churches must expect, if ever Mr. *Pillonniere* and his Friends, the *Socinians*, and [*Socinianiz'd*] *Arminians* (who are almost the only Denominations of *Protestants*, toward whom he observes any Measures of Decency) should obtain the Power they are struggling for. They wou'd soon make it evident, that if they had hitherto been remarkable for their good Temper, and zealous for Toleration ; it was, Because they had always needed it ; and never yet were uppermost in any Country. But if once they shou'd get the Reins in their Hands, one may venture to

prefage, without the Spirit of Prophecy, that they wou'd drive as furiously, and domineer as arbitrarily; as other prevailing Sectaries have done; who talk'd as mildly as those fair-spoken Gentlemen, and argu'd as much for mutual Forbearance, whilst they were themselves at Mercy. It wou'd then be as penal, for a Man to profess his Belief of a *Trinity*, as it is now to profess his Belief of *Transubstantiation*: And shou'd he offer to plead his Right of judging for himself, and press them with their own Arguments for Toleration; he would be told, That this (or any other Article of Faith condemn'd by them) was not a *mere Error*; 'twas all *Cheat and Hypocrisy*, and not fit to be tolerated.

That this is no unreasonable Supposition; and that Mr. *Pillonniere* himself, with all his pretended Abhorrence of Persecution, could, upon Occasion, breath as much Fury and Vengeance against those who were not of his Opinions; and call as loudly upon the Civil Magistrate, to assist him in Silencing and Suppressing them; must appear, I think, plainly enough to any one, that considers this Passage in one of his * *French Performances*. *C'est bien plutôt contre les Foteurs de cette Doctrine, qui a été, & qui est encore la Mere de tant de Crimes, qu'auroit Droit de s' armer le Bras seculier; qui porte le glaive, non pour exterminer les Ignorants ou les Errants, mais pour punir & refrener les Malfaiteurs.* "Tis much rather
 " against the Encouragers of this Doctrine, [of the
 " Right of the Magistrate to use the Sword in Matters
 " of Conscience] that the Secular Arm might, with Ju-
 " stice, arm it self; which bears the Sword, not to ex-
 " terminate the Ignorant, or Mistaken, but to punish
 " and restrain the Evil-doers. He that can open him-
 self so far already, and, by so broad a Hint, use his best

* *Additions to Sir R. Steele's Dedication, p. 65.*

Endeavours to spirit up the Civil Powers against the Assertors of their own Right, even whilst the Laws are against him, and whilst he is pleading with a furious and ungovernable Rage in Defence of Moderation; what would he not do with Authority on his Side?

And who are the Encouragers of that Doctrine he is so severe upon? And against whom does he assert, that the Secular Arm ought much rather to use the Sword, than where it does at present? Why truly, no less than the first Reformers, *Luther, Calvin, and Melancthon*; no less than all the Protestant Churches, where-ever they are establish'd by Law; all but the *Socinians* and *Anabaptists*, who are the only Christians that oppose that Doctrine, according to the *Papish Bishop of Meaux*. Bishop from whom Mr. *Pillonniere* with great Pomp, produces a long Quotation; and to confirm the Truth of what that Bishop has charged upon the Reformation, he engages in the same Argument, and writes about Four Pages of as bitter Invective as ever came from any Pen, in any Language. He may boast as much as he pleases of his Satyr's against the Jesuits; but I defy him to shew any Thing, even of his own Composition, that contains more Rancor and Virulence, or express'd in more scurrilous Terms, than this Satyr upon the Reformation.

I shall have farther Occasion to mention these Additions of the Translator, as also his Notes and Preface; by all which he has contriv'd to make a bad Book much worse; and should have set before the Reader a View of his whole Performance at large, if I did not know that Province to be undertaken by a more proper Hand. I hope it will not be long, before the Publick will have the Satisfaction of seeing that Piece set in such a Light as it deserves; and that no Considerations will prevail upon the Author, to desert the Cause of Truth, and suppress what he has prepared on that Argument, whatever Methods have been used to deter or dissuade him from pursuing his Intention. And here, as unlucky as

my Lord of *Bangor* may think me in my Proof of Facts, I will not be afraid to relate another.

Mr. *Pillonniere* having in the Libel I just now mention'd (for so I will venture to call it, without Advice of Council) fall'n foul, as on almost every Body else, so particularly on his Countrymen the *French Refugees*; Mr. *Armand Du Bourdieu*, a *French* Clergyman, undertook to answer him, and signified his Intention to my Lord of *Bangor*, in a Letter, pressing his Lordship not to entertain Mr. *Pillonniere*. If in that Letter he took too much upon him, or express'd himself otherwise than became him; his Lordship had undoubtedly just Cause, in an Answer to that Letter, to shew a Resentment proportionable to any Offence that might have been given him; and of that his Lordship is the proper Judge; nor do I pretend to make any Exceptions to it. But I think, with Submission, he ought to have been left free, as an Author, to vindicate himself and his Countrymen from the foul Reproaches cast on them by Mr. *Pillonniere*, without any Interposition on his Lordship's Part, whether he had agreed in the same Sentiments with Mr. *Pillonniere*, or not. But his Lordship was not pleas'd to think so; who, in order to discourage Mr. *Du Bourdieu* from proceeding in that Work, gave him to understand, that he wou'd justify Mr. *Pillonniere* in his main Positions and Conduct; with much more to the same Purpose, in very high and angry Terms. But when this had no Effect, and the very Attempt was thought to be something extraordinary, a softer Method was taken: A Gentleman, to whom Mr. *Pillonniere* in his late Account professes great Obligations, engaged to Mr. *Du Bourdieu*, that he should retract what he had said in Disparagement of the *French*. And with that View, the Fifth Section of his Book, relating to the *Protestant Refugees*, appears to have been written. Which I desire the Reader to cast his Eye over once more, now he has this Key to it, and to observe how he mumbles Thistles: How
whilst

whilst he is on the Stool of Repentance, and asking Pardon of those he has provok'd, he repeats his Provocations in the midst of his Acknowledgments.

In short, it was not taken for Satisfaction, as there was little Reason it should; for under a Shew of asking Pardon for his Abuses, he does but abuse them over again: And Mr. *Du Bourdieu* assur'd me, he wou'd still publish his Answer.

When I saw Mr. *Du Bourdieu*, he had not the Letter in his Custody, but assur'd me in general, that it was in a menacing Strain. And when I ask'd him, whether His Lordship did not espouse Mr. *Pillonniere's* Cause, as his own; his Answer was, *He identifies himself with Pillonniere.*

That such a Letter was wrote, to such a Purpose, and in such a Strain, is known to too many to be denied. Among others, Mr. *Du Bourdieu* carried it to Mr. *Bopper*, my Bookseller, and showed him a Part of it, where his Lordship takes upon him to justify Mr. *Pillonniere*.

Mr. *Du Bourdieu's* Intention of writing against Mr. *Pillonniere*, was communicated to so many, as it was a common Concern, and the Discouragements as well as Allurements (tho' I do not ascribe the latter to his Lordship) which have hitherto retarded the Publication of that Work, are likewise so well known, that I believe I shall hardly be contradicted in the Fact I mention. And now I shall presume to ask his Lordship a few Questions as to the Equity and Decency of it.

How can it consist with his Lordship's declar'd Principle, that Truth cannot suffer by Examination; instead of encouraging a free and impartial Search, to send forth such a Prohibition, and by so unprecedented a *Noli Prosequi*, to hinder the Truth from being examined? Who could have expected to see such Arbitrary Measures taken, by so strenuous an Assertor of Liberty? Or such an Advocate for Reason against Authority, striking down Reason, nay smothering it in the Birth, by Dint of Authority? Was it lawful for Mr. *Pillonniere* to rail as plentifully as he thought fit against the *French Church* (as well as all

others), and is it criminal in Mr. Du Bourdieu, a Minister of that Church, to plead any Thing in its Justification? Is this agreeable to that *true,*

Mr. P. ———: sober, and commendable Freedom of Thinking, which is included in the very Notion of a Protestant, and is so great an Ornament to One's Religion and Understanding?

Ibid. Is not this being by Consequence, (I do not say Design) a Fellow-Labourer with the Papists in leading the World into a slavish Way of Thinking?

His Lordship I find can practise, as *Pres. P. xiii.* well as prescribe, *comprehensive Ways* of arguing. 'Tis but resolving at once, that all who presume to contradict his Lordship shall be gagged and muzzled, as Enemies to those self-evident Truths advanced by his Lordship and his Fellow-Labourer, which are too plain to admit of any Debate; and then the Work is done at once. There was Reason to apprehend some Home-Truths might be spoke, in Return to very gross Abuses; but a high

Hand interposes; the Author of the latter is under powerful Protection, and 'tis Breach of Privilege to contradict him. *Dedicat. to the Pope, P. xi. 2d Edit.* Is not this a Method of Conviction, about which the Gospel is silent?

This perhaps may help to explain a very Mysterious Passage, P. xix. of his Lordship's Preface, where some Persons are threatned with some Consequences, if it shall appear that they have done something. It will easily be judg'd, that Mr. Du Bourdieu is one of those who themselves have found a Shelter here from Persecution, and whom His Lordship supposes to have been incited by others, to add to the Load which I have laid on Mr. Pillonniere. And I shall give the Reader sufficient Reason to believe, that Mr. Rouere is another Person pointed at in that Periphrasis. Something his Lordship will do, but what, or to whom, or what he means by Setters on Work, was left to be unriddled

riddled by the Event. There is a remarkable Mixture in that Paragraph, of Resentment and Forgiveness; but I am too sensibly convinced, that the last Gentleman I nam'd has conceived more terrible Impressions from the Menaces in the middle of it, than Assurance from the charitable Conclusion

C H A P. III.

Shewing Mr. Pillonniere's Civility to the Jesuits; and that they deserve a much worse Character than he gives to that Society.

AS to the main of Mr. *Pillonniere's* Account of himself, so far as it relies on his own Testimony, 'tis liable at least to the same Objection which lies against all Writers of their own *Memoirs*; which is, that they seldom fail to give the most advantageous Colours, and plausible Turn to their own Conduct, whilst the real Springs of their Actions often lie conceal'd. And as his Testimonies from abroad are almost all from *bigotted Papists*, and most of them from *Jesuits*; I am far from thinking them an unexceptionable Proof of his Conversion. I can conceive it to be a Thing more than possible, for a Society so link'd together by Maxims of *wicked Policy*, who stick at no Methods of compassing their Ends, who carry on dark Intrigues with the utmost Secrecy, who trust one another with the Mysteries of Cabinets, and are true among themselves, whilst they are false to Princes; to send out a Missionary on *such an Errand*, and to furnish him with *such Credentials*. And who so fit to be employ'd on that Errand, as he who had Cunning enough to out-wit them all, and to *ensnare above Twenty of them in Discourse*: He, who according to his Father's Character of him, had an *Outside the most enticing*, who would leave nothing

unattempted, and than whom nothing was more insinuating? And I cannot but suspect it the more, from their meeting with so much better Quarter at his Hands, than he is pleas'd to bestow on the *Protestant Clergy*. All the Bitterness of Language, and the keenest of Reflections, are reserv'd for the latter: But nothing is said, through his whole Book, to make the *Jesuits* either odious or contemptible. Nay, I am persuas'd there is not a single Protestant who has read his Relation, and believes it, who is not thereby inclin'd to think less hardly of the *Jesuits*, than ever he did before. He finds them there represented under no unfavourable Character; sometimes indeed as losing themselves in vain Searches; and idle Distinctions, as full of Prepossession, and stiff in their Opinions, but all without any ill Meaning; as if all the Fault were in the Religion, but none in the Men.

But where does he disclose any of their dark Cabals, and wicked Secrets? I do not mean the personal Failings of particular Men, but their Confederate Mischief, and incorporate Villany? Which of their Arts of Inveiglement and Delusion has he detected? Or where has he instructed Protestants how to beware of their subtle Devices? Where has he testified his Abhorrence of their Lying and Forswearing, and that with Allowance, for the Good of the Cause; or of their scandalous Solutions in Cases of Conscience? Is it that they have been hitherto misrepresented to us, and by us, and are they chargeable with no such Impostures? Or was it, for particular Reasons, too tender a Subject for him to meddle with? Surely, whatever their Mysteries are, and by whatever Politick Schemes they act; a Person of Mr. *Pillonniere's* Consequence among them, must have been in the Depth of all their Measures: And yet if we were to judge of them from his Account, we should find them faulty in little else but a tenacious Adherence to their Opinions, and Zeal for their Cause; in which, for all that appears to the contrary in his Narrative, they may be very sincere; and *Sincerity*, his
Patron

Patron will tell him, is all in all: Nay, he may justify them by his own Distinction, and say they are all *mere Errors*, and consequently tolerable.

Thus, if he knows no more Harm of them, than he has thought fit to acquaint the World with; I see nothing that need hinder his Return to all the Endearments he has parted with: He has no more to do, but to carry with him the Bishop's Doctrine of *Sincerity*, and he may e'en *surrender, and shut himself up in his Seminary at Paris*; where instead of his Prophane Motto, * which he cites from a *Deist*, and that *Deist* from a *Mahometan*, *Sit Anima mea cum Philosophis*; he may repeat with more Comfort, and a better Grace, *Sit anima mea cum Jesuitis*. I speak on a Supposition, that his Lordship's Notion be right, and the Jesuits no worse Men, than in the Picture Mr. *Pillonniere* has drawn of them.

He tells us indeed, [*Page 25.*] of a Piece of *French Poetry*, which if he should happen to Publish, the Jesuits would not thank him for it; but thinks he shall never give himself the Trouble to make the necessary Amendments. I wonder he ever gave himself the Trouble of abusing the Protestants in *French Prose*, when he might have employ'd the same Time so much more usefully, and more like a true Convert, in correcting his Poetry, and exposing those who might have been expos'd with more Truth and Honesty.

But whether Mr. *Pillonniere* will speak, or whether he will forbear; *we are not ignorant of their Devices*; and let him be as tender of their Reputation as he pleases, we know them to be the great Incendiaries of the Christian World; the Embroilers of States, too often the Assassines of Princes, the Fomenters of Divisions among Protestants; and, by their wicked Determinations, and perfidious Casuistry, the

* *Translator's Preface to the Bishop's Preservative, in French, Page 7.*

Corrupters of Faith and Morality, and common Honesty, the Encouragers of Vice, and Pandars to all that is Impious and Licentious.

History and Experience will bear Witness to such their wicked Practices; and the Writings of their Casuists will convict them of propagating such detestable Doctrines; which those who have not the Conveniency of consulting at large, may see an Extract of, in a Book call'd, * *The Jesuits Morals*, drawn up by a Doctor of the *Sorbon*; or a more agreeable one in Monsieur *Pascal's* † *Provincial Letters*, from the 5th to the 10th inclusive, where he displays many of the same Doctrines, and shews, in strong and lively Colours, the pernicious Tendency of them, in a Conference between himself and one of the Fathers of that Order. The Reader will there perceive, what treacherous Pains they have taken to make the Doctrines of Christianity smooth and palatable, and the Practice of it consistent with every corrupt Inclination; and how fatally those poor Souls must be deluded, who trust their Consciences to the Conduct of such flattering Guides.

I shall instance only in the last Point he treats of, toward the Close of the Tenth Letter, concerning the *Love of God*, which he makes the Father call the most important of all. And I pitch upon it the rather, to prevent the spreading of such a Doctrine among Protestants, under the Authority of a great Name, as is too nearly allied to that for which the Jesuits are detested by a sober and moderate Papist.

* Translated by Dr. Tongue, and Printed (in Folio) for John Starkey, 1670.

† Edit. Cologne, 98. See also, *A Decree made at Rome, the Second of March, 1679, concerning some Opinions of Jesuits, and other Casuists: Printed for Richard Chiswell, 1679; where 65 of their Positions are condemn'd by Pope Innocent XI.*

It seems the Fathers were much divided upon this Question : *When is one oblig'd to have an actual Affection for God ? At any one time in one's Life, says Suarez. At the Article of Death, says Vasquez.* Others, *when one receives Baptism ; when one is oblig'd to be contrite ; on Holy-Days ; once a Year ; once in four or five Years ; with many more such choice Resolutions ; which Father Sirmond having summ'd up, with very Laconick Reflexions upon them, comes himself to this pious Conclusion : * " That one is not oblig'd, in Stricness, " to any thing else but to KEEP THE OTHER COM- " MANDMENTS, without any Affection for God, and " without setting our Heart upon him, provided one " does not hate him. — God, in commanding us " to love him, is contented that we obey him in HIS " OTHER COMMANDMENTS. If God had said, " I will destroy you, whatever Obedience you render " me, unless your Heart likewise be set upon me ; " Can you think this Motive would have been suited to*

* (Pag. 148.) Qu'on n'est obligé à autre chose à la rigueur, qu'à observer les autres commandemens, sans aucune Affection pour Dieu, & sans que notre cœur soit à luy ; pourveu qu'on ne le haïsse pas. — Dieu, en nous commandant de l'aimer, se contente que nous luy obéissions en ses autres commandemens. Si Dieu eust dit, Je vous perdray quelque Obeïssance que vous me rendiez, si de plus votre cœur n'est à moy, ce motif à votre avis eût il été bien proportioné à la fin qui Dieu a dû & a pû avoir ? Il est donc dit, que nous aimerons Dieu en faisant sa volonté, comme si nous l'aimions d'affection, comme si le motif de la charité nous y portoit. Si cela arrive réellement, encore mieux ! Sinon, nous ne laisserons (*ils laisseront in my Book, but it must, I think, be an Error of the Press*) pas pourtant d'obeïr en rigueur au commandement d'amour, en ayant les œuvres ; de façon que (voyez la bonté de Dieu) il ne nous est pas tant commandé de l'aimer, que de ne le point haïr.

C'est ainsi que nos Peres ont déchargé les hommes de l'obligation pénible d'aimer Dieu actuellement. Et cette Doctrine est si avantageuse, que nos Peres *Amst, Flinckau, le Moine & A. Sirmond* même, l'ont défendue vigoureusement, quand on a voulu la combattre.

“ that End which God might and ought to have had ?
 “ It is said then, that we shall love God in *doing his Will*,
 “ as if we lov'd him with Affection, as if we were led
 “ to it by a Principle of Endearment. If this really
 “ happens, so much the better; but if not, we shall
 “ not fail however strictly to obey the Command-
 “ ment of Love, in *having the Works*; insomuch that
 “ (see the Goodness of God) it is not so much en-
 “ joyn'd us, to love him, as not to hate him.

*'Tis thus, continues he, that our Fathers have dis-
 charg'd Men of the painful Obligation to love God ac-
 tually. And this Doctrine is so advantageous, that our
 Fathers Anuar, Pintereau, le Moine, and Sirmond himself,
 have vigorously maintain'd it, when any one offer'd to op-
 pose it.*

This *painful Obligation* is afterwards call'd *trouble-
 some, difficult, and slavish*; and our Christian Liberty
 made to consist in an Exemption from it. These *good
 Fathers* took as effectual Care as my Lord of *Banger*
 has done, that Men might not be fill'd with *eternal Su-
 spicions, Doubts and Perplexities, whether they had any
 thing of the true Love of God or not.*

This Notion of the Love of God, as stated by his
 Lordship, I happen'd to stile *setting the Duty as low as
 possible*, and afterwards, *exterminating the Cause of Piety,
 and striking at the Root of it*; in which I have been thought
 to deal very uncharitably. But I have the Satisfaction
 to find Mr. *Pascal* (who is allow'd by all good Judges
 to write both like a *Gentleman* and a *Christian*) treat-
 ing the *Jesuits* with more Severity for the same Do-
 ctine (for the same it is). He calls it a * *Total Over-
 throw of the Love of God: violating the great Command-
 ment, which comprehends the Law and the Prophets: at-
 tacking Piety in the Heart, and taking away the Spirit that*

* (P. 150.) Renversement entier de la Loy de Dieu. On viole le grand Commandement qui comprend la Loy, & les Prophetes: on attaque la Pieté dans le cœur: on en ôte l'esprit, qui donne la vie.

*gives it Life; and after several more Aggravations, he breaks out into this Exclamation; * Thus do they make even those Men worthy to enjoy God in Eternity, who never lov'd him in all their Life! Behold the Mystery of Iniquity in Perfection!*

* (*Page. 151.*) Ainsi on rend dignes de jouir de Dieu dans l'éternité, ceux qui n'ont jamais aimé Dieu en toute leur vie! Voilà le Myſtere de l'Iniquité accompli.

C H A P. IV.

Containing the Evidences of Mr. Pillonniere's Behaviour whilst he liv'd at Croydon.

I AM now entering, with great Reluctance, on that which my Lord calls very truly the *Scandalous Part of the Controversy*: But by whom it is made so, or where the Scandal will rest; the World must be left to judge. When his Lordship had resolv'd to prefix *such a Preface to such a Book*, and to espouse with so much Zeal so declar'd an Enemy to all Churches, as Mr. Pillonniere shews himself to be in that very Account, by which he attempts to viadicate himself from my Charge, and wherein he discovers himself both to have been ordain'd a Jesuit, and never before to have satisfied the World; by any Publick Assurance, that he was not so still: Nay, when he appears by his own Account, even since his pretended Recantation, to be, if a Christian at all, one who reserves to himself the most unbounded Freedom and Latitude, that can possibly consist with that Appellation; how easily might his Lordship have prevented this *scandalous Part of the Controversy*? or what Need had he to demand of me my *Vouchers* for those Facts, which, in all that is worth taking Notice of, already stand confess'd?

But his Lordship commands, and I must obey, however disagreeable the Task may prove. As I am thoroughly convinc'd, that I am making my Way to that necessary Truth, which can no otherwise be arriv'd at; I shall not be discourag'd by the Dirtiness of the Road: Desiring the Reader, that, if he meets with any thing, in the following Narrative, too little for his Notice, or too shocking for his Belief; he will accept of this Amends, that he shall not find the least Circumstance there, but what shall be faithfully represented to him, as it came to me: Without the minutest Variation in any Point of Fact.

His Lordship is pleas'd to acquaint the World, that he endeavour'd, by writing to me, to put a more private Period to this infamous Affair. In which I must take the Liberty to state the Matter a little otherwise: He did indeed give me such an Account of Mr. Pillonniere, as he has since given the World: Which was no Satisfaction at all to me, who had a different Account of him from others that knew him well; and who, I had all imaginable Reason to believe, had not impos'd upon me. His Lordship's Letter I must own was in very obliging and courteous Terms; but the Expedient propos'd was this; that I wou'd give his Lordship Leave, by a Letter under my Hand, to testify to the World, that I had receiv'd such Satisfaction from him, as induc'd me to acknowledge publicly my own Persuasion, that Mr. Pillonniere, whom some Persons had misrepresented to me as a Jesuit, is a sincere Convert from the Romish Religion. But I cou'd not testify my own Persuasion of that whereof I was not persuaded. I cou'd not say those Persons had misrepresented Mr. Pillonniere, whom I did, and do believe, testified nothing but the Truth concerning him. Nor wou'd such a publick Acknowledgment of mine have put a private Period to the Controversy.

His Lordship affirms, that he wrote also two Letters to the Reverend Mr. Mills. He did so indeed, and two such Letters, as, if either Hopes or Fears, but especially the latter, cou'd have byass'd him, must have greatly weaken'd

taken'd my Evidence. 'Tis referr'd to himself *in what manner he will be spoke of* in Mr. Pillonniere's formidable Book. He is to be mention'd with *Honour* or otherwise, according to the Testimony he intends to give. If he loves a Witness against his Lordship, (*i. e.* against Pillonniere, for here too his Lordship identifies himself with *m*) his Lordship is resolv'd to *prosecute to the Utmost, leave the Doctor, and attack his Principal, to enter upon Matters relating to his personal Character and Conduct.* But notwithstanding these Threats, and many taunting Interrogatories, his Lordship is, *if he pleases, his Friend and humble Servant, Benj. Bangor.*

Happy is it for me, that this Attempt chanc'd to be made on a Man of Steadiness and Integrity, and whose character wou'd bear Sifting. His Lordship may do that to the utmost, if he pleases, and I dare engage, he will and the Tryal. Nay, his Lordship himself has already mention'd him with Honour, upon a Supposition that he was not interposed in this Affair: Which yet his Lordship knew him to have done, and takes it for granted in a Letter to me, and in the latter of those to him. Oh! at his Answer to that Letter, which mention'd *giving satisfaction,* remov'd all Suspicion: And after that, his Lordship will not be *so base and unjust to him, as to suppose him capable of the most dissingenuous Provocation, and mental Reservation.* I will insert that Letter at length in the Appendix; that it may appear how little Reason his Lordship had for such an Inference, and how poorly he catches a Word, against the visible Purport of the Whole.

He informs his Lordship, that the late Archbishop had prov'd him for having a Jesuit under his Roof; that he had related this to his Family and others, from some of whom I had it: [which is very true, for he was not himself my Original Author.] That since he at first related it in common Conversation, he had desir'd his Name shou'd not be mention'd in Publick, [and he wou'd have been glad to be excus'd, if it might have been, without letting the Truth suffer.]

But

But affirms in the Close, that neither Hopes nor Fear shall prevail upon him to speak any Thing but the Truth. Can any Thing be more plain, than that the *Satisfaction* he hopes to give his Lordship, is not an Assurance that he will testify nothing; but that he will testify nothing but the Truth? If such Testimony will content his Lordship, he is like to have the promis'd Satisfaction.

If his Lordship believ'd Mr. *Mills* to be my Author, (as 'tis evident he did) and had he known any Part of his Conduct, that wou'd not bear the Light; (as I dare say he does not) yet was it fair to discourage a Man, on whose Credit he suppos'd me to have reflected on another; from confirming what he had told me, (if he cou'd have been scar'd by the terrible Denunciation of having his Character sifted by so powerful an Inquisitor) and so make me appear the Forger of what I had been only the Reporter? Whether the Things he told me had been true or false, that he had told me such Things was a Truth of no small Importance to me; In which, the Method his Lordship took might have caus'd me to be deserted; had it been apply'd to a Person either ambitious or obnoxious.

If Mr. *Mills*'s not explaining himself so fully as his Lordship wou'd have had him, how far, and in what Particulars he had undertaken to prove any Thing against Mr. *Pillonniere*, till he shou'd be call'd upon in a more direct and honourable Way, which the World will presently be convinc'd it was both just and prudent in him to decline: If this, I say, is to be call'd *Mental Reservation* 'tis a Fault he has in Common with his Lordship and me. I must confess, for my own part, I did assure his Lordship, I shou'd produce *flagrant Testimonies*, without letting him know what they were; and his Lordship us'd the same Reserve with me, as in other Instances, so in telling me he had found out the Person employ'd by the late Archbishop, to enquire into Mr. *Pillonniere*'s Character, and who had given him Satisfaction, without declaring who it was. But will any one infer, that it is base and dishonourable in his Lordship or me, to speak out in Publick,

what

what we mutually hinted in Private? No more is it in Mr. *Mills*. Does not Mr. *Warren*, even in his Publick Certificate, conceal the Persons on whose Credit he satisfied the Archbishop about Mr. *Pillonniere*? Nay, does not my Lord himself still keep in *Petto* the Names of those who satisfied him of Mr. *Pillonniere*'s Character? His Lordship's best Judges of Men, and those whom Mr. *Warren*, by a happy Concurrence in Phrase, calls very good Judges of Men, are still a Secret to all but themselves. They might both have good Reasons for such Concealment: But whilst he expects, that himself and his Evidence shall be believ'd in what they suppress for good and all, his Lordship sure will not call it *Mental Reservation* in another, only to suspend what he knew, till a proper Time of speaking it.

Having thus, I hope, render'd his Lordship's Publick Attempt to defeat me of my Evidence, as unsuccessful as his Private one, and shewn that Mr. *Mills* may be a Witness in this Cause, without being involv'd in the dishonourable Consequences suggested in his Lordship's *Caveat*; I now appeal to the Testimony of himself and Family, but first of Mrs. *Mills*, of whom I must beg Leave to give the Reader some Account, and of the Occasion of my naming her.

She was Daughter to Mr. *Hervey*, a late Eminent *Turky-Merchant* on *St. Mary Hill*, whose Family I found there, when I came to be Minister of the Parish. She is one whom I knew both by my Pastoral Relation, and by an intimate Acquaintance of several Years between our Families, to have a true Sense of Religion, a discreet Conduct and an excellent Understanding; and after whom I could as safely report any Fact, as on the Testimony of any Person whatsoever.

I had heard before, from several Persons, and some of great Distinction, That my Lord of *Banger* kept a Man in his House, who had certainly been a *Jesuit*; and was suspected to be so still; and that it gave great Offence. I had met with some, who reported from Mr. *Mills*, that the same Person had liv'd with him, and that

that his late Grace of *Canterbury* had reprov'd him for it, and told him he was a *Jesuit*. Happening therefore to meet with Mrs. *Mills*, I enquir'd of her the Truth of it. She assur'd me, it was so, and that he had still the Archbishop's Letter, by which he sent for him to chide him for it. Upon my farther Enquiry, what Sort of a Man Mr. *Pillonniere* was, I receiv'd from her such an Account of him, as induc'd me to insert the Passage relating to him, and as I think will sufficiently justify me in it. She gave me many Instances of his slighting our Worship, and ridiculing our Articles, of his tampering with the Children, and disputing with herself; and when he was urg'd with Scripture, setting up his Reason against it: And (not to tell my Story twice) she then acquainted me with most of the Particulars, which I am going to relate on the joint Testimony of herself and others; to whom she referr'd me, as Witnesses to the same Truths.

I did not see Mr. *Mills* till after the Publication of my Second Letter; but when I did, he confirm'd all that Mrs. *Mills* had told me, with some farther Circumstances; but hop'd I could prove what I had asserted, by other Evidence, without naming him, who had rather be excused from appearing in such an *Affair*. I told him, I could not avoid naming Mrs. *Mills*, without whose Information I should not have meddled in it myself; that though it might be of some Weight to have prov'd, that such Persons, as I could have nam'd, were scandaliz'd at his Lordship's Conduct; yet I neither had their Leave, nor was it worth while to ask it, since I had, in Truth, grounded my Charge on her Testimony, who spoke from a Personal Knowledge. He then replied, That, rather than be wanting to Truth and Justice, he would send me a faithful Account of what related to Mr. *Pillonniere*, while he liv'd at *Croydon*, but still desiring me not to make use of it, if I could do without him. And accordingly he soon after transmitted to me the following Articles.

“ I went (says he) to *Lambeth* to know the Reason
 “ of those Enquiries, [in the Archbishop’s Letter ; what
 “ they were, will appear in what follows.] His Grace
 “ I found was much mov’d, and demanded, Why I
 “ would make use of a *Jesuit*, and whether no other
 “ Person could be found out that could teach *French* ?
 “ I replied, ’Twas unknown to me that he was a *Jesuit* ;
 “ that his Recommendation was by a Person as averse
 “ to that Order as any Man in *England*. His Grace
 “ insisted on it that he was now a Papist, as having
 “ made no publick Recantation of the Popish Errors.
 “ His Grace also affirm’d to another Person of the
 “ Town of *Croydon*, that Mr. *Pillonniere* was a Jesuit ;
 “ which, if Occasion requires, will be depos’d on Oath.
 “ Mr. *Pillonniere*, during his Stay here, was constant-
 “ ly disparaging the Articles of the Church of *England*,
 “ not only to me and my Wife, but to the young Gen-
 “ tlemen. In our Debate, he own’d that he had ac-
 “ cus’d me abroad, for suffering the Boys to read our
 “ * *Articles*, or Bishop *Beveridge’s Private Thoughts* ;
 “ for he said, he was a Man of ill Principles.
 “ Bishops ——— [he named worthy Prelates
 “ now living, whom I will not name] and † others
 “ could not escape his Tongue.

* Such an Eye-fore to him are those Articles, that he even
 perverts his Author, and stuffs in a silly Interpolation for an Op-
 portunity of railing at them. *Fr. Dedis*. p. 15. *Ou de contradiere nos*
Articles : Or to contradiere our Articles, is an Addition of his own,
 and answers to nothing in the Original.

† Mr. *Mills* nam’d some indeed in Conversation, whom Mr.
Pillonniere treated very saucily, hop’d to see hang’d, and declar’d
 himself willing, on that Condition, to do the Office. Of a Piece
 with which is a Marginal Note in his *French Dedication*. When his
 Author (who is seldom, in that Work, to be accus’d of too much
 Modesty) had made an honourable mention of the Bench of Bi-
 shops, without any spiteful Exception ; his Impudent Translator
 could not let it pass without this Remark in the Margin, ‘ *Il est*
 ‘ *aisé de voir que Mr. Steele use icy d’une Figure familiere aux Ora-*
 ‘ *teurs, qui prennent souvent la parole pour le tout*, p. 57. ’Tis easy
 to see that Mr. *Steele* uses here a Figure familiar to Orators, who
 often take the Part for the Whole.

“ He always laugh’d at the Power of the Convocations, and at † Bishops exercising any Jurisdiction, or inflicting Punishments of any Kind on Offenders: always adding, that People were to do what pleas’d them, and to answer for their Faults to God and their own Consciences only.

“ I sent three Messages for him, on a *Sunday Morning*, to come to Church: He at last came with Reluctance, and said, *Had he known he must have undergone the Slavery of frequenting the Church, he would never have made an Agreement with me.*

“ His Behaviour, during the time of Divine Service, was suitable to his Talk; for he either gaz’d about, or read some Pamphlet, but join’d not in the Publick Service.

“ He never receiv’d the Sacrament at *Croydon*, as I am assur’d by Mr. * *Casar*.

“ Coming from Church, he argu’d that Forms of Prayer were needless. My Wife blam’d a certain Person, for not kneeling at Prayers; he, according to his usual Way, laugh’d and said, *’Twas not necessary; ’twas as well let alone, for fear of spoiling our Cloaths.*

“ This Account from Mr. *Mills* was accompany’d with the following Depositions of Mr. *Rouere*, his present French Master, the same Person, whom Mr. *Pillonniere* mentions, p. 47. as directing Mr. *Mills* to him; when he did not think it proper to accept the Place himself. Mr. *Rouere* dictated what follows, in the Presence of Mr. and Mrs. *Mills*, and Mr. *Edwards* the Usher, who wrote what was dictated.

† Once when he was told how freely a Bishop, whom he most admir’d, had exercis’d that Power, in suspending a Learned Prebendary of his Church, only for marrying a Couple after the Canonical Hour; he said, *It was a Lye*. But when he found the Matter was upon Record; he was forc’d to take the Shame to himself, and call in his unmannerly Contradiction.

* The Minister.

“ Mr.

“ Mr. *de la Pillonniere* being ordain'd a Jesuit, never renounc'd the Popish Errors. When he desir'd the Bishop of *London* to grant him Leave to wear a Clergy-man's Habit, his Lordship demanded Letters Testimonial of his Renunciation, which he could not produce. Mr. *Pillonniere* being denied, went away displeas'd, abus'd the Bishop, resolving to wear a Clergy-man's Habit, in Defiance of his Lordship's Denial.

“ Mr. *Pillonniere* is a rank *Socinian*.

“ He is a *Freethinker*.

“ Mr. *Pillonniere*, if his Father had supplied him with Money, had still continu'd in *France*.

“ He often said, *Quid est Ecclesia Anglicana? Quid est illa Bestia? What is the Church of England? What is that † Beast?*

It was added, “ Mr. *Rouere*, if Necessity requires, offers to prove the above Articles.

Soon after this, I had an Account that Mr. *Rouere* had been at *Streatham*, and came home much terrified, and fill'd with Apprehensions of what might befall him, if he testified any thing against his Country-man, Mr. *Pillonniere*. And afterwards, that he was off and on, one while declaring he would stand to all he had said; another time desiring to be excus'd.

When Mr. *Pillonniere's* Book came out, I went over the next Day to *Croydon*, that I might hear from his own

† Just like the mannerly Language he bestows in *French*, on the Protestants, among whom those of the establish'd Church are always to have the largest Share of such Civilities. *Preface to Dedication*, they are compar'd, p. 3. to wallowing Swine. P. 4. To hissing Serpents, biting Dogs, the Monster. P. 5. The Little Whore, (I hope he means the Church of *Rome* by the Great one) the many-headed Beast, p. 7, &c.

N. B. This is the Book, in regard to which my Lord of *Banor* has declar'd he will support Mr. *Pillonniere* in his main Positions and CONDUCT.

Mouth what he had to say; soon after I came, Mr. *Rouere* was sent for (for he does not board in the House with Mr. *Mills*, as Mr. *Pillonniere* did) he call'd me by my Name at his first Entrance. There were present, besides us two, Mr. and Mrs. *Mills*, and Mr. *Edwards*. His Allegations before which three Persons he again confirm'd to them and me, upon Questions severally put to him. But I did not care to make him repeat the ill Name he had reported *Pillonniere* to have call'd my Lord of *London*: And do not remember that he told me in what Sense he call'd Mr. *Pillonniere* a *Freethinker*; tho' he, more than once, spoke these Words with a Tone and Gesture of the most positive Assurance: *Il est Socinien, il est Freethinker.*

The first Part of our Conversation was chiefly in *Latin*, (Mr. *Rouere* speaking very little *English*) but what he told us of Moment, one of us commonly repeated in *English*, that Mrs. *Mills* might understand it. But after he found I could speak *French*, we convers'd most in that Language, when the same Method was taken for Mr. *Mills*'s Satisfaction likewise. Mr. *Edwards* did not much need an Interpreter. And Mr. *Rouere* himself would often, either by repeating the *English* Expressions, when he heard them, or otherwise by Words or Signs, agree that such was his Meaning. We did not use the same Constraint so frequently, after I thought he had testified enough in Conscience for my Purpose, but went on in a Mixture of *Latin* and *French*, as this or that happen'd to come out first.

When he had answer'd me, with so much Freedom, to all the Particulars I enquir'd after, though he knew for what End I made the Enquiry; it was a great Surprise to me after all, to find him not only averse to being a Witness, but declaring, that if he should be appeal'd to, he would recede from what he had said, in the Hearing of four Persons. *Monsieur le Docteur Snape*, (said he) *je vous prie de ne me pas citer; si vous me citez,*

je n'icay tout. Dr. Snape, I desire you not to quote me; if you quote me, I will deny all. And several times, in Latin, *Negabo; Negabo omnia.* I ask'd him, what he would do if he were cited upon Oath? He shrugg'd at that, and made, I think, no Answer; and I am persuaded, that, at the worst, I have still that Hold upon him: Especially, as he has since had the Honour of a Conference with my Lord of *Bangor* at *Streatham*, from whose edifying Conversation he cannot but have return'd with a full Abhorrence of prevaricating in so solemn a Matter.

If it be ask'd, why I appeal to an Evidence, who has declar'd he will forsake me, and whose Testimony must be weaken'd by such a Declaration, whether he does or no: I answer, Because there is no visible Reason, why he should accuse Mr. *Pillanniere* of such Things, if they were false: But a very plain one, why he is unwilling to testify in Publick what he has often profess'd he would testify. He own'd himself to be under a Terror. He told me, I was in Circumstances to act boldly, but he was a poor Man, must take Care of his Family, and act cautiously. *Il faut mesurer*, were his Words. He had the most terrible Apprehensions of the Bishop of *Bangor's* Power, and magnified it at a prodigious Rate. He said of him, I am confident, not less than five or six times, *Il est Tout-puissant, He is Almighty*: He was so greatly supported, that there was no opposing him: It was *regimber contre les Aiguillons*, kicking against the Pricks: That, for him to be a Witness signified no more than this: — [Puffing upon his Fingers and displaying them] That his Lordship would triumph over all his Enemies, and make them truckle. He us'd some French Proverb, that signify'd, making their Noses touch the Ground. Speaking of his Lordship's Letter to Mr. *Dubourdien*, he call'd it, *Une Lettre sublimante*, a thundering Letter. That falling upon Mr. *Pillanniere*, was attacking the Bishop, and attacking the Bishop was affronting — a greater Person, whom I will not presume

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sume to identify with his Lordship, though in the Words of another Man.

This brought to my Mind a *French* Complet quoted by *Pillonniere* in the † Performance I have often mention'd ; and I told Mr. *Roiere*, I thought he better deserv'd the Name of *Cotin* himself, than the Clergy to whom he applies it.

*Qui meprise Cotin, n'estime point son Roy,
Et n'a, selon Cotin, ni Dieu, ni Foy, ni Loy.*

He that despises *Cotin*, has no Value for his King; and has, in *Cotin's* Opinion, neither God, nor Faith, nor Law.

I endeavour'd to balance these Frights of Mr. *Roiere* by urging the Obligations of Conscience, and the Love of Truth, to which an honest Man should bear his Testimony, under all Discouragements; which himself had done already, in leaving his Country for the sake of it. But I did not find him disposed to farther Sufferings; and I hope my giving this Relation will not be a Means of exposing him to any: I am pretty sure, it will not, to that of which I conceive him to be most afraid. How he will deal with me after this, I cannot tell, nor am I much concern'd, but for his own Sake. If he fails me, the World will see the Reason, which they, who will not believe on the Testimony of four Persons, are desired to peruse that mysterious Passage in his Lordship's * *Preface*, p. xix. and let them believe, if they can, that Mr. *Roiere* is not frightened and over-awed.

When

† Additions to his *Fr. Dedic.*

* If Any of Those who have themselves found a Shelter here from *Persecution*, have been incited by *Others*, to add to the Load which Dr. *Snape* has laid upon Mr. *Pillonniere*; as All the World can see that this is intirely levell'd, at this Time peculiarly, against Me, who have neither injur'd nor provok'd Them: So,
when-

L 37 J

When I was at *Croydon* I took Occasion to do myself Justice with my Lord *George Howard*. I was inform'd that noble Lord had received a Letter from Mrs. *Morerton*, a Sister of my Lord of *Bangor's*, desiring his Lordship to testify what Mr. *Pillonniere* appeals to him for, in his Book: And as an Inducement to it, that it was alledg'd, Mr. *Pillonniere's* Enemies intended to urge his Conversation with his Lordship as a Reason why he was still a Papist. As I had Reason to think myself pointed at, in that Allegation, and as I knew I never had any such Intention (for though the Bishop had nam'd his Lordship in his Letter to me; I had not, in my Answer, nor had I then a Thought, or the least Ground for bringing his Lordship into our Dispute) I waited on my Lord to let him know as much: His Lordship I found had understood that Letter (as any one would have done) to relate to me; and I had the Happiness of giving him Satisfaction on that Head, as I could do with the strictest Truth.

As to the Matter for which Mr. *Pillonniere* appeals to my Lord *George*, p. 48: his Lordship was pleas'd to assure me, that as, on the one hand, he had never said any thing to induce his Lordship to believe that himself was still a Papist; so on the other, he had never, in any Conversation, attempted to convert his Lordship: That he had once indeed wrote him a Letter, which his Lordship was pleas'd to oblige me with the Sight of. It was in *French*, about 3 Pages in *Folio*, and as well as

whenever this shall appear to be true, I shall be oblig'd, in Justice to *My-self*, to turn my Thoughts, and the Eyes of the World, from *Those* who are the Instruments, to *Those* who set Them on work. To *Them-selves*, I shall only say now, that I have in no Part of my Carriage towards *Them*, or *Their* Interest, deserv'd Any such Usage at their Hands: And if They should, upon any Motives, be induc'd to it, as I am confident They will find out little Fruit in it, besides *Repentance*; so I hope, I shall be always ready to shew Them that I know no other Revenge, but the *Returning Them Good for Evil*.

I could judge, by once reading, I must be so just to Mr. *Pillonniere*, as to own, I think it was well wrote. It gave an Account of many Corruptions in the Church of *Rome*, referring his Lordship, for a Proof of what was alledg'd, to several Authors. I wish, with all my Soul, his Lordship would be pleas'd to give it another Reading, and to consult the Authors refer'd to, without being prejudic'd by the Hand that offer'd him the Admonition. But there indeed lies the great Bar to Mr. *Pillonniere*'s making any new Converts, be he never so sincere himself; (and: if he is not sincere, he may purposely throw that Bar in the Way) he can tempt them from one Church, but cannot invite them to another: He can direct them to the *Terminus à quo*, but not to the *Terminus ad quem*; without which, 'tis impossible for any Change to be wrought. His Way of talking about Religion was so loose, and he made so free with all Churches, as to hinder any Effect even of the Truths that he told. He might (said my Lord to me) be a *Turk* or *Jew*, as well as a Christian, for all that appear'd by his Conversation.

And can any one wonder, that tho' he boasts of his Attempts to convert his Father and Sister, my Lord *George*, and Mrs. *Loudham*'s Daughter; he has no Success to boast of in any of those Cases? No, he never took the right Way. It is but pleading booty, to aim at drawing People off, from a *bad Church*, to *none*: And I'll pass my Word for him, so long as he takes the same Course, he'll be a very harmless Adversary to the Church of *Rome*. To tell a Man of his Danger in the *Romish Church*, because of the unlawful Terms of Communion it imposes, and at the same time to tell him, that there is no other Church in the Christian World, but will insist on Terms as unlawful, can have no Effect on a Man that desires to be of some Religion. If he believes nothing that Mr. *Pillonniere* says, he must of Necessity stay where he is. If he believes all, he is a Convert not worth gaining, and might as safely and innocently have remain'd in his first Error.

Mr.

L I T T L E

Mr. *Pillonniere* having thought fit to mention the *Toushs* at School at *Croydon*, as able to witness how he behaved himself there, P. 47. I will present him with a *Specimen* of what they say of him. He may see, if he pleases, the Original of what follows in Mr. *Mills's* Hands, with Names, where I have set Crosses.

1. Mr. *De la Pillonniere* was with Difficulty prevail'd on to go to Church.
 2. He was wont very often to read History Books in Church-time.
 3. He persuaded me and other Boys against observing the Rules and Orders of the Church of *England*; particularly he hated our Learning the *Articles* of it, and said they were false, and would lead us to Ruin and Destruction. Witness †
 1. Mr. *Pillonniere*, when I was sent to call him to Church on *Sundays*, made Excuses, and refused to come.
 2. When he was there, he read in Time of Divine-Service, *Telemachus*, and sometimes other Books and Pamphlets.
 3. In the School he push'd away the *Articles* of the Church of *England*, in great Scorn, and laugh'd at them, adding, that if we were under his Government, he would bring us to another Religion, than what these taught. Witness †
 1. Mr. *Pillonniere*, when he should be Reading his *French* Lectures, was tampering with the Boys about Religion, particularly spoke against our *Articles*.
 2. In Church-time, he us'd not the *Bible* or *Common-Prayer*, but read other Books. Witness †
- Mr. *Pillonniere* always spoke against our *Articles*, and said, He hop'd I would not be of the same Religion with the rest of the Boys. Witness †

1. I heard Mr. *Pillonniere* affirm, That the Religion of our Church was but a *Bawble*; that if he had the Government of us, he would bring us to *another Religion, that was better than ours.*
2. He said, That Mr. *Mills* and all like him were unfit for such Places, because they suffer'd Boys to read such Books, as were for the Defence of our Religion, for which Reason, he said, he would get the Archbishop to turn Mr. *Mills* out. Witness †
 I saw Mr. *Pillonniere* in Prayer-time read the French *Telemachus.* †
 Mr. *Pillonniere* in a Rage did spit at the * Queen's Picture, and tore it in Pieces. † †

If it be objected that these are School-Boys, and must say what the Master bids them; let any one but consider, how entirely a Master (had he no Sense of Conscience or Honour) must ruin his own Authority, that should tempt any single Boy to be a false Witness for him, much more that should suborn such a Number of them. And to shew that what they alledge is not extorted by Fear or Force; two or three young Gentlemen, who have been some time from the School, are ready, in Part, to make the same Attestation. Nay, the Father of one of them, a Gentleman of Worth, and Justice of the Peace, will affirm that his Son, when at School, complain'd to him of *Pillonniere's* tampering with him about his Religion.

* His decent Regard to the Memory of crown'd Heads, appears by another Improvement upon his Author, who having call'd the Murtherers of King *Charles*, *great Villains*, Mr. *Pillonniere* does so too in the Text, but thus extenuates the Fact in a Note. "*Le Meurtre du Roi Charles, decapité par ses Sujets, pour des Raisons un peu trop legeres.*" The Murder of King *Charles*, be-headed by his Subjects, for Reasons a little too slight. *Fr. Ded. p. 34-*

Was it for this, a distressed Stranger was receiv'd into an hospitable Shelter, to abuse his Trust, to calumniate and undermine the Person that entertain'd him? How might one here exclaim, in his Lordship's eloquent Words! *Certainly, if all Honour be not perish'd from amongst Men; if Party Fury has not quite extinguish'd all Sense of Just and Good; every one* ——— But I forbear. The Cause does not need it. The Facts are before the Reader; I leave them to speak, and him to judge.

If Mr. *Pillonniere* should after all prove as untoward a Guest in his Lordship's Family, as he did in Mr. *Mills's*; if he should tamper with his Pupil, beyond his Commission, and take the Advantage of being left with him, for many Months together, in the Country, whilst his Lordship is in Town, to infuse into him other Things, than *Latin, French and Mathematicks*; his Lordship will know whom he is to thank for it, who neither vouchsafed to send to Mr. *Mills*, to know his Character, nor to accept of a friendly Caution sent him by his Curate. What if he should prove another *Papin*? He speaks of him with Applause. He does, in effect, justify his Relapse, and owns himself to have the same Principle, which he assures us prevail'd upon *Papin* to turn Apostate. This, I think, is giving us fair Warning, and I hope, at least, will make my Lord of *Bangor* so cautious, as not to leave it in his Power to serve another Bishop of our Church as *Papin* has serv'd * *one*, who had open'd himself too freely to him in a written Correspondence.

Mr. *Pillonniere* tells us indeed, P. 29. that what he read in *Boyle and Grocius*, warded off the Force of *Papin's Reasonings*, by making him sensible, that all the Protestants

* If Mr. *Dubourdiou* ever publishes his Book, he will give a farther Account of that Matter. I had it from him, and beg his Pardon for anticipating him thus far.

were not alike, nor equally guilty of irreconcilable Contradictions in their Theory and Practice. Wonderful Condescension! while he was yet, but half a Convert himself, he made a Shift to discover, that there had been two Protestants since the Beginning of the Reformation, that had not, like the rest, a Popish Spirit. And to shew you what Advances he makes in Charity, since his farther Conversion, he has now augmented his List to near a Score, besides his *Co's*, which I shall present the Reader with, before I have done. As to all these, he can ward off *Papin's Reasonings*, but as to all the rest, they are unanswerable; all other Protestants are equally guilty of irreconcilable Contradictions in their Theory and Practice: And why may not the Scandal of this, which he exclaims as loudly against as *Papin* could do, have the same Effect on him, it had on *Papin*?

I shall next give the Reader a Transcript from the late Archbishop's Letter to Mr. *Mills*, with some Observations on Mr. *Warren's* Certificate. The Letter is dated, Oct. 7. 1715. The former Part of it relates to other Matters, but the concluding Paragraph is as follows.

“ — I would desire to know, who was your last French
 “ Usher, and whither he is gone, and why, and who is
 “ your present French Usher, and whether he is in Holy
 “ Orders. Pray do this with Speed; you shall know my
 “ Reasons afterwards. I am,

Your Lo. Fr.

CANTERBURY.

This Letter, under the Archbishop's own Hand, Mr. *Mills* is ready to produce. The Date of which I desire may, in the first place, be compar'd with what Mr. *Warren* affirms in his Certificate. He tells us, that to the best of his Remembrance, it was about three or four Months,

Mombs, before the Archbishop's Death, when he receiv'd his Commands. But this Letter is dated *Oct. 7.* and his Grace died (I think) *Dec. 14.* which, allowing two Days at least, for the Letter to reach Mr. *Mills*, and him to come over to *Lambeth* upon it, will bring us very near the Distance of two Months only. And then his Grace was so far from being satisfied, or from having receiv'd Mr. *Warren's* favourable Report of Mr. *Pillonniere*, that he seem'd but then newly to have heard that ill Report of him, which caus'd him to send for Mr. *Mills*.

Secondly, The Argument his Grace urg'd to Mr. *Mills*, why Mr. *Pillonniere* was still a Jesuit, was, because he was ordain'd one, and had never renounc'd. Now this Objection Mr. *Warren* could not remove, by any true Report he could make. Mr. *Pillonniere* had not renounc'd; so that Mr. *Warren* could not report truly what was never done: And nothing less than a Renunciation would satisfy his Grace. Nay, if Mr. *Warren* will declare, that he gave his Grace such an Account of him, as he has now given of himself, that he had left the Church of *Rome*, but profess'd himself to be of no other; that he abus'd the Church of *England*, and all Protestant Churches, as no better than Papists, in the worst Part of Popery; and that this Account gave his Grace such perfect Satisfaction, as to incline him to any Thoughts of making Provision for him; there cannot be the least shew of Probability in such a Declaration. As Mr. *Warren* has taken upon him to judge, that what is objected to Mr. *Pillonniere*, on the Authority of that most excellent Metropolitan, is a *Calumny entirely groundless*; so I shall take the Liberty of judging too, in my Turn: And my real and unfeign'd Judgment, in this Case is, that he either abus'd his Grace, when living, by an undue Representation; or, to curry Favour with the Living, ungratefully traduces him, now he is dead, by making him appear the intended Patron of such a Man, as he would not have fail'd to shew all

Discoun-

Discountenance to, had he known him to have been what he now confesses of himself, one that had never solemnly renounc'd the Errors of the Church of *Rome*. There are others who *knew his Grace's Way*, as well as *Mr. Warren*. But I believe no other will be so unjust to his Memory, as to say, that a Jesuit's *Conversion from the Romish Religion*, and being a true Christian and Protestant, us'd to be taken by him as a satisfactory Character, unless he liv'd in Communion with some Protestant Church; or so satisfactory, as to induce his Grace to prefer him, unless he was become a profess'd Member of the Church of *England*. A *Convert from*, is the new Language at *Sreatham*: (How comes *Mr. Warren* so well acquainted with it?) A *Profelyte*, or *Comer-to*, was the old one; at *Lambeth*. I fear *Mr. Warren* is more than a *Convert from* the latter of those Places.

I desire my Lord of *Bangor* and *Mr. Pillonniere* to observe, that what I say, to invalidate the Testimony of their Evidence, is after he has depos'd what he thought fit: (This is not terrifying and *Brow-beating* before-hand) They may freely take the same Liberty with me and mine, if they are able to point out as great *Improbabilities*.

C H A P. V.

Proving that Mr. Pillonniere's Principles do indeed, what he falsely objects to Mine, tend to Popery.

MR. *Pillonniere* has thought fit to employ about fourteen Pages, in trying to squeeze Popery out of what he calls *my Principles*, but which he knows to be the Principles of the Church of *England*, and of every other reform'd Church, that either enjoys the Benefit of an Establishment, or aims at procuring it, if it could obtain

obtain one: Nay, of every Church, whethet establish'd or not, that enjoins any Terms of Communion, or acknowledges any *Centre of Unity*, p. 68. but that of *Charity*, which is a Centre wherein we are united with the whole Race of Men, as well as with our Fellow-Christians: But Mr. *Pilkonniers* knows nothing of that *especial Band of Amity*, by which the Members of the *Household of Faith* ought to be link'd together.

'Tis true, he does allow p. 64. an *Unity of Hearts, and Hopes, and all other Unity consistent with private Purity and Sincerity*. But his *Unity of Hearts* is the same with that of *Charity*: The *Unity of Hopes* can have no Foundation, but being united in the same common Faith; and his general Words, *All other Unity consistent, &c.* we are not sure he means any thing by. If he believes that Christians are requir'd to have *One Lord, One Faith, One Baptism*, (which are the express Words of Scripture) they are Centres of Unity, so material as to have deserv'd an explicit Confession: And there was the more Occasion, in this Place, for the *Unity of Faith* to be specified; that we might be assur'd, he did not mean to exclude it, under that Phrase, *Unity of Opinions*, which he presently after declares to be unattainable in Nature: Which yet * Mr. *Chillingworth* will inform him, is both attainable and actually attain'd by Protestants, *in all those Things which are plainly and undoubtedly deliver'd in Scripture*: Where he also confines *their mutual suffering one another to abound in their several Sense to Matters not plainly and undoubtedly there deliver'd*.

He begins his sixth Section indeed with this pompous Profession. *I presume the World must be by this time pretty well satisfied, that I am as thoroughly averse to Popery, as any one born and educated a Protestant can possibly be. To which I answer, that if they are so, their Satisfaction arises from as slight, nay as improbable Grounds, as ever*

gave Birth to any Opinion. And if I have not already given the World just Cause to doubt of Mr. Pillonniere's thorough Averſion to Popery, 'tis poſſible I may in what enſues.

He next calls his *Accuſer to an Account of his Principles*, which, he is ſure, he would extol to the Skies, and make uſe of for the Service of the Church of Rome, if he were a *perſonated Jeſuit*, as I have publiſh'd him to be. And accordingly he proceeds to make uſe of them for the Service of the Church of Rome, not indeed like a *perſonated Jeſuit*, but undisguis'd and without the Mask. He pleads the Popiſh Cauſe ſtrenuouſly and boldly; and no Counſellor retain'd in a bad Cauſe, cou'd ever exert himſelf with more Vigour for the Purpoſe of his Client. In ſhort, under a Pretence of blackening me, he blackens the whole Reformation, and his Buſineſs, in that long *Difſertation*, is to prove, that it cannot be defended, but upon ſuch Conceſſions, as no one Branch of it ever yet made, or is willing to make; and conſequently, that it cannot be defended at all.

The whole Drift of this artificial Piece of Chicanery, is to prove the *Major* of this Syllogiſm.

They who do not allow others to ſeparate from them, cannot juſtify their own Separation from the Church of Rome.

But Proteſtants do not allow others to ſeparate from them.

Therefore Proteſtants cannot juſtify their Separation from the Church of Rome.

The *Major* of this Syllogiſm, I ſay, he here earneſtly contends for, and labours to prove it with all his Might. The *Minor* he has aſſerted over and over, as I have ſhewn in ſeveral Quotations from him, and can do in many more, but ſhall content myſelf with two flaming ones, one toward the Beginning, the other toward the End of his *French Additions*, in which is included that Liſt of his Proteſtant Worthies, which I promis'd above.

In

In the former of them, to testify his Zeal against Persecution, he tells us he can * easily believe that there is an *hypostatical Union* of the Evil Spirit with those Men who plead for it ; as he assures us, † within a few Lines, that the leading Men of the Reformation did. So that *Calvin*, and the rest, were not only (according to *Pillonniere's Account*) possess'd with the Devil, but were very *Dévil incarnate* : The diabolical Spirit must have been, in his Esteem, as intimately united with them, as the Divine and Humane Nature were united in the Person of our Blessed Redeemer ; to which sacred Conjunction that Phrase *Hypostatick Union* had been appropriated, till prostituted by this impious Wretch to so vile a Purpose. With how much better Justice may we say, that the seemingly opposite Characters of a *Freethinker* and a *Jesuit* meet together in him, who can strike with such a two-edg'd Weapon, as to wound at once both the Incarnation and Reformation ?

The other Passage is in the last Paragraph of those Additions.

|| “ I will add no more but one Word for Messieurs of
 “ the Church of *Rome*, with regard to * *this famous Book*,
 “ which they look upon with Complacency, and that just-
 “ ly, as the Gag of the *Lutherans* and *Calvinists* ; I add, of
 “ all

* — Qui me seroit croire sans peine l' Union Hypostatique de l' Esprit malin avec tous ceux qui la defendent, & qui la prêchent.

† M. de *Meaux* — en [des Horreurs de Son Eglise] a trouvé la pleine justification dans les Actes de nos Synodes, dans les Ecrits & dans la Conduite de nos Coryphées.

|| Hist. des Variations par M. de *Meaux*.

* Je n'ajouterai plus qu'un Mot pour Messieurs de l' Eglise R. à l' Occasion de ce fameux Livre, qu' ils regardent avec Complaisance, & avec Raison, comme le Baillon des *Luthériens* & des *Calvinistes* ; j' ajoute, de tous nos Sectaires, qui, comme ces derniers, sont coupables des plus grossieres Prevarications, que nous reprochions tous en commun à l' Eglise R. Mais cette

" all our Sectaries, who, like these last, are capable of the
 " grossest Prevarications, with which we all in common
 " reproach'd the Church of Rome." [Awake, ye *Calanys*,
 ye *Pierces*, ye *Bradburys*, what, all in a profound Le-
 thargy! when your own Honour, and that of *Calvin* is
 thus at Stake.] " But this solemn " [if Mr. *Pillomiere's*
 Renunciation be no more solemn, 'tis all over Farce and
 Grimace] " Epistle to the Pope, which came from the
 " finest Pen in England, shews the Roman Catholicks how
 " great a Superiority we are sensible of; since we have
 " the Justice, and the noble Daring, even to improve up-
 " on the scandalous Chronicle of the Bishop of *Meaux*,
 " who unluckily shews himself as feeble in his Defence, as
 " INVINCIBLE IN HIS ATTACKS. A Sort of Fata-

Epître solennelle au Pape, sortie de la plus belle Plume d' *Angle-
 terre*, fait voir aux Catholiques Romains combien grande est la
 Superiorité que nous nous sentons; puisque nous avons l' *Equité*,
 & la noble Hardiesse d' encherir même sur la Chronique scanda-
 leuse de M. de *Meaux*; qui se montre malheureusement aussi foible
 dans ses Defenses qu' *invincible dans ses Attaques*; Fatalité ordi-
 naire aux Controvertistes. En effet, en exposant le *Papisme*
Huguenot à la Risée & à l' Indignation publique, M. de *Meaux*, loin
 d' ebranler les Fondemens de notre Reformation, ne fait que
 nous montrer la Necessité d'en rectifier, & d'en perfectionner le
 Plan; & meriter par là les Remercimens de ceux d' entre nous,
 qui travaillent à etabliir, sur les Ruines du Premier, la Religion
 Chretienne & Protestante? Que l' Eglise R. se vante donc tant
 qu' il lui plaira de ses Represailles sur les *Luthers*, les *Calvins*, les
Gomars, les *Furieux*, &c. les *Peres de Dordrecht*, d' *Ausbourg*, de
Charenton, de *Privas*, de *Gap*, de *Tonnans*, &c. Qu' elle sache
 que leur Conduite est le grand Sujet de nos larmes, aussi bien que
 la trop juste Occasion de ses Triomphes; & que nous n' osons de-
 cider, si la Reforme a plus profité que souffert de leurs Prouesses.
 Les *Erasmes*, les *Grénius*, &c. Les *Hales*, les *Chillingworths*, les
Taylor, les *Tillosons*, les *Burnets*, les *Fleeswoods*, les *Hoadlys*, les
Clarkes, &c. les *Bayles*, les *Le Clercs*, &c. les *Turretins*, les *Werenfels*,
 les *Barbeyracs*, les *Ostervalds*, & les Protestants de leur trempe, sont
 les seuls qui en meritent, & qui en honorent le nom, & les seuls
 qui ne donnent aucune prise à l' Eglise R.; laquelle ne tiendrait
 pas devant eux, n' étoit la petitesse extreme de leur Nombre.

lity among Writers of Controversy. In short, by exposing PROTESTANT POPYERY to the Derision and Indignation of the Multitude, the Bishop of *Meaux*, far from shaking the Foundations of our Reformation, does but shew us the Necessity of rectifying and perfecting the Plan of it; and of deserving thereby the Thanks of those among us [Mr. *Pillonniere* and a few more] who are at work to establish [what they call] the Christian and Protestant Religion, on the RUINS OF THE FORMER. Let the Church of *Rome* then vaunt itself, as much as it pleases, of its Reprisals upon the *Luthers*, the *Calvins*, [once more awake ye Sleepers] the *Gomars*, the *Jurieux*, &c. the Fathers of *Dordrecht*, of *Augsburg*, of *Charenton*, of *Privas*, of *Gap*, of *Tonneins*, [Protestant Synods or Convocations] &c. Let her [the Church of *Rome*] know, that their Conduct is the great Subject of OUR Tears, as well as the TOO JUST OCCASION OF HER TRIUMPHS. And that we dare not determine, whether the Reformation has received more Good or Harm from their doughty Acts.

[Then comes his Catalogue of Worthies, whom I think as unequally sorted as those of his Author in his Table of Fame; *Alexander the Great*, and *James Naylour* were not more mis-match'd.] "The *Erasmus's*, the *Grotius's*, &c. the *Hales's*, the *Chillingworths*, the *Taylor's*, the *Tillotsons*, the *Burnetts*, the *Fleethoods*, ['tis so spelt in the *French*, and I have too much Honour for a Name that is near it, to presume to alter it] "the *Hoadleys*, the *Clarkes*, &c. the *Bayles*, the *Le Clercs*, &c. the *Turretins*, the *Werenfels*, the *Barbeyracs*, the *Ostervalds*, and the Protestants of their Stamp, are the only ones, who deserve the Name of such, and are an Honour of it; and the only ones who give no Handle to the Church of *Rome*, which would not be able to stand before them, were it not for the extreme Smallness of their Sumpter."

But several of those eminent Persons are well known to have held Principles as far remote from those, for which Mr. *Pillonniere* pretends to cite them, as East is

from West. And indeed, by much the greater Part of them are far from deserving the Scandal of being rank'd with the *Bayle's* and the *Le Clercs*. I shall presently give him very pregnant Instances out of the Writings of some of his most admir'd Authors among the deceas'd ones, of their maintaining the self same Doctrin he condemns in me. Among the Foreigners now alive, *Turretin* and *Ostervald* surely are entituled to better Treatment than to be libell'd by such reproachful Commendations. I say nothing of those living and at home. They are able to speak for themselves; or if they can take it for a Civility, to be join'd in such Company; let them enjoy it, I shall never envy them the Honour.

Thus Mr. *Pillonniere* having industriously set himself to prove, to the great Comfort of the Papists, that my Principles (*i. e.* the Principles of all Protestants, but the few excepted in his Catalogue) are a Vindication of their Proceedings, and a Condemnation of ourselves in separating from them; and having, in their Name, *desfed me* (*as*, he tells us, p. 63, 64. *all Men of Sense in that Church now do, all Protestants who argue the same Way*) to defend our Reformation itself, or the Right any of our Churches ever had to separate from Rome, upon those Principles: And having likewise as industriously asserted and proclaim'd, that all Protestants (but an EXTREME SMALL NUMBER, scarce twice so many as wou'd have sav'd *Sodom*, from *Luther's* Time to this Day) have argued, and do argue the same Way, and practise accordingly; the Conclusion from these Premises is, that all Protestants, not excepted in his white List, are unjustifiable in their Separation from the Church of *Rome*.

If Protestants can tamely acquiesce under such an Accusation, from such a Hand; Popery will indeed have *Occasion* to triumph. If such a Slanderer is to be esteem'd our Friend; the Pope and his College of Cardinals can scarce be reputed Enemies.

But in behalf of the Church of *England* in particular, in Opposition to the injurious Aspersions of Mr. *Pillonniere*,

n.ere, and all other Advocates for the Church of *Rome*, who calumniate the former as equally guilty with the latter, in the principal Thing, whercin she condemns her, and for which she left her: I answer; We broke off from your Communion, because we cou'd not continue in it with Innocence and Safety. You drove us out from among you, by insisting on sinful and unlawful Terms, and such wherein we cou'd not comply with you, without disobeying the exprefs Word of God. You depriv'd us of the Use of that Word of God: You took from us the Key of Knowledge, and purposely contriv'd to keep us in Ignorance and Blindness: You requir'd our Assent to palpable Contradictions, and such as were disprov'd by the clearest Evidence of our Senses. You held us in Subjection, and maintain'd your Dominion over our Consciences, by Forgeries and Impostures, by Cruelty and Barbarity; till the Yoke was too insupportable to be born, and we were provok'd to shake it off.

But is there any Resemblance to be found of such tyrannical and arbitrary Treatment, in the Conduct of the Church of *England* toward those who are causelessly gone out from her? Do they so much as pretend, that the Terms of her Communion are sinful, or contrary to the Scripture? No: The great Body of them have publickly declar'd in their Writings, and testified by their frequent Practice, that they can communicate with us, without grieving their Consciences, or being guilty of an unlawful Compliance; tho' not so much to their Edification, as they persuade themselves they can do in separate Assemblies.

Does she lock up the Scripture in an unknown Tongue, and debar her Members the Study of it? So far from that, that she has caus'd it to be translated for their Use, and exhorts them all, to search it diligently. Oh! but she *encroaches*, you say, *by Way of Interpretation*, which is the same thing, in Effect, with totally suppressing it. Just as much as it is the same thing, in Effect,

Effect, to put out a Man's Eyes, and to lend him a Glass to help his Eye-Sight. You will tell me again, that she obliges all Men to see thro' her Glass, which is not equally adapted to every one's Organs of Sight.

I reply, she offers them all the Assistance of it, but does not compell them to use it, or to say they see, what they do not see. If there are any Eyes of so untoward a Cast, as to apprehend Dragons and Chimera's, tho' using the same Helps, by which Multitudes of the most discerning have a clear Perception, of one uniform and regular Object; the Fault is in themselves, and not in her: Or to speak without a Metaphor; As the Scripture was given to be understood, and the sacred Text can be of no Use, unless it be taken in some Sense or other; and as the Church of *England* has grounded her Decisions on that Meaning, which is most obvious, natural and unforc'd, and agreed to be so, by the concurrent Opinion of the most able and judicious Interpreters; if there are any, who, thro' an affected Singularity, seek for other Meanings, and refuse to acquiesce in those Decisions which were fram'd on the Authority of Scripture otherwise explain'd, than they pretend to understand it; can it be thought strange, if she does not depart from her Constitution, which has been long settled upon mature Deliberation, and instead of the Judgment of the greatest Lights of the Reformation, rely on the Authority of any single Person. They have the Liberty of dissenting if they please (which is more than you Romanists will allow the Protestants.) If their Differences are of small Moment (nay even in some Points of very great Concern) they are indulg'd in the publick Exercise of their Worship: And if they disagree in the most fundamental Articles, if they will but keep their Opinions to themselves; here is no Inquisition to force them out of them. But the Church cannot own them as Members of her Communion, without renouncing her own Communion. If they will not come to her, she cannot help it; 'tis unreasonable to expect she should go to them.

Does

Does the Church of *England* require our Belief of Contradictions? Does she oblige us to profess, that a Piece of Bread is a Human Body, that a Cup of Wine is Blood, or that the same numerical Body is in a Million of Pieces at the same Instant? Such Propositions, to which we cannot assent, without devesting ourselves of all our Senses. There are indeed mysterious Articles in our Creeds; but such as rely on the undoubted Authority of Scripture, and our Belief of which is absolutely necessary to direct us in our Adoration. We are plainly told in Scripture of three Divine Persons, we are told as plainly that there is but one God. We are sure there is an Unity between them, and as sure that there is a Distinction: But as the Unity is consider'd in one respect, and the Distinction in another, there is nothing in our Belief but what is perfectly consistent. In vain do you pretend, that your Transubstantiation has no more of Absurdity in it, than this venerable Mystery.

Lastly, Does the Church of *England* endeavour to support her Authority by the help of *Pious Frauds* and *Legendary Stories*? Has she ever attempted to propagate her Worship by barbarous and bloody Methods? Does History inform you of Assassinations, Poysonings and Massacres undertaken for her Defence, or justified by her Authority? Has she aim'd at setting up a Court of *Inquisition* to extort from Men, by the most exquisite Severities, a Confession of those inward Sentiments, which had never discover'd themselves by any outward Acts? I speak of that *Inquisition*, which you, Mr. *Pilloniere*, have been the boldest Advocate for, that ever appear'd in the Guise of a Protestant. For when you put upon those Words of mine, *to enforce them with proper Sanctions*, the following Interpretation, p. 61. [“ such as those of the *Inquisition*, “ which must be confess'd on all hands to be very proper, “ because they have been found by Experience to be the “ only effectual ones] you do, under a seeming Irony, in reality justify that bloody Tribunal, and put it upon an equal Foot with the lightest Censures, with the most incon-

inconsiderable negative Discouragements and legal Incapacities, that ever were enacted for the Defence of any National Church, and without which, no Ecclesiastical Establishment can possibly subsist. As in the same Paragraph you are pleas'd to infer, that if there are any *whom Christ has commission'd to act under him in Spirituals*, they are [“ the Pope and the Cardinals, and the Catholic lick Church assembled] and again, that if he has left any *Deputies, or Vicegerents*, they are [“ the Pope and his Clergy.] Thus you imagine to lay your Reader under a Necessity of closing with one Branch or the other of this unhappy *Dilemma*; either that the Church has no Power of enforcing Spiritual Laws by proper Sanctions, that Christ has commission'd none to act under him in Spirituals, nor left any *Deputies or Vicegerents*; or else that the *Inquisition* is the proper Sanction, the *Pope, his Cardinals and Clergy*, the *Deputies and Vicegerents*, whom he has commission'd. The former of these Consequences would best serve the Purposes of a *Freethinker*; the latter, of a *Jesuit*. But that the former of those Characters (whether so intended or not) must be in the End subservient to the latter, he must be very Short-sighted who cannot discern.

But the Truth indeed lies in the middle between *Mr. Pillonniere's* two Extremes; Christ has delegated a Power to the Church, (tho' no such infallible one as is claim'd by the Bishop of *Rome*) of enacting Spiritual Laws, (I will repeat my Limitation, as much as *Mr. Pillonniere* affects to banter it) in *Cases undetermin'd by himself*; and of enforcing them by proper Sanctions, tho' not such enormous Sanctions, as the *Inquisition*. And I hope I have shewn the Church of *England* to observe the just *Medium*, and to have separated from the Church of *Rome* on sufficient Grounds, without giving just Occasion to others to separate from her, in Disproof of his fallacious manner of Arguing.

'Tis such a Manner of arguing indeed, as, if it should prevail, cou'd have no other Effect than leading us either the direct Way to Popery; or by a slower indeed, but not less certain Road to Popery, by the Way of Infidelity. The wild Distraction and perplexing Uncertainty with which all Minds wou'd be bewilder'd, if once his Romantick Scheme was to take Place, if all National Religion were to be abolish'd, and every Man left to be of a Church by himself; is a Reflexion too horrid to conceive. What will not Men do, what Remedy will they not have Recourse to, in Order to deliver themselves from such Confusion? What Slavery wou'd they find in such a Freedom! And how Natural will it be for these, who shall have conceiv'd upon the Tryal, an utter Abhorrence of such endless Doubts and disagreeing Systems, to be carried by such Aversion to that which at Present they most heartily desire: I mean, to take up with an implicit Faith, and resign all their Scruples to *him* who calls himself an *infallible Judge*.

Look back to the Times of Licentiousness in the Middle of the last Century, and observe the Effects of both Spiritual and Temporal Confusion: How the many Forms of Government, and various Systems of Religion, took off Mens Aversion to what they hated before, and made them look upon any Government and any Worship, as far better than none. How many were there in those Times, who had been as sworn Enemies to Monarchy and Prelacy, as the warmest Zealor in our Days can possible be to Popery? But the greater Mischief of Confusion defac'd their former Prejudices, and made them the Instruments of resettling them both, by bringing about the Happy Restoration.

“ The ill Consequences of a Separation [from the
 “ establish'd Church, much more of its total Dissolu-
 “ tion] are not imaginary, but visible. They have
 “ been seen and felt, and are daily seen and felt. They
 “ are not light and inconsiderable, but of the highest
 “ Importance, as being utterly inconsistent with the

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" Unity and Peace of Christians, and the Happiness of
 " human Society. Division and Subdivision without
 " End, Confusion and Disorder, Indecency in the Wor-
 " ship of God, Irregularity, Strife and Emulation,
 " Heat and Passion, Ill-Will and Malice, are the un-
 " avoidable Consequences of such a Separation, as you
 " [Mr. *Pillonniere*] have given a general Encouragement
 " to: And that they are unavoidable, you must know,
 " if you understand either human Nature or constant
 " Experience. Who wou'd not do any Thing, but
 " commit Sin, to avoid any Thing like these.

It will hardly be believ'd that I have been speaking
 in my Lord of *Bangor's* Words, which yet the
 Reader may find, as cited in the * Margin, but I was
 almost temptred to forbear the Acknowledgment, to try
 whether his Lordship wou'd be willing to own the for-
 mer Offspring of his Brain. Thus argu'd Mr. *Hoadly*,
 who then defended the Cause of our Establishment;
 and I wou'd have it observ'd that these mischievous Ef-
 fects are presag'd from the Separation: Mr. *Calamy* gave
 Encouragement to, which was perfect Unity, if compar'd
 with the much wider Separation, propos'd
 by Mr. *Pillonniere*, and encourag'd by his Lordship.

I cou'd fill many Pages with a Condemnation of the
 Doctrine his Lordship is now the Patron of, in his own
 Words. And whereas his Lordship was pleas'd
 P. 49. to tell me in his Answer to my First Letter,
 (where I had tax'd him with an Inconsistency
 between his present and former Principles) that he is
*far from saying that he will Answer for every Sentence in
 every Book of his written long ago*: I must take the Liber-
 ty of observing, that not a single Sentence or two, but
 the whole Tenour of that Book, and of other Tracts
 publish'd by his Lordship, is entirely opposite to the
 Principles he now espouses. The whole Drift of those

* *Reasonableness of Conformity*. P. 147. 3d Edition.

Pieces is to heal the Separation, and to press the Obligation of Conformity to the establish'd Church; whereas the entire Scope of his Sermon, and of Mr. *Pillonniere's* Writings, for the Main of whose Positions, his Lordship makes himself answerable, is to procure not only a Separation, but a total Dissolution of that Establishment, by representing the Laws, by which it is establish'd as an Enchroachment on Christ's Regal Power. And if all Arguments for the Authority of a Church, as settled by the Civil Magistrate, are to be carried on by Exaggerations and forc'd Constructions, to a Justification of the Papal Power; his Lordship will fall under the same Condemnation with me: And I engage to produce Words of his Lordship's to supply the Place of every one of mine, with which Mr. *Pillonniere* makes such work, and which, with the Help of his *Parenteses*, will do the same Business full as effectually.

But I reserve for the *Appendix* a farther View of his Lordship's former Principles, where I shall also produce a Passage or two, out of many, from the Writings of Archbishop *Tillotson* and Bishop *Burnet*, as directly opposite to the Doctrines now advanc'd, as if they had been designedly wrote against them, so little Reason had Mr. *Pillonniere* to dishonour those great Names, by thrusting them into the List of true Protestants in his scandalous Sense. And as those Extracts will sufficiently convince the World, *who were not* the Assertors of a Spiritual Anarchy; so another from my Lord *Clarendon's* History will shew as evi- V. *Appendix*.
dently *who were*. A Medley of wild Enthusiasts sent a Message to King *Charles II.* in his Exile, with an Offer to join in his Restoration, if certain extravagant Propositions might be consented to, one of which is so like my Lord of *Bangor's* Sermon, and so much in the same Words, that it looks like an Abstract of it. If therefore the Discovery of Christ's being our sole King, is such a mighty Benefit to Man-
I 2 kind;

kind; those original Discoverers will put in their Claim, and at least share with his Lordship the Glory of it.

For my own Part in this Argument, I find my self justified, in every Syllable of that which Mr. *Pilloniere* endeavours to wrest to the Service of the Popish Cause, by the correspondent Doctrines of the best and most Moderate of Protestant Divines. I know of but one Expression that can be thought a Peculiarity of my own, and that, no farther than the Expression; the Doctrine is every Bodies almost as well as mine. I mean, my affirming, that while a Man is examining his Religion (which I exhort every Man to do) he must in the mean time, submit himself for the Authority's Sake, to the **YET UNEXAMIN'D DECISIONS OF THE CHURCH.**

Mr. *Pilloniere* has so often dignified those Words with Capitals, that I accept of the Honour, and present them in the same Form. The Reverend Mr. † *Sykes* too has been pleas'd to distinguish that Passage, and to ask me some Questions in relation to it. "What, says he, "are those **UNEXAMIN'D** Decisions of the "Church [if he had put in my **YET**, the Sophistry had been too apparent] "that are blindly to be submitted "to in order not to live like a Heathen?" Why, what can they be, but those Decisions which each particular Person has not **YET** been so careful as he ought in examining, or in the Examination of which he does not meet with a speedy Satisfaction, be they more or fewer? But is it possible to give one general Answer to a Question so improperly stated? Are all Men at an equal Pitch in their Spiritual Improvements? Do they all stick at the same Difficulties? Are all Mens Doubts and Scruples the same? Do they begin their Examination at the same Point, or advance with equal Progress?

† *Appendix* to his second Letter to the Reverend Dr. *Sherlock*, p. 78.

Have they all the same Means of Instruction, or do the wisest Instructions operate on all Minds with equal Force of Conviction? This Reverend Gentleman has desir'd me to solve him a Question, which requires a distinct Answer for every distinct Member of the Church.

He argues afterwards, that no other Doctrine is necessary to Communion, but what is requir'd in Order to Baptism and Confirmation; but that no other Doctrine but the Apostles Creed is *requir'd, or so much as mention'd* in Order to Baptism or Confirmation.

How! *No other Doctrine but the Creed requir'd, or so much as mention'd?* Would one believe this Gentleman had ever read his Common Prayer-Book, where, in the Rubrick before the *Catechism*, that *Instruction is requir'd to be learn'd of every Person before he be brought to be Confirm'd of the Bishop*; and in the Preface to the Office of *Confirmation*, besides the *Creed, &c.* the Person confirm'd is also requir'd to answer to *such other Questions as in the short Catechism are contain'd*. Now among the Answers to those short Questions, Mr. Sykes may find Doctrines and Decisions of the Church, distinct from the Apostles Creed, relating to the two Sacraments. He will find the chief Articles of that Creed explain'd in the following Manner: I learn to believe in *God the Father*, who made—— in *God the Son*, who redeem'd—— in *God the Holy Ghost*, who sanctify'd me, &c, with many other considerable Things, which he seems to be much a Stranger to.

But Mr. Sykes quite forgets (what is most material in the present Argument) that *all* baptiz'd Persons do not come to be confirm'd, nor *all* who do, so well instructed as they should be, nor those who are best instructed, secure from After-Doubts about the Doctrines wherein they had been instructed. My Lord of *Bangor* and Mr. Sykes himself have rais'd Scruples in some Minds concerning the Truth of some Doctrines, which they firmly believ'd before: They have given them Occasion
to

to suspect that the Church is guilty of Usurpation, in presuming to establish Articles and Canons. But do they expect their strong Reasoning should strike as quick as Lightning, and make Converts in an Instant? Will they not allow Men a little Time to enquire into the Justice of their Arguments, and to hear what can be said against them? Now what must a Man do, that has just taken the first Impression, and is only a little stagger'd? He resolves to examine, he resolves if he finds it so, no longer to submit to the Decisions of that usurping Church, nor to continue a Member of it. But will they oblige him to break Communion instantly? If so, they require a more implicit Submission than any they plead against. If they allow him to stay till he has examin'd; it must be confess'd, that in the meantime he submits to the yet [by him] unexamined Decisions of the Church.

And here it may not be unseasonable to ask Mr. *Pilloniere* a few Questions concerning the Date and Progress of his Conversion from Popery. He has told us, it is ten Years since he ceased to be a *Jesuit*: But when did he cease to be a *Papist*? After he had forsaken the *Jesuits*, he liv'd near five Years at *Paris*, where the Seminary was in which he had been educated. Could he avoid going to Mass there, or even officiating as a Priest? How long was it before his coming thence, when Mr. *Bayle's Republick of Letters* beget in him some faint Doubts, which were highly increas'd by running over his *Dictionary and Grotius's Works*; and when he was struck in a particular Manner by his *Votum pro Pace Christiana*? How long was he forming his Reflections, by which he was gradually led to a Discovery of the Truth, and to a full Conviction, that the *Abuses of the Church of Rome* were crying; its *Errors gross*, its *Tyranny insupportable*, &c.? Did he not communicate even with that corrupted Church, during his Approaches toward a Conversion, and whilst he was weighing

weighing the Merits of the Cause? If so, what did he else but submit, for the Authority's sake, to the YET UNEXAMINED DECISIONS OF THE CHURCH? And if he partook of their Abominations, after he was fully convinc'd, he did a great deal worse, and wants a more Popish Rule to justify him, than he even pretends to make of mine.

But I think indeed I have given sufficient Reasons, both from his Conduct and his Writings, todoubt, at least, whether he is at all convinc'd, or no. And if I sometimes argue with him as a Convert, sometimes as what he was; that Inconsistency arises from himself, and may well be ascrib'd to the different Views in which this *Proteus* appears. As when we see a shifting Wind, we are divided in our Opinion, to whether of two opposite Points it will settle at last, and pronounce for this or that, according to the Inclination of the present Gust.

Be he what he will besides, 'tis too plain that he is a dangerous Guest, and turbulent Incendiary, a daring Insulter of our Constitution, and unworthy the hospitable Refuge he has found here. And tho' he should not at last prove a Missionary, sent over hither by the *Jesuits* to act a Part in a borrow'd Shape; I am as sure as human Probability can make me, that he is doing their Work as effectually as if he were. I will only beg leave to put the Case that he were one, and shall refer it to all impartial Judges, whether he might not give a very hopeful Account of the Success of his Mission, in a Letter to the same Effect with that which follows, which I will suppose him to write to the Members of his *Politick Fraternity*.

My Reverend Fathers,

I Hope I shall not be thought regardless of my Holy Obedience, nor forgetful of my Instructions, if I have not, for some time past, transmitted to the Society a List of my Converts, and a particular Account of the Steps I have taken, and continue to take, in order to reduce the *Northern Hereticks* to the Obedience of the *Holy See*. I have both wanted a safe Conveyance, which in my Circumstances is extremely necessary; and have met with so plentiful a Harvest, that I could not give a Relation of what I had done, without losing the Opportunity of doing more. After this Profession, you will doubtless expect to see a large Catalogue of Persons who have abjur'd their Heresy, and reconcil'd themselves to the Catholick Church. But far from that, I will not yet pretend to boast of one. No, my Reverend Fathers; I have greater Designs in View, than to amuse my self with the Conquest of single Persons: My Project will recover whole Nations at once. The rich, the powerful Kingdom of *Great Britain*, that Strong-Hold of Heresy, that only hitherto insuperable Bar in the Way of our Designs, shall render Obeisance to *His Holiness*, and the lost Sheep of it, that have been so long stray'd, and from whence they have seduc'd so many others to go astray, shall return to the Universal Fold.

I have discover'd the true Cause, why all our former Attempts have prov'd so unsuccessful, and am therefore trying a quite different Method, which is like to be attended with much happier Consequences. It has been the usual Practice of other Missionaries to urge the Authority of the Church, and the Necessity of agreeing in one common Rule of Faith and Worship. To which the Hereticks would reply, they had such a common Rule of Faith and Worship; they did belong to a Church, to whose Authority they submitted in all Determinations consistent with the Word of God, as they found

found, upon Examination, that she enjoin'd nothing which was otherwise. Our Agents would press them to Unity and Communion, which still they would say they had among themselves.

But nothing has prov'd a greater Impediment, or more obstructed the Progress of my Predecessors in this Godly Work, than too stiff an Opposition to the Use of Private Judgment in Matters of Religion. They would still be urging Men to renounce their Reason, and disbelieve their Senses, and to pay an implicit Deference to the Dictates of their Spiritual Guides. Such Arguments, we know, have had their due Effect when properly applied, but they will not prevail here. The People of this Land are knowing and inquisitive, and will not be led blindfold.

Now instead of restraining this Desire of Knowledge, I indulge, I feed, I drive it to Wantonness and Excess. When I meet with a forward and aspiring Genius, I find but little Difficulty in dispossessing him of the Prejudices of Education, and filling him with Scorn for whatever is settled, merely because it is settled. I expatiate on the Freedom of following the Dictates of one's own Reason, and the Slavery of being confin'd to Systems; till he believes it as necessary to think *by himself*, as to think *for himself*, and becomes a perfect *Knight Errant* in Religion. I encourage all Men in general, of what Denomination soever, to revolt from their Churches, as having no Authority to impose those Terms of Communion, by which they are link'd together. I exhort them to chuse every Man a Religion for himself, to reject all Authority in Matters Spiritual, and to be their own Judges, and their own Guides.

Can any Prohibition so effectually wean Men from a Fondness for their Private Judgment, as such an unlimited Indulgence? Would you cure any one of an irregular Appetite, and create an Aversion in him to that which he crav'd most greedily? Give him enough of

it : Let him have a Surfeit. If once the Notions I am labouring to infuse, come to be generally receiv'd, (as there is a very promising Disposition toward it) if every Man will but follow his own Conceit, and without acting in Concert with any Body of Christians, conduct himself by the Dictates of his own unassisted Reason; he will soon grow so sick of it, as never to trust it more. *Divisions and Subdivisions without end* must necessarily ensue, which cannot but end in our Advantage; and the natural Consequence of such Disunion among themselves, must be at last their Reunion with us.

We shall then be as a regular and well-compacted Body of Troops, against an undisciplin'd, unofficer'd, disconcerted Rabble, without a common Head, or common Interest, too much at Variance among themselves to oppose our Measures with any Vigour or Unanimity. 'Tis thus, my Reverend Fathers, I purpose to effect the so long desir'd, so often in vain attempted Recovery of this Kingdom: 'Tis what I am pursuing with my utmost Skill and Application. My Face may appear to be set another Way, but one may sail *West* about, till he comes to the *East Indies*.

I pass here under the Name of a *Protestant*, and indeed I am one. Mistake me not, my Reverend Fathers; I do not mean an *Huguenot*. I am a Protester against those that protested against us. That pernicious Heresiarch *Martin Luther* himself, never inveigh'd with more Boldness against what he call'd the Corruptions of our Church, than I have inveigh'd against him and *Calvin*, and other Coryphees of the pretended Reform'd Religion; nay, against every Branch of that Religion that offers to form its self into a Church, and act against us with united Force.

If in pursuing this Argument I have sometimes, the better to cast a Mist before the Eyes of our Adversaries, reflected on the *Roman* Catholicks, 'tis what you know, my Reverend Fathers, I am permitted to do for the Service of the Cause. Far from exceeding the Bounds

Bounds of his Holiness's Dispensation, I have had no Occasion to go any thing near the full Extent of it. I can at least assure you, that whatever I have said against Catholics in general, I have spoke nothing in Diminution of the Disciples of St. Ignatius. I have represented the *Holy Society of Jesus*, as consisting of far different Persons than these Hereticks had hitherto imagin'd, and have taken off a great deal of that Horror and Aversion which they had conceiv'd against the venerable Fathers of our Order: And I have had the Satisfaction to see that Aversion not only lessen'd toward us, but transfer'd to our bitterest Enemies, the Bishops and Clergy of the National Church.

You remember, my Reverend Fathers, how when our Hopes were at the Height, about thirty Years ago, our Cause miscarried thro' the Obstinacy of those Hereticks, their Unanimity among themselves, and their Influence over the People. But the Case is now far otherwise, and our Prospect much more promising. The *Presbyterians* gave us no Disturbance on that former Occasion, and they give us as little now. They sit tamely and contentedly, whilst they hear *Calvin* and *Presbytery* reproach'd, and say nothing to defend them; nor has a single Man among them drawn his Pen in a Controversy, in which the whole pretended Frame of their Church-Government is manifestly struck at. But we possess them with a Belief, that we aim at nothing more than the Subversion of the Church of *England*, which when they have lent us a helping Hand to effect, they will themselves be an easie Conquest.

'Tis a thing so improbable, that if it were not an Affair which at this time makes some Noise in the World, I should hardly hope to find Belief, that while I am acting so opposite a Part to the Interests of the Establish'd Church, I am a Domestick in the Family of a Bishop of that Church; that I am countenanc'd, abetted, supported by him against all that offer to oppose me. I cannot affirm that he has the same View with me, nor

is it of much Importance whether he has or no. 'Tis enough that he concurs most strenuously in those Means which will infallibly bring about my End. Let him but assist me in destroying the Foundations, and dissolving the Ligaments by which his own and all other Heretical Churches are connected, and as to what remains, I shall neither need his Help, nor fear his Opposition. The Refuge will be so obvious and natural for those who can find no other Rest for the Sole of their Feet, to return to the Obedience of their *Holy Mother*, who is ready to receive them with open Arms, that the Project cannot fail of executing its self. How will the *Spouse of Christ* then triumph, to see her fugitive Children brought back to her again, by the Co-operation of those very Instruments who had made the loudest Professions of drawing them farther from her! To see the *Bow of the Ungodly* thus broken, by being over-strain'd; and the Poison of Heresy turn'd to its own Antidote, by being given in a double Dose!

In the mean time, many and great are the Advantages which I enjoy under the Umbrage of so great a Patron. I am screen'd from all Suspicion of Insincerity. I am justify'd in my Principles and my Conduct. New Rules of Judging are establish'd in my Favour. I have been long trusted without the usual Marks of Conversion requir'd of others in my Circumstances; and the calling upon me at last to give some Legal Demonstration of it, has been branded as cruel and inhospitable. I am complimented as one of the best of Protestants, on the Credit of those very Assertions for which many a real and hearty Protestant would be reputed, and dealt with as a Catholic. I have a License to abuse whomsoever I think fit: But if any one speaks, or writes, or witnesses against me, he must look to himself; 'tis at his Peril: I can get him stigmatiz'd with a Character which comprehends all that is odious and infamous, that of a *Disaffected Person*, and an *Enemy to the Government*.

The

The Heat of civil Dissension, and Furioufness of Party-Zeal, are indeed very conducive to the Facilitating our Measures. Opinions in Religion are well or ill receiv'd, according as Men are affected to him that vents them. If a Man's Political Notions are but of the current Stamp, his Divinity with many is so of Course. And I have seen, within the Compass of a few Months, such Doctrines embrac'd with Greediness, and follow'd with Applause, for the Sake of him that taught them, as the very Applauders wou'd have started at the Mention of, had they been deliver'd by an Author who has not the Privilege of being in the Right.

Those Doctrines of our Church which have given most Offence, may be made to go down smoothly with those very People, who have the Cry of Popery continually in their Mouth, if they are but recommended by a proper Hand. I dare engage, the very Capital Point of all, that of His Holiness's Supremacy, might be made palatable, if prescrib'd by some, whom I cou'd name: And, in Fact, there has been a very fair Advance made toward it. The Power of the civil Magistrate to interpose in Matters of Conscience has been openly denied. Now 'tis one good Step toward restoring that Power, where it * ought to be lodg'd, to take it from those who exercise it without a Right.

Some of the darling Tenets of our Society, which have turn'd to great Account, and encreas'd the Number of our Profelytes, by making the Way to Heaven smooth and easy; some of these I say, (which did not escape Censure in our own Church) are more easily digested by many in this Nation, who little imagine they are propagating the Notions of those whom they speak of with such Abhorrence.

Have we discharg'd Men of the *painful Obligation to love God with Affection*, and confin'd the Love of him to the *Keeping the other Commandments*? Such a Doctrine, consider'd as ours, wou'd be as ill treated here, as it

* The Reader will be pleas'd to remember, that I am not speaking my own Opinion, but in the Person of a suppos'd Papist.

was at home by the *Jacobinists* and that Semi-heretick *Pascal*. But as it has lately been deliver'd here, by a Bishop of their own, famous for his Zeal against us, many of the good People of this Land, little suspecting from what Foundation it is drawn, can discern no Manner of Harm in it, but acquiesce in it with all Cheerfulness. I cannot forbear being as merry within my self, at seeing them thus caught, as I us'd to be with *F. Herdoin*, when, in my younger Days, I impos'd upon many of you, my *R. Fathers*, and drew you in to condemn *St. Austin's* Book about *Free-Will*, as the reduction of some *Dutch* Divine; at least, I make the Ignorant here believe such a Story. Have we * taught that the Laity, and even the Ecclesiasticks themselves, may satisfy their Obligation to Prayer, by *Praying without Attention, without Reverence, and even with voluntary Distraction, and diverting themselves with all sorts of wicked Thoughts?* Some fair Approaches toward this Doctrine also I have the Pleasure to observe, tho' it has not yet been asserted here in Terms so fully and directly the same with ours, as in the Case I mention'd last. If *Distraction and Inattention* in Prayer are not recommended, yet *Calmness and Undisturbedness* are; and People have been exhorted not to be too *intense and fervent* in their *Devotions*.

These my *R. F.* are very promising Beginnings, and give us a reasonable Ground to hope, that there will soon be found in this Country a Set of as indulgent Casuists, as any in our Order.

My Satisfaction in beholding so surprising a Tendency toward the Promotion of the *Catholick Cause* wou'd be much more complete, if some others of our Holy Brotherhood were but here, to assist me in forwarding the glorious Undertaking, and to whom I cou'd open my self with Freedom, and laugh heartily at the *Dupes*.

If the Society shall think fit, upon this encouraging

* *V. Jesuits Moral*, p. 231.

Prospect, to join any others with me in the Mission; they may be assur'd of a peaceable Residence here, without being harass'd and molested as formerly. Let them but call themselves *Converts from the Church of Rome*, and they will not be oblig'd to join in Communion with any other Church, nor to give any other Testimony of their Sincerity. I was three Years my self before I made any Renunciation, and if I had let it alone then, shou'd not have wanted my Abettors: But that Formality is now declar'd to be needless, and those who come after me need not condescend so far: I begin to want some Associates, what they may help me in abusing the pretended Reformation, having almost exhausted, in the Pieces I have already publish'd, my whole Magazine of reproachful Language, with which I was plentifully fraught. I will give your Reverences one Specimen of the Liberty I have taken, that you may be fully convinc'd, how little Reason the Protestants have to look upon me as one of themselves.

In the Preface to my Translation of the *Chevalier Steel's Dedication to his Holiness*, I had us'd this Expression * PROTESTANT POPYRY; of which pretty *Anti-thesis*, I cannot indeed claim to my self the Original Merit. The Words are the *Chevalier's* own in the Body of his Work: But the following Illustration of them in a Marginal Note, I have a Right to, without a Rival.

Pref. p. 4. *Toute cette Epitre n'est presque qu'une Explication du Paradoxe renfermè dans ces deux mots. On y verra que Toutes les sectes Protestantes mangent impudemment l'huitre de Infalibilité, en donnant mille Maledictions aux écailles: Que, dans toutes, le grand Nombre a la même soumission*

This whole Epistle is, in a Manner, nothing but an Explication of the Paradox included in these two Words. There it will be seen that *All* the Protestant Sects impudently swallow the Oyster of *Infalibility*, whilst they bestow a thousand Curfes on the Shells. That the great Majority,

*. Papifine Huguenot.

aveugle aux plus Fongueux,
aux plus Vendus à l'Esprit
de Parti, aux plus Chimé-
riques de ses Docteurs: Que
ceux ci prennent le même
Ascendant, ont le même Es-
prit de Domination, de Su-
percherie, d'Animosité, de
Persecution, &c. qu'ils con-
damnent avec Justice, (quoi-
qu'avec Effronterie) & qui est
tout ce qu'il y plus Odieux,
& à mon Avis, d'unique-
ment insupportable dans le
Papisme.

and in my Opinion, **THE ONLY INSUP-
PORTABLE THING IN POPY.**

I so entirely persuade my self, that you will need no
farther Demonstration that a Person of my Education,
who can deal thus freely with Hereticks, in their own
Country, and be permitted to do so, is both sincerely at-
tach'd to your Interest, and in a Capacity of promoting
it; that I forbear at present to give you any farther
Trouble, but subscribe my self, with the most profound
Respect, *in the Participation of your Holy Sacrifices,*

P. S. Let the new Missiona-
ries to be sent over, be provid-
ed with a Collection of Let-
ters, from different Fathers,
under the Seal of the Society,
and be treated therein as Per-
sons of great Consideration,
and their Revolt be lamented
by such Correspondents, in
Terms of the utmost Regret.

My Reverend Fathers,

Your, &c,

De la Pillonniere, S. J.

If the foregoing Letter can be of Benefit to Mr. Pillonnières
and save him any Trouble in drawing up an Account; the
Copy is at his Service. I question not, but he may be able
to add many favourable Circumstances to it, that are not come
to my Knowledge. I have stated his Case as it appears to
me, and refer it to the Judgment of the World, how well he
deserves the Character given him by my Lord of

*Pres. p. ix. Bangor, of a Jesuit, in all Respects as unlike all other
Jesuits, as any Protestant in the World can be.*

F I N I S.



A P P E N D I X.

*A LETTER from the Right Reverend the
Lord Bishop of LONDON to Dr. SNAPE. Vid. p. 8.*

Reverend S I R,



Understand by your Letter of the 3d, that you are told, one *Pillonniere* has complain'd that, upon his Application to me as a new Convert, I refus'd to give him Leave to wear a Gown; whereupon you desire to know what I remember of that Matter. My Answer is, That about two Years ago a Person calling himself *Pillonniere*, came to me in the quality of a Profelyte, having as he said been bred among the Jesuits. There was a Concurrence of several Things that then appeared to me, tho' I cannot now remember them all, that very much increas'd the Apprehension I must confess I am always under upon the Application of any Profelyte whatever; some of whom I doubt not are sincere, but others I fear come to serve the Interests of Popery under a feigned Conversion: Accordingly I treated him with more than usual Coldness; and at parting, told him, that I must take Time to enquire into many Particulars, before I should think fit to have any Thing to do with him. Since which Time I have not seen him, but soon after heard, with Surprise, that he had (without any Leave that I know of,) put on a Gown. Whether he desired Leave of me to wear a Gown, I cannot now be positive, but am very sure I never granted it, nor can I now certainly say, what Testimonials he did or did not produce.

produce. I wish I could ; and I hope you will believe that if my Memory served me, I should be very ready to give you a more certain Answer ; being very truly,

Fulham, Aug.
5. 1717.

Reverend S^r R,

Your Affectionate

Friend and Brother,

JOHN LONDON.

*Mr. MILL'S Second Letter to the Right Reverend
the Lord Bishop of BANGOR. V. p. 29.*

My LORD,

I Was oblig'd by a Promise long since made to be Yesterday from Home : At my Return this Day about Noon your Lordship's Letter was read and consider'd by me. I defer not to give this Answer, which I hope your Lordship will take to be satisfactory.

The late Archbishop reprov'd me much for having under my Roof a *Jesuit*, naming Mr. *Pillonniere*. His Grace, at last, enjoin'd me not to dismiss Him immediately, but stay till a farther Enquiry was made ; and promis'd to give me a farther Account : But this was never done.

This I related to Mr. *Pillonniere*, to my Family, and to many Gentlemen while his Grace liv'd, and since his Death.

From some of these Dr. *Snap* heard it.

Since therefore I *at first* related this only in common Conversation, and for my own just Defence, without the least Imagination of a future publick Dispute, I thought it not unreasonable to desire, that my Name should not be mention'd in Publick.

I affirm here, as I before affirm'd, that neither *Hopes* nor *Fears*, the great Swayers of Human Nature, shall ever prevail with me to speak any Thing, but what I think to be exactly true and right.

I am, Yours, &c.

EXTRACTS

*EXTRACTS from my Lord Bishop of BANGOR's
Reasonableness of Conformity, and other Tracts
in the same Volume, 3d Edition. V. p. 59.*

Page 8. WE desire you to consider, whether you do not by this give too much countenance to a Contempt of all Ecclesiastical Authority: Whether you do not give too much Encouragement to those who separate from us with the rankest Uncharitableness, and receive and cherish those who rail at our whole Worship as Idolatrous, Antichristian, Popish and Intolerable.

Page 31. Terms of Communion, the Lawfulness of which I shall now consider, &c.

Page 36. The Bishops have *Authority to prescribe* these Things, which are so grievously complained of; this *Authority*, we say, they have as they received the Care of the Church from their Predecessors, as they are obliged to take the most effectual Methods for the Preservation of Order and Decency in the Publick Worship of God; and as it results from the Nature of all Societies, that the Governors of them should have a Power of ordering what seems to them most for the Beauty and Advantage of them; that they should be Judges of what conduces to this End, and should have a Title to the Obedience of the People under their Care, in whatever does not contradict the *Laws* of that Society by which they are all to be govern'd.

Page 295. Your Superiors have establish'd a Form, as it was their Duty to do, agreeably to their best Judgment.

Page 305. Nor can any Toleration dissolve these Obligations, because no Toleration can dissolve your Obligations to consult the Publick Happiness and Peace as much as You possibly can.

Page 308. It is certain, that your Obligations to consult the Peace and Happiness of Society cannot be answered, unless you are ready to give up all lesser Considerations to these; nay it is certain, that all the Precepts in the Christian Religion, that concern Peace and Concord, are vain and useless, unless this Method be taken: For can you possibly hope, or expect, to see such an Agreement among Christians as we all pretend to wish for, if we must wait till they are all
L 2 persuaded

persuaded of the Justice and Reasonableness of one another's Demands; till they are of the same Opinion in those Points, in which they now differ? We may as well expect a Reconciliation and Agreement between the most distant Things in Nature.

Page 496. And surely it must be true, that the present Governors of the Church succeed the Apostles in all that Power, which is at present necessary to the well-being of it; and that it is ever agreeable to God's will, whether declared in an express Text of Scripture or not, that such Things should be ordered and complied with, as are truly for the Interest of Religion, and the decent Celebration of the Offices of Religion.

Ibid. I answer, that the highest Civil Power upon Earth is subordinate to God, as well as the Ecclesiastical Governors to Christ; that as it is always the Will of God, that the Civil Governors should ordain what is truly for the Publick Interest; so it is always agreeable to the Will of Christ, that those who have the Power in his Church, should use it, for promoting the great Ends of Religion, and likewise of Order and Decency in the Offices of it.

Page 533. And what is this, but to own that a great deal depends upon an Agreement in Matters small and unprofitable in themselves, nay upon an uniform Practice as to what this Author calls *NICETIES* and *Formalities*! All wise Men have been sensible of this, that the smallest Spark may kindle the greatest Fire; and therefore I am not ashamed, that I have represented the Peace of the Church as depending upon Matters in themselves of small Importance, because I have Experience on my Side, and the Observation of all considering Men to bear me out.

Page 492. Bishops have Authority to prescribe for the better and more decent Administration of the Offices of Religion, for the Beauty and Advantage of that Christian Society in which they preside. This is a Matter fit to be look'd after by Governors; and if done after an unexceptionable Manner, all will I believe acknowledge it for the Good of the Church of Christ in general; and for the Honour of the Worship of God, and the Offices of Religion.

Page 495. The Latter, [*i. e.* the Governed] ought not to insist merely upon their Christian Liberty even against unreasonable Governors.

Ibid. As they did by the Providence of God succeed in the Government of the Church, it belonged to their Province to take the most effectual Methods for the Advantage of the Church, and the Decency of the Offices of Religion; and any Prescriptions, that do truly promote these, I doubt not are agreeable to the Will of God, and not out of the Province of any who have it in their Power to ordain them.

Page 539. Whatever is agreeable to the Nature of, and Design of any Institution of our Lord's, may be us'd at the Solemn Celebration of that Institution, without the Imputation of adding to Christ's Institution in any Sense unlawful. *Ibid.* This shews that it is not unlawful to use what is, strictly speaking, an Addition to Christ's Institution.

Page 559. There is no need of proving, that an Authority was left by Christ to any Persons to make unnecessary Prescriptions; because Compliance may be worthy of a Christian, notwithstanding the Imposers have no Authority,

EXTRACT from a Sermon of Archbishop TILLOTSON, Entitled, The Protestant Religion Vindicated, on Joshua xxiv. 15. V. p. 59.

TH^O Religion be a Matter of our Choice, yet it is neither a Thing indifferent in it self, nor to a good Governor, what Religion his People are of, &c.

To countenance and support the true Religion, and to take care that the People be instructed in it, and that none be permitted to debauch and seduce Men from it, properly belongs to the Civil Magistrate. This Power the Kings of *Israel* always exercised, not only with Allowance, but with great Approbation and Commendation from God himself. And the Case is not altered since Christianity: The better the Religion is, the better it deserves the Countenance and Support of the Civil Authority. And this Power of the Civil Magistrate in Matters of Religion, was never call'd in question, but by the *Enthusiasts* of these later Times: And yet among these, every Father and Master of a Family claims this Power over his Children and Servants, at the same time that they deny it to the Magistrate over his Subjects. But I would fain know where the Difference lies, &c. And

