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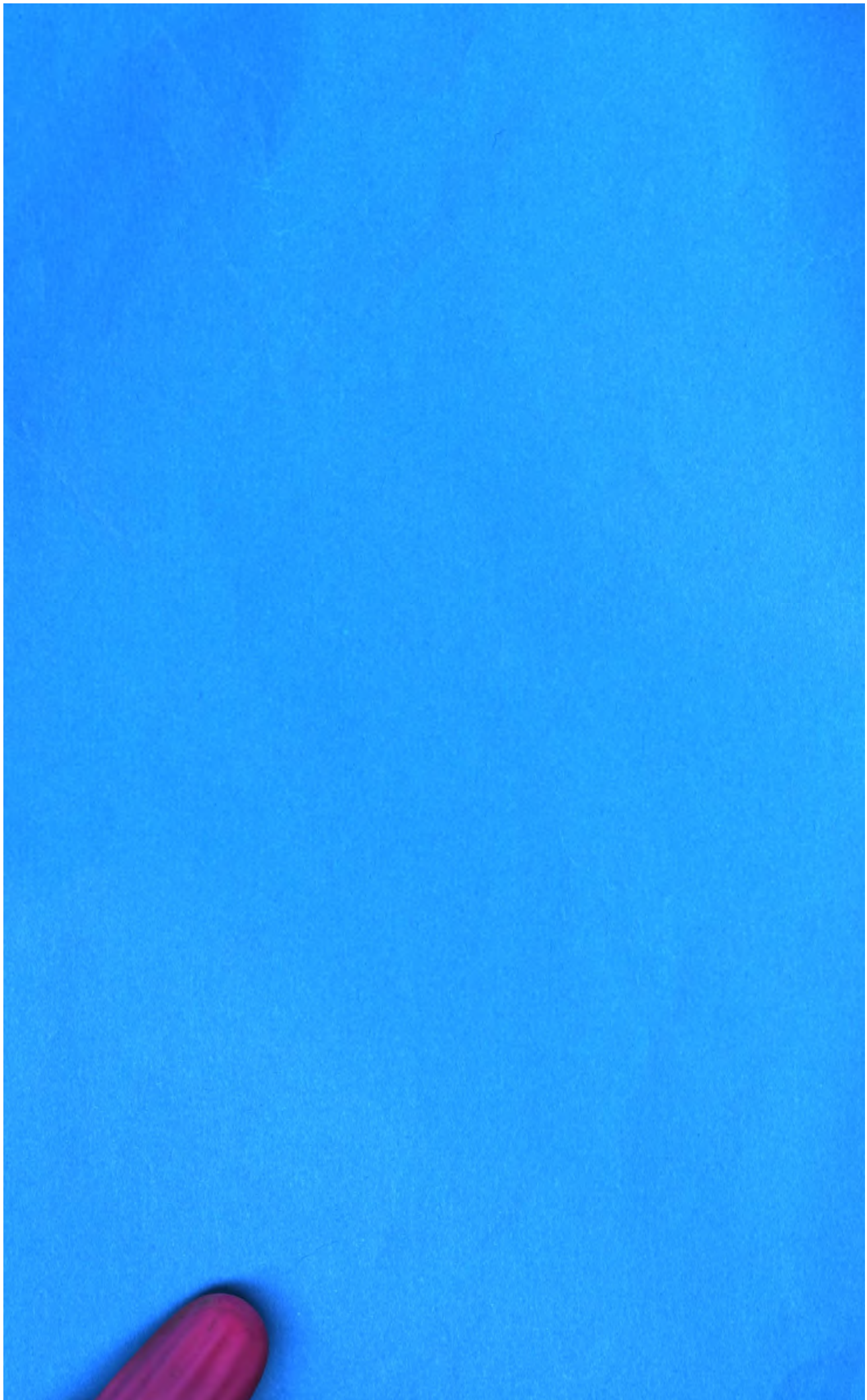
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MR. *BOWER*'S REPLY
TO A
SCURRILOUS LIBEL,
INTITULED,
A FULL CONFUTATION, &c.

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MR. B O W E R 's ✓

R E P L Y

T O A

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Mr. BOWER'S ANSWER

To a LIBEL, intituled,

A FULL CONFUTATION, &c.

INTRODUCTION.

IT was not my intention to have troubled the public any more on a subject that may be no less disagreeable to them than to me; and I had accordingly resumed, after so long an interruption, *the History of the Popes*, determined to let my Antagonist have what is the undoubted privilege of a man of his character, the last word. And this resolution I should not have altered, nor should I again have interrupted a work that may be of some service to the Protestant cause, when they, who out of jealousy or envy affect to cry it down, are laid in their graves, had my Antagonist in his *Full Confutation, &c.* or rather in his last *Scurrilous Declaration*, only answered in the manner he has done the arguments I have alledged to show the improbability of my having writ the letters in question.

For no man of judgment and candour, no man who can distinguish true reasoning from sophistry, argument from scurrility, or demonstration from loud vociferation, will think this man's boasted *Full Confutation* worthy of an answer, or even of my notice. My arguments against the authenticity of the letters in debate he either quite overlooks, or misrepresents, or answers only by calling them *mere chicane, sophistry, buffing evasions, &c.* as every one must own who compares those arguments (not as quoted by him, but as they are in my Answer)

swer) with his pretended *Confutation* of them. But besides the *Full Confutation* the libel now before us contains a *Seventh Letter to Father Sheldon*, an *Authentic Certificate* from the most Holy Inquisition, and *many other demonstrative proofs confirming the charge brought against me*. And it is chiefly to examine these *demonstrative proofs* that might stagger, if suffered to pass unexamined, some well-meaning though less discerning Protestants, that I now resume the subject.

I shall begin with his first *demonstration*, the disagreement between Father *Piazza's* account and mine of the story of the *Country Clergyman*, whence my Antagonist has taken occasion to display his throat, and exclaim, and declaim, and abuse, and rail, like a mad-man, for several pages together. I shall lay before the reader this furious man's pretended *demonstrations*, and my Answers to them, opposite to each other, by way of *Charge* and *Defence*, in one and the same page; and this method I have chosen as the clearest, as well as the shortest. My Antagonist's outrageous invectives I have, for the most part, overlooked, as they serve only to show his monkish, fierce, persecuting spirit, to the great disgrace of the Protestant religion, if he is a Protestant; and the unparallel'd rancour, malignity, and venom of his enraged soul, to the great dishonour of human nature itself. But he herds with Papists, with friars and monks; and no wonder that he should have adopted their spirit and principles as well as their language.

CHARGE.

FATHER *Piazza's* book furnishes a total overthrow to *Bower's* credibility. For it contradicts the account he has given of the story of the country curate, at the same time that he appeals to it as a voucher of that story.

upon memory after above thirty years. My disagreement, therefore, with *Piazza* does not impeach my veracity, but only my memory.

DEFENCE.

THAT fact I related, not upon my own knowledge, but as having happened some years before I belonged to the Inquisition; and I related it not from the book (for had I had the book by me, I would have followed that authority as the best I could have) but

Ch. *Piazza* was vicar at Osimo under Leoni at Ancona;

2

and

Def. Does that affect the truth of the story? Not in the least.

and not under Montecucoli at Macerata, as is asserted by Bower.

least. It proves nothing more than that I was mistaken in this particular circumstance: When I was at *Macerata*, *Osimo* was subject to that Inquisition, and not to *Ancona*, which made me suppose it had been so at the time when this incident happened. Such alterations of jurisdiction are frequently made; and when a place is put under the jurisdiction of another inquisition, the records belonging to it are removed from one inquisition to another. Thus, upon *Osimo* becoming subject to *Macerata*, all the records of the court of Inquisition relating to *Osimo*, were removed from *Ancona* to *Macerata*.

Ch. *Piazza says that the Curate went mad through fear; Bower says he was so racked as to lose the use of his senses.*

Def. Whether the rack itself, or the fear of the rack produced this effect is very immaterial. For *Piazza* tells us that all the industry, cunning, and cruelty of the inquisitor, were exerted to no purpose.

Ch. *Is it likely that any tribunal would put its own blunders and mistakes upon record?*

Def. Nothing happens in the Inquisition that is not put upon record, their own blunders and mistakes not excepted; but those records are very carefully concealed from all who do not belong to the *Holy Office*.

Ch. *Where did Bower learn that the man never recovered the use of his senses, and that the Inquisition took no care of him?*

Def. The man was known at *Macerata*, and in the neighbouring country, by the name of *Fabio il Pazzarello*, Fabius the Fool; and *Piazza* says, that he never heard any news of him after this unlucky accident; a plain proof that the Inquisition took no care of him; for if it had, *Piazza* would have heard of him.

Ch. *Piazza says that he had no occasion to be present at the execution of the rack.*

Def. He was vicar, or chief judge at *Osimo*, and as such, obliged by his office to be present. But none, it seems, were tortured there during his vicarship.

Ch. *The only thing that can be urged against Bower's falsifying Piazza, is the strange improbability, that he should falsify in an instance, where he himself furnished the means of detection. But the fact, however improbable, is certain, p. 15.*

Def. Strange improbability indeed! and yet not one argument is alledged to prove so improbable a fact.

Ch. *Here we must be amazed at the unparallel'd effrontery of Mr. Bower, &c. who has ventured to contradict the notoriously established jurisdiction of the Inquisition; and to tell us that Osimo is subject to the jurisdiction of the Inquisitor of Macerata, when Piazza says expressly, that it was subject to the Inquisition of Ancona—In Piazza's book every one may have ocular proof of the amazing lengths to which this man's insolent attempt to deceive this nation hath led him, and the envenomed falsifying pen must drop from the hand of our Jesuit-historian, and the lips of narrow-minded credulity, still open in his support, be sealed up, &c.*

Def. The monk certainly raves; the venom of his heart is got into his brain, and I heartily pity him. What care the people of *England*, of *Wales*, of *Berwick upon Tweed*, whether *Osimo* (a city which ninety-nine in a hundred of his Majesty's good subjects never heard of before) be under the jurisdiction of the Inquisition at *Macerata* or of that at *Ancona*? I called him a *Monk*; for, though he pretends to be a Protestant, he has all the venom of Popery, all the malignity of a furious fire and fagot monk in his soul; and he deserves to be distinguished by no other name.—Should any friend I have think the worse of me, because an enraged, ill-bred, declaiming monk is pleased to

abuse me, I should only be sorry that I had ever reckoned such a weak undiscerning person in the number of my friends.

Ch. *That*

Ch. That Mr. Bower never was Counsellor of the Inquisition at Macerata is authenticated by a CERTIFICATE of the Inquisition itself, sealed with the seal, and signed by a notary of the holy office, p. 19.

Def. It is thereby certified, that Archibald Bower of the Society of Jesus, and an Englishman, never was and is not now a Counsellor for the said Holy Office. One would expect more accuracy and exactness in a notary of the Holy Roman and Universal Inquisition. For it might be certified with truth, that A. B. an Englishman, or A. B. a Dutchman never was, though A. B. a Scotchman had been a Counsellor of the said Holy Office. I can scarce persuade myself, that a notary of the Holy Roman and Universal Inquisition could be guilty of such a blunder, if he did not mean to equivocate; the rather, as the distinction between the English, the Scotch, and the Irish, is as well known at Rome, where they have distinct colleges, as it is in Great-Britain. But waving that, why did not that Certificate follow me into England? If I never belonged to the Inquisition, why did the Jesuits and Popish priests, who swarm in this kingdom, suffer me for thirty years together, to relate in all companies, as an eye-witness, the unheard-of barbarities of that tribunal, without applying to the Inquisition for an authentic Certificate to silence and confound me? Lord Aylmer had several Popish relations, and among them was a very zealous one, as the family well knows, with whom I had frequent disputes about the cruelties of the Inquisition. And did none of them know whether I had really been, as I pretended, a Counsellor of the Inquisition? Or, did they know that I never had belonged to that court, but out of complaisance to me concealed it from his Lordship; when they ought, out of friendship to him, to have informed him that the person in whom he placed an entire confidence, and whom he even trusted with the education of his children, was an impostor? But if Certificates from the Inquisition, or from any one subject to the Inquisition, are to prevail over reason, and render the most improbable things credible, it is in vain for me to attempt a defence. My enemies may have from Rome and from Italy what Certificates against me they please, and I can have none in my favour. It would be a crime cognizable by the Inquisition, for any man to speak or to write in favour of, or to correspond with an anathematized heretic. Let me ask my Antagonist one question: Does he entertain so good an opinion of the Holy Inquisition's Holiness as really

to believe, that, in order to discredit one who has discovered to the world so shocking an instance of their cruelty and injustice, they would scruple to issue and seal with the seal of their *holy* office a *false Certificate*; they who have thought it lawful to employ for that purpose the blackest arts and devices, devices far more wicked than a lying *Certificate* of an equivocating or bungling notary?—I cannot help observing, before I dismiss this subject, that by this *Certificate* two things are disproved that have been hitherto positively asserted, and strongly insisted on, *viz.* that *there is no Inquisition at Macerata*; and that *no Jesuit can be a member of that court*. For, if either were true, the notary would have saved himself the trouble of *diligently searching the registers*, and answered at once, *there is no Inquisition at Macerata*; and besides, a *Jesuit Counsellor of the Inquisition is a hircocervus*, (to use the expression of my Antagonist's great friend the Popish emissary Butler) or a monster in nature.

Ch. *The original of the Certificate sealed with the seal of office is now in MY possession, p. 19.*

Def. I wish you joy, Sir, of so valuable a relique. Pray, preserve it with great care in your noble family; for, if the time should come that your new friends most ardently wish for, while other good Protestants groaned in the dungeons, or expired on the racks in that hellish court, it would recommend you or your illustrious descendents, if you ever have any, to their favour, and, perhaps to a place at their board—The year of our Lord, 1757, will be distinguished in the annals of England by several remarkable events; and it will not be deemed the least remarkable one, that a *Certificate from the Holy Roman and Universal Inquisition was, for the first time, since the foundation of that tribunal, brought into the Protestant kingdom of England in that year; was publickly shewn; was even admitted by some Protestants as an unexceptionable evidence to prove, that one who had exposed the injustice and cruelty of that court, had never belonged to it.* CREDITE POSTERI. But the time was (and I hope will be again) when a lying *Certificate* from that horrid tribunal would have been burnt in this kingdom by the hand of the common hangman. What will not Papists dare when encouraged by Protestants, or, at least, by those who call themselves Protestants!

Ch. *The*

Ch. *The Revd. Mr. Aylmer's being willing to declare that he has often heard his father, Lord AYLMEER, speak of the letter Mr. Bower received from the Inquisitor Montecucoli, will not even prove that Lord Aylmer ever saw that letter; or, if his Lordship did ever see it, Mr. Bower may well be supposed capable of producing a Letter from Italy to an unsuspecting friend, unacquainted with the language in which it was written, &c. p. 12.*

all, who were acquainted with Lord *Aylmer*, know to be false. And what is the character of a man who confidently affirms or supposes what he does not know, the world need not be told. I refer the reader to what I have said on this head, in p. 33 of my *Answer*, &c.

Ch. *But Mr. Bower had that letter when he was in Cumberland, that is in 1750. For this is mentioned in the MS. of the eminent divine, whose copy of the account of BOWER's escape taken by the Lady, has been published, p. 11, 12.*

of Cumberland. If it is therefore mentioned in the MS. of that Divine, his MS. is not a true copy of the Lady's account, though it has been imposed upon the world for a true one.

Ch. *Why did not Mr. Bower lay down his office in the Inquisition, instead of hazarding his life by a precipitate flight? why did he not apply to his superiors*

Def. The Revd. Mr. *Aylmer* has heard his father, Lord *Aylmer*, speak of that letter, and of several other letters from abroad, as *seen* by him; and his Lordship was a man of extraordinary good sense, of very uncommon penetration and discernment, and as well acquainted with the Italian language as his own; though our monk is pleased to suppose him a stranger to that tongue, because it better serves his purpose; which is supposing what he could not know to be true, and what

Def. Mr. *Bower* had it not, nor did he ever say that he had it when he was in Cumberland; and no mention is made of it in the copy of the account taken by the Lady, which my Antagonist has published; nor in that which has been transmitted to me out

Def. I thought at first of resigning my office, as I have said in p. 4, of my *Answer*; but apprehending, for the reason there alledged, that my resignation

superiors to be removed from Macerata? PIAZZA sent back his letters-patent and resigned his office; and why might not he have done so too? p. 20, 21.

resignation might be ascribed to my disapproving the proceedings of the holy tribunal, I chose rather to fly than resign.—Piazza had given his inquisitor no occasion to suspect him as if he did not approve of the proceedings of the holy office, but I had, and my applying to my superiors to be removed would have only served to encrease that suspicion; for they could not have removed me without leave from the Inquisitor at *Macerata*, or the Congregation at *Rome*.

Ch. Bower had leave of absence for eight days, and eight days well employed on the great road would have carried him beyond all danger, p. 20, 21.

Def. Eight days, how well soever employed on the great road, would not have carried me, travelling on horse-back, beyond all danger. I therefore turned immediately out of the high-road, that it might not be known what rout I had taken. Besides, as I had only asked and obtained leave to visit the virgin of *Loretto*, I was well apprised that, in all likelihood, it would be soon known at *Macerata*, only thirteen miles distant from *Loretto*, that I had not been there; and likewise what course I had steered, if I did not immediately quit the highway. — Nothing happened to me from the time I left *Macerata* till my arrival at *Calais*, but what might have naturally happened.

Ch. No wonder that every *shuffling evasion*, and all the arts of *chicane*, should be employed to disprove the authenticity of the letter from *Rome*, p. 22.

Def. Whether the reasons I have alleged, from p. 53 of my *Answer* to p. 63, to disprove the contents of that letter, are *shuffling evasions* and mere *chicane*, I shall leave every candid reader to judge, who will be at the trouble of perusing that part of my defence with the least degree of attention. My Antagonist was himself sensible that he could no otherwise answer the reasons I have alleged to show the absurdity of the contents of that letter than by calling them *shuffling evasions*, &c. and no otherwise has he attempted to answer them.

Ch. The

Ch. *The Papal bulls concerning the solicitation of penitents have received this interpretation; that seduction in a cloister should be looked upon as amounting to seduction in the confessional, p. 23.*

Def. Should a confessor, depending upon the frailty of a nun known in confession, solicit her even out of the confession-seat, such a seduction might, in the opinion of some canonists, be looked upon as amounting to seduction in the

confessionary. But that is not my case, as I did not know the nun *Buonaccorsi* when I heard her confession, if I ever heard it: and, besides, confessors are tried in all cases of that nature by the Papal bulls in their natural and obvious sense, without any regard to the arbitrary interpretations of the canonists.

I cannot help observing here, that, in the famous letter from *Rome*, in p. 86 of this man's first libel, entitled *Six Letters*, &c. it is said and attested by the Jesuit *Lunardi*, that I denounced myself to the Inquisition in order to prevent any further prosecution for soliciting this nun; but that this had not the desired effect, AS A VOLUNTARY CONFESSION IS NOT ADMITTED IN ANY CRIME BETWEEN A CONFESSARIUS AND HIS PENITENT. Now, as my Antagonist has left *Piazza's* book with his publisher, every one who pleases will find, that in p. 70, &c. *Piazza* gives flatly the lie to that eminent Jesuit. For he tells us there, that a gentlewoman came to impeach a friar of *St. Austin*, in the Inquisition, (at *Osimo*) for having holden with her lewd discourses while she was in act of making to him her confession; but that our friar found out cunningly a way of escaping all sort of danger; for, having, perhaps, luckily heard of the gentlewoman's coming to the Inquisition, he wisely guessing, or doubting the design of it, got presently on horseback; and, at the same time she was uttering her denunciation at *Osimo*, he went to *Ancona*, to the General Inquisitor, where HE ENJOYED THE IMPUNITY BY HIS VOLUNTARY CONFESSION AND ACCUSATION. Father *Lunardi* therefore, that EMINENT JESUIT, evidently lied, when he said that a voluntary Confession is not admitted in any crime between a Confessarius and his Penitent; and the two other eminent Jesuits, *Alticozzi* and *Coniers* lied as well as he, in attesting the contents of that letter; unless we suppose three eminent Jesuits not to have known what every country curate in *Italy* knows. If three eminent Jesuits could thus attest what they knew to be false, we have but small encouragement to presume any thing to be true that

is attested only by Jesuits, were it attested by a whole score of the most eminent amongst them.

Ch. *Hath Mr. Bower offered any thing to prove that he did not actually solicit this nun during the very act of confession?* p. 23.

Lady-Abbess; and that, one would think, is offering something to prove that he did not solicit her during the very act of confession, unless he may be supposed to have solicited a nun whom he did not know, and never had seen. He never saw her till the time of his being Confessor-extraordinary to the monastery was expired; and, after that time, he had no authority to hear her Confession: so that, if he solicited her at all in Confession, it must have been before he had seen her or known her. Besides, all the reasons I have alleged, from p. 53 to 63, are calculated to prove, and they prove unanswerably, that I did not solicit this nun in Confession. But of those reasons the shuffling monk has thought it adviseable to take no kind of notice.

Def. He has said, that he does not know for certain whether he heard the confession of this nun, or not; and, that he never saw her till the day he took his leave of the

Ch. *The inconsistency between Bower's being at Douay, and what he had invariably related, of his stopping no-where between Strasburg and Calais, would have confounded any other person but our intrepid historian.*

therefore am not to be confounded by scurrilous and empty declamations.—My repairing to the college of the Jesuits at Douay, and being there kindly entertained by them for above six weeks, evidently proves, 1st, That I was not expelled the order in Italy for the irregularities of my conduct, (as this great lover of truth has positively asserted); though he knew nothing of the matter: and, 2dly, That my flight from Italy was not owing to my having done there any thing amiss; much less to the crime which it is now ascribed to, else I should never have been so mad as to put myself in the power of

Def. That I never mentioned my having been at Douay is true, and I should have acted very dishonourably if I had; see my Answer, p. 29: but that I ever said I stopt no-where between Strasburg and Calais is absolutely false.

I have truth on my side; and

of

of those who could, and certainly would, have punished me for it.

Ch. The promise made and observed, of saying nothing of Douay, &c. comes with a very ill grace from one who has made no scruple to break through the most sacred obligations of secrecy, and entertain his companions by disclosing what he had heard in confession, p. 26, 27.

had heard in confession in *Italy* thirty years ago, without naming the persons; so that there was no danger of their being discovered.

Ch. Mr. Bower knew perfectly well that, as a Jesuit, father Shirburn could have no property, that his personal bond therefore, or the bond of Hill, his procurator, was in itself no such security as could be the foundation of a money-bargain, &c. A Jesuit, besides, as such, he knew, might be ordered to some distant part of the earth at a moment's warning, &c. And no successor could be answerable for a debt of Shirburn's in a legal way, p. 32, 33.

self such security as can be the foundation of a money-bargain, else they could make no bargains that are binding, which they certainly do.—I knew that if, upon the death or removal of *Shirburn*, his successor had refused to pay me the interest of my money, I could have no redress *here* from the law; but I likewise knew that the Jesuits had rather forfeited ten times that sum than their credit; and consequently, that I should never have occasion to recur for redress

Def. Had this writer consulted his fellow-labourer, the Popish priest *Butler*, he would have informed him that a confessor may disclose what he has heard in confession, without breaking through any of those most sacred obligations, so long as no person is named, and there is no danger of a discovery. I related what I

Def. As the superiors of the Jesuits, as well as of all other religious orders that possess estates in land or in money, represent the body and act in their name; all bargains and contracts made by them bind the whole body, and, consequently, their successors as well as them; and therefore, though the bond of a private Jesuit, Friar, or Monk, who has no property, is no security, the bond of a superior, acting in the name of the body in whom the property is vested, is in it-

dress to the law. This even Mrs *Hoyles* knew, who cannot be supposed to have been quite so well acquainted with the Jesuits as I was, and would therefore have *laid her life*, her precious life, *that if they agreed to take the money, they would faithfully fulfil their engagement* (*Six Letters, &c.* p. 78.) The bond of the Provincial made the whole order responsible for the debt; and so little did I apprehend their ceasing to pay me the interest of my money, or returning the principal upon any provocation whatever, that I published my preface three months before the capital was repaid.

Ch. *Mr. Bower's conduct in the money-transaction can receive no other solution but the true one; that he meant to give his order a convincing proof that he was willing to be received into favour, and put his money into their hands as an earnest of his sincerity,* p. 35.

But surely no man of sense can think that the Jesuits would have looked upon my letting them have a sum of money at seven per cent: and my requiring a bond for the payment of that interest as *an earnest of my sincerity.*

Ch. *A Jesuit may, consistently with the rules of his order, have a settlement made upon him for life, and be allowed, notwithstanding his vow of poverty, to have his PECUNIUM independent of the public purse of the community,* p. 37.

they please, and may, if they please, apply it to other uses without doing him any injury or injustice, as it is not his property, but the order's. Had I returned to the order, the superior for the time being might have allowed me to enjoy the income I had before; but, as it was no longer my property, he could be no longer bound to do it, and the bond

Def. I have proved in pages 102, & seq. of my *Answer*, that I meant no such thing; and the reasons I have there alleged to prove it, remain unanswered. Had I demanded no interest at all for my money, that indeed might have been deemed a convincing proof of my sincere desire of being received into favour.

Def. As all private property is inconsistent with the vow of poverty, no settlement can be made upon any person of a religious order independent of the will and exempt from the power of his superiors, who may indeed allow him to enjoy such a settlement if

bond must, of course, have been null the moment I returned. To what purpose therefore should I have asked one if I really designed to return? In that case it would have been the height of folly in me to require a bond, as I have observed in my *Answer*, p. 111, and the height of folly in the Provincial to grant me one.—In the three instances alleged, p. 37, 38, private Jesuits treat with their superiors for a settlement or annuity; but none of them require a bond, as I did, for the payment of it.—The thousand pounds mentioned in the first instance were, without all doubt, left not to Mr. Hill, but to the order; and the interest thereof was to be laid out in maintaining C. Murphy, and when he died, some other Murphy or missionary. It does not even appear that the other two were Jesuits

Ch. *Tho' the Jesuits have a General, yet the Pope is properly head of the order. Hence the reason why, he who has made the last vows cannot be expelled without his allowance. Bower takes advantage of this plain simple fact to say, with his usual regard to truth, that a Jesuit, after his last vows, cannot be expelled,* p. 40.

Jesuits, he is as properly head of every order; so that no man can be turned out of the order in which he has made his last vows, whatever order it be, without the allowance of the Pope; and to him they very rarely chuse to apply; and he as rarely chuses to interpose and absolve men from the solemn vows they have made in a religious order.

Ch. *Mr. Bower might have delivered up to the Jesuits all he was worth in 1741, and nevertheless, not been received again into the body till the year 1745, the prudent APOSTATE stipulating in the mean*

Def. Bower says, with his usual regard to truth, that if a Jesuit has made his last vows he can never afterwards be dismissed, unless the Pope interposes his omnipotency (*Answer*, p. 107, note a), and this his Antagonist has thought fit to overlook with his usual candour and ingenuity. As for what he says of the Pope being properly head of the order of the Je-

Def. Here my wise Antagonist, in order to account for the Jesuits not receiving me again into their body, or into favour (for it is quibbling, according to him, to distinguish these two however different)

mean time for terms and conditions; which it is likely his superiors would take time to consider of, p. 40.

then stipulated for terms and conditions; and the Jesuits to have taken four years to consider of those terms. A supposition too absurd and ridiculous to deserve any answer. The affairs of all Europe, however embroiled at present, might be settled in half the time in a general congress: and the prudent Apostate (as he calls me, to gratify his new friends) would have acted as prudently as the governor of a besieged town, who should first surrender the place to the enemy and then capitulate. Besides, it is said in Sir Henry Bedingfeld's remarkable letter, that F. Shirburn, then Provincial of the Jesuits, received me kindly when I was first introduced to him; and, in the very first of the Seven Letters, the General himself is supposed to have writ to Father Carteret, to know by his means what province would be most to my satisfaction; which was allowing me to chuse what province I liked best. For what terms therefore and conditions was I stipulating in the mean time, that is, for the space of four years? For absurdity and nonsense surely this man never had his fellow. He tells his readers over and over again, that I was thrown off by the order for the irregularities of my conduct; that the scandal, which my conduct in Italy had brought upon the order, made the Jesuits cautious of receiving me again into their body, &c. And by what chicane, by what shuffling evasions will he reconcile this with my being kindly received by the Provincial when I was first introduced to him, and the General's condescension in giving me my choice of the province? He must either contradict himself or one of his Popish patron's chief witnesses. As for the comparison he makes in the following page 41, between Farrige and me, it is only a discharge of his bile; and much good may it do him.

Ch. Tho' the money, viz. 500 l. was not paid by Mr. Bower to the Lady till 1750, we are still at a loss to know when he began to be importuned to fulfil his promise of marriage; which negotiation
may

ferent) till four years after I had given them my money, supposes the prudent Apostate to have first delivered up to them all he was worth, and to have

Def. Had I promised to marry the Lady, her relations might have importuned me very early to fulfil my promise; but they could neither importune nor require me to pay her 500 l. or any other sum

may have been depending three or four years before, p. 43. sum till I had married another woman. The Lady herself, her relations, and the lawyers employed on this occasion, all know that no demand of money was made till after I married my present wife, that is, till 1750. And could my sollicitude to get my money from *Sheldon* in 1746 and 1747, arise from my being pressed to answer a demand that was not made till 1750?

Ch. *As amazing an instance as any of Mr. Bower's impositions upon the Public, we read in p. 14 of his Answer to a new Charge. There we find a certificate signed William Sandby, &c. p. 52.*

Def. And what does Mr. Sandby certify? Why, *that the author of Bower and Tillemont compared, was mistaken in his conjecture that a certain paper was handed to the press by Mr. Bower. And in that conjecture he certainly was mistaken, the paper referred to not having been handed to the press by Mr. Bower.* It was sent out of the country at a good distance from London by a gentleman of distinction, to a friend of mine, and given by him to Mr. Sandby, who handed it to the press. But, as Mr. Sandby paid for the insertion of it in the *General Evening Post*, and had not been reimbursed, he put it to my account, and I chose rather to allow him for it than that he should apply for payment to my friend. I should be glad to know in what Mr. Sandby's name has been wantonly made use of on this occasion. This is certainly as amazing an instance as any of my impositions upon the public; that is, no imposition at all.

Ch. *But this dauntless man thinks himself at full liberty not only to falsify facts, but also to misrepresent opinions.—A most wonderful instance of this, occurs in his first defence. There he has the boldness to assert, 'That a man may deny the Pope's supremacy, and nevertheless be a good Catholic—that this supremacy is no article of Catholic communion'*

Def. What will the reader think of this man if, after pouring out such a torrent of abuse, he, and not I, should be found to have misrepresented opinions? Now that he is the misrepresenter, with respect to the opinion of the Papists concerning the Papal supremacy, will undeniably appear to every one who compares what I say in pages 74,

* munion—that the Jansenists
 * of France deny it—and that
 * this tenet may be disclaimed
 * by a Papist, as the Pope's
 * being Antichrist may by a
 * Protestant.' — Is not this a
 prodigy of front or brain? Does
 he presume we have lost our un-
 derstanding, or has he himself
 never had any in these mat-
 ters, and so cannot distinguish
 between the Pope's supremacy,
 and his infallibility? It is
 the latter which is no article of
 Catholic communion, which the
 Jansenists bring into question,
 —and which a Papist even
 as such may deny. Had he
 ever looked into a Protestant
 book, called Barrow on the
 supremacy of the Pope, he
 would have known that this
 doctrine, far from being no ar-
 ticle of Catholic communion, is
 the very corner stone of the re-
 ligion, the article most funda-
 mental of all others in Popery,
 and on which, according to Bel-
 larmine, the very sum and
 substance of Christianity de-
 pends.

man see defend the unlimited power or supremacy of the Pope
 in spirituals; but that there are WITHIN THE ROMAN COM-
 MUNION great store of Divines, who contract the Papal sove-
 reignty within a much narrower compass, who maintain the
 Pope no less than other Bishops, SUBJECT TO THE CANONS,
 who allow him to be no more in the Ecclesiastic republic than
 the Duke of Venice is in his senate, &c; and he adds, that
 such notions have manifestly prevailed in a good part of the
 ROMAN COMMUNION, are maintained by most divines in the
 French church, and may be supposed every-where common,
 where there is liberty of judgment, or where the Inquisition
 doth not reign; nay, that they have even been defined for
 Catholic

75, of my Answer, with what
 he will read in a Protestant
 book called Barrow, from p. 30
 to 39 in the quarto, and from
 p. 20 to 25 in the folio edi-
 tion of that book. I say that
 neither the supreme, abso-
 lute, unlimited, uncontroll-
 able power of the Pope over
 the whole Christian world,
 and the whole race of man-
 kind, nor the power he claims
 unlimited by the canons over
 the church universal is an ar-
 ticle of Catholic communion,
 since Rome communicates with
 the Jansenist clergy in France,
 though they acknowledge no
 such power in the Pope or his
 see. And what says Barrow,
 to whom my Antagonist ap-
 peals against me? Why, Bar-
 row agrees entirely with me.
 He tells his readers that the
 Papal supremacy over princes
 in temporals is commonly ex-
 ploded; that the adherents to
 the Roman church are not
 agreed concerning the extent
 of the Papal authority even
 in spirituals; that indeed the
 cordial Partizans of the Ro-

Catholic truths in great synods, &c. All this my very learned Antagonist must have read in a Protestant book called Barrow on the Pope's supremacy; and therefore I shall leave the world to form what judgment they please of his front or his brain, of his ingenuity and candour in telling us, after he has read it, in a magisterial tone and *tanquam ex tripode, it is the Infallibility, and not the Supremacy, which is no article of Catholic communion, which the Jansenists bring into question, and which a Papist even as such may deny.* That a man should assert what he must necessarily know to be false, and allege the very authority, by which it is expressly contradicted, to confirm it, is an instance of impudence we rarely meet with. *But the fact, however improbable, is certain.* — That the Pope is the head or first bishop of the church, is an article of Catholic communion; but what power or authority has been entailed upon him as such, is a point that has not yet been, nor will it probably ever be defined.

Ch. *Father Carteret often mentioned to his acquaintance, that he had twelve or more letters written to him by Bower, containing matters still more decisive, as to the writer's character, than we read in those to Sheldon, p. 36.*

me; for they owe more to the memory of their deceased Provincial than to me; and are therefore bound in conscience, in honour, in justice to produce the twelve letters in question, and clear by that means his character from the charge of imposing on his acquaintance a notorious and impudent falsehood.—Twelve letters or more from me to Father Carteret would be a handsome present to my Antagonist; they would furnish him with matter for twelve eighteen-penny libels, or more; and the Jesuits can no otherwise better reward him for his zeal in their cause and his furious invectives against me,

Ch. *After Carteret's death, in March last, Sir Henry Bedingfeld*

Def. *If Father Carteret told any of his acquaintance that I wrote twelve or more letters to him, he told them a notorious falsehood, and I challenge the Jesuits to produce those letters. Let them not pretend that they withhold them from the public out of any friendship or kindness to*

me; for they owe more to the memory of their deceased Provincial than to me; and are therefore bound in conscience, in honour, in justice to produce the twelve letters in question, and clear by that means his character from the charge of imposing on his acquaintance a notorious and impudent falsehood.—Twelve letters or more from me to Father Carteret would be a handsome present to my Antagonist; they would furnish him with matter for twelve eighteen-penny libels, or more; and the Jesuits can no otherwise better reward him for his zeal in their cause and his furious invectives against me,

Def. *And so it will be as long as I live. The Jesuits*
C are

ingfeld made instant application to have so curious a correspondence delivered up to him; but after several months negotiation about it, the delivery of those letters is at as great a distance as ever, p. 36.

are aware that, notwithstanding all the caution, circumspection, and care they can use, it is morally impossible for them to forge twelve or more letters, besides those that they have already forged, in which nothing could be discovered that would betray the forgery and unravel the whole plot. And this is the reason why they are so backward to trust them to the public inspection; and likewise the reason why I have called upon them, and here call upon them anew to communicate that *curious* correspondence to the world, if they dare.

Ch. *Mr. Bower is desperately entangled between a good and ill character of the Jesuits. He tells us that they are, generally speaking, men of liberal minds, most of them gentlemen born, have not only a learned but a polite education, most agreeable companions, that they are not even men of bad principles. And yet these very men will stick at nothing when the advantage of their order is at stake, p. 33.*

Ch. *Till now this body, that is the Jesuits, had always been looked upon by Protestants as the most dangerous of all the orders in the Romish church, Mr. Bower sets us right by giving them the preference to the Monks, Friars, and secular clergy, who, he says, are a very different race of men from the Jesuits, p. 33.*

Def. *Mr. Bower's words are p. 77, 78; the Jesuits are, generally speaking, men of liberal minds, &c. They are not even men of bad principles, when neither the honour of their Church, nor that of their idol the order, is concerned, (which words the great lover of truth has thought fit to suppress with his usual candour) but are taught to stick at nothing when the advantage or credit of the one or the other is at stake.*

Def. *Bower says that the Jesuits are gentlemen born; that they have a learned and polite education; but that the Monks, Friars and secular clergy are a very different race of men from the Jesuits; that is, that they are not, generally speaking, gentlemen born; that they have not so polite nor so learned an education,*

cation, &c. And would any but *Bower's* very learned Antagonist, who has a logic of his own, have concluded from thence that the Jesuits are, according to him, *less dangerous* than the Monks, Friars, and secular clergy? *He gives them the preference to the Monks, &c.* but in what? in birth, education, learning, and knowledge of the world; and whether it follows from thence that they are the least or the most dangerous of all the orders in the *Romish* church I shall leave common sense to decide.

Ch. *His first plea is this, that 'if he wrote the letters to Sheldon; he, as well as the rest of the Jesuits, believed him reconciled to the church — that had he been reconciled to the church, he must have been present at mass, and have said it as a Priest and Jesuit, if reconciled to the order. But that he challenges the whole body of Papists, Priests and Jesuits to say they ever saw him at mass, or were present when he said it, during the time Father Sheldon is supposed to have corresponded with him as a penitent.'— Wonderful demonstration! Mr. Bower never went to mass, nor said it, during the time he is supposed to have been reconciled to Popery—therefore he was no Papist. Where is the consequence?* p. 58, 59.

and the order, though I complied with none of the duties of the one or the other. This he knew he could not prove, and therefore chose rather to misrepresent my plea with his usual candour and ingenuity than attempt it.

Def. My first plea is not *this*, but a very different one from *this*, and I argue thus: If I wrote those letters to Father *Sheldon*, he must have believed me at that time reconciled to the church and the order, and corresponded with me as a penitent; but he could not believe me at that time reconciled to the church and the order, nor consequently correspond with me as a penitent; therefore I did not write those letters to Father *Sheldon*. The reader will find the major and the minor fully proved in pages 1, 2, 3, of the *second part of my Answer*; and the consequence flows naturally from them. In answer to this, my Antagonist should have shown that Father *Sheldon* believed me a penitent, and corresponded with me as a penitent returned to the church

Ch. Has he never heard, or does he think that Protestants never have heard, of Popish emissaries, here in England, who could make the same defence? How often has it been thought prudent, and useful to the interest of the church of Rome in this country, that persons, actually serving its cause, should not only be excused from being at mass, or from saying it, but even that they should be allowed to wear the disguise of Protestantism; nay even, that they may strike a more effectual blow, to assume the character of Protestant teachers? p. 59.

upon any consideration whatever, to join in communion with a Protestant church; &c. I will acquiesce in being called a Papist even at this time. But if all the divines, if all the members of that church, throughout the world, declare to a man, as they certainly must and will, that it is not lawful for them to wear the disguise of any other religion, that the Pope cannot dispense with their wearing it, let the advantage arising from thence to their church be ever so great, my plea holds good, viz. that Father *Sheldon* could not correspond with me as a penitent returned to the church of *Rome* while I continued, which he could not but know, to join in communion with the Protestant church of *England*.—But allowing that vulgar error, as I may stile it, to be true, viz. that a Popish missionary in order to strike a more effectual blow, may be allowed to assume the character of a Protestant, &c. I should be glad to know what effectual blow I have struck to merit such a dispensation. I have professed myself a Protestant these thirty years and upwards, and what service have I done to the church of *Rome* during that time? Why, I have given silly scruples to a silly woman in some accidental conversations of mine thirty years ago, and converted to Popery a Printer's journeyman twenty-seven years ago, who never was a sincere convert, and of whose pretended conversion I knew nothing till long after it happened: see the *second part of my Answer*, 28—30. And was it that

Def. This I have often heard, but know it to be false. The Pope himself cannot dispense with a Papist joining in communion with, or receiving the sacrament in a Protestant church; with his wearing the disguise of Protestantism, or assuming the character of a Protestant teacher or writer, were he thereby to gain over a whole nation to Popery. For the truth of what I here assert I appeal to all the divines of the *Romish* church, to every Papist, Priest, or Layman in the world; and if any be found who will say that a Papist may be allowed,

I might

I might strike two such effectual blows, that *Rome* has dispensed, for these thirty years, with my acting contrary to all the duties of a Papist, of a Priest, of a Jesuit, and even with my wearing the mask of a Protestant! Or have I answered the purpose and end of such an extraordinary dispensation, by exposing, on all occasions, to contempt and ridicule, the most favourite doctrines and practices of the *Romish* Church; by relating in all companies, as an eye-witness, the barbarities of the Inquisition, which inspired all who heard them with an utter aversion to the religion that encouraged them; by converting my nearest relations from the Popish, in which they were brought up, to the Protestant Religion; and lastly, by writing a history that attacks the whole system of Popery, that has not only been received very favourably at home, but translated abroad into several languages, and is looked upon by men of the greatest learning (if I may be allowed to use their own words) as the most *effectual blow* that Popery has received since the reformation! I shall add here, that Sir *Henry Bedingsfeld* tells us, in his Letter, p. 73, upon the authority of one of his evidences, that, when I was first introduced to Father *Shirburn*, then Provincial of the Jesuits, *I made a handsome and well worded apology for my past conduct.* And how can such an *apology* be reconciled with a *dispensation from my Jesuit superior* to neglect my duty, and act as I did? Here the Protestant contradicts the Papist, and the Papist the Protestant. Let the reader credit which of the two he pleases, or neither.

Ch. *The detection of faithful Cummin, a Dominican friar, and of Thomas Heath, a Jesuit, both of them impostors of this kind, is well known to those versed in English history,* p. 59, 60.

Def. Those who are versed in the *English* history know the detection of *Heath* and *Cummin* to be a bare-faced forgery, without the least foundation in truth (a).

Ch. *This*

(a) I have shewn, in many instances, my Antagonist to be a man of great assurance and no reading; but, in the instance before us, he betrays a more unaccountable ignorance, or a more matchless assurance, than he has hitherto done; a more unaccountable ignorance, if he does not know the two stories he here gravely relates to have been unanswerably confuted by men of great knowledge

Ch. *This man, Cummin, pretended to be a Puritan preacher in queen Elizabeth's reign; and was much admired and followed by the people for his seeming piety, but 'more particularly for inveighing 'in the pulpit against the 'Pope.' He was detected in 1567, and his examination before the queen in council, by archbishop Parker, is extant in several collections.*

Def. His pretended examination before the queen in council, evidently overturns the credibility of the tale, as Mr. *Withers* has observed. *Cummin* was ordained, according to *Foxes* and *Firebrands*, by cardinal *Pole*, some time archbishop of *Canterbury*; and yet *John Clarkson*, chaplain to archbishop *Parker*, is pretended to begin his accusation of him before the council in these words, *Let him prove his ordination*

lege and learning; a more matchless assurance; if he knows it, and yet attempts to impose upon his readers such stale exploded tales for historical truths. Had he ever read *Dr. Collins's answer to Dr. Scot's case about forms of prayer*, he would have found, that what he retails here out of his, Mr. *Foxes* and *Firebrands*, concerning *Cummin* and *Heath* as matter of fact, is a mere invention of that poultry, lying, legendary writer. The learned Mr. *James Pierce* takes notice of these two stories in his *Remarks on Dr. Wells's Letters*, &c. p. 15; and speaks of them thus; *The whole story is such a notorious forgery, that no man can lay stress upon it without EXPOSING THE REPUTATION OF HIS JUDGMENT OR HIS HONESTY. If that piece does not carry in the front of it all the marks of forgery, farewell all criticism. And it is not only a forgery, but a foolishly contrived one; and I have often wondered, that our enemies should hide the cheat no better. There is nothing of consistency in any circumstances of the story. I desire the reader only to peruse what Dr. COLLINS has wrote on this subject in his answer to Dr. SCOT's cases about forms of prayer, who has with so much evidence proved the forgery and folly of both these stories, that I can't but wonder, that the doctor and his party do not blush to think of the printing, and much more of their so frequent citing such a poultry imposture; which is not the only instance of our enemies using that artifice against us, &c.—The same writer, in his learned vindication of the Dissenters against Dr. Nicholl, part ii. p. 13, writes thus; The stories of faithful Cummin and Thomas Heath are some of the Church's pious frauds, contrived only to blacken us, of which we are as sure as we can well be of any thing of this nature. This is most fully proved in the ANSWER to Dr. Scot's Case of forms of prayer; to which, when I referred Dr. WELLS, who had mentioned them, and urged him to answer that author's arguments, he only replied, he did not before know of any such writing,*

nation since he fell from the church of Rome; nay, the Romance introduces queen Elizabeth speaking these words to him; Mr. Cummin, if you will receive orders, and become of the Church of England, you may, otherwise you must not be permitted to preach and pray among my subjects. But to what

writing, and never attempted to vindicate these foolish forgeries. And I can't but wonder at the confidence of those many authors who go on to revile us with those lies, without first answering what hath been so solidly urged against them. I therefore pass these stories over. And again, p. 18, mentioning these two stories, he calls them scandalous lies.—I called the author of *Foxes and Firebrands* (or, as he is styled by Mr. Pierce, the very canonical and apostolical Author Mr. Foxes and Firebrands), a poultry, lying, legendary writer; and that such was his character has been made undeniably to appear by Dr. Collins, in his work quoted above; and likewise by Mr. Withers, in a pamphlet, intituled, *Truth try'd, or Mr. Agate's pretended plain truth proved an untruth*. Mr. Agate was just such a writer as my Antagonist; as little versed as he in the *English* history, and indeed in any other branch of literature; but had such a wonderful talent at abuse and scurrility, that no oyster wench in the land would have ventured to enter the lists with him. He entertained, as well as my learned Antagonist, a mighty opinion of Mr. Foxes and Firebrands; and not only dignified his vile performance with the name of the *English History*, but extolled the author as an impartial, famous, and ingenious writer, whose enemies had not been able to detect him in any one thing that was false. In answer to these high commendations Mr. Withers referred his readers to the *Journals of the House of Commons*, printed in 1680, where the following account is to be found: On March 21, 1678, one Jonathan Edwin was sent for by the House of Commons to give an account by what authority he published a pamphlet, intituled, A LETTER FROM A JESUIT IN PARIS TO HIS CORRESPONDENT IN LONDON, &c. March 26, the house was informed, that Dr. John Nalson (the worthy author of *Foxes and Firebrands*) was the author of the said pamphlet; for which he was sent for in custody of the serjeant at arms. April 10. 1679, a petition was presented to the house, from John Nalson, Doctor of Law, begging pardon of that honourable house; and praying to be discharged. May 21st, the house ordered his majesty to be addressed, that the said doctor may be put out of the commission of the peace. May 2d, having received a reprimand upon his knees from Mr. Speaker, he was discharged, paying his fees. And this is the writer upon whose authority we are to credit the two absurd stories of Cummin and Heath; a writer whom the House of Commons addressed his Majesty to put out of the Commission of the Peace; and who did penance at the bar of that Honourable House for a forgery of the like nature.

end

end should he be urged to receive orders a second time, when he had already an ordination as valid and authentic as any of the first reformers could pretend to? Not one clergyman, out of the many thousands who had been ordained by Popish bishops, was re-ordained at the reformation. And can it be supposed, that queen *Elizabeth* and archbishop *Parker's* chaplain should so little understand the constitution of their own church, as to exact a re-ordination from *Cummin*, when he was sufficiently ordained before, and there were so many thousand others in the same circumstances? Whoever can digest such strange improbabilities, I must needs say, *great is his faith*. Thus Mr. *Withers*, p. 23, 24. I shall add, if my Antagonist ever read the pretended examination, *extant in several collections*, and did not discover the forgery from this circumstance alone, great is his ignorance; if he did discover it, and yet endeavoured to obtrude upon his readers such an absurd and inconsistent tale, great is his impudence.

Ch. *In Sheldon's correspondence, I find a letter to him, dated Durham, May 3d, 1745, from one Thomas Waterton, from which the following period is copied. 'A virtuous young man, whose name is J—n H—n, living at Durham, flatters himself, that he may be received at the hour of death; and hopes you will confirm the promise made him by all your predecessors.'—This remarkable letter needs no comment; and from this, the reader cannot avoid drawing this consequence, that, while the Romish proselytes in this country are allowed to wear such disguises, Mr. Bower might have been an honest Papist without going to Mass, or saying it; and may, for aught that we can know to the contrary, flatter himself as J—n H—n*

Def. For the right understanding of what is said in that letter, the reader must know that such as have not the necessary qualifications to be admitted into the order of Jesuits, in their life-time, are frequently received into it at the hour of their death, if they have led a virtuous life, and distinguished themselves by their attachment or benefactions to the society. Thus they partake of all the indulgences granted by the Popes to dying Jesuits, as well as of all the *suffrages*, as they are called; that is, of all the masses and prayers that are offered up by the Jesuits throughout the world, for the redemption of the souls of their deceased brethren out of purgatory. The preceding provincials had all promised,

H—n did, that he may be 'received at the hour of death,' even after having worn the character of a 'writer against popery.'

it seems, to receive this young man into the society at the hour of death; and *Thomas Waterton*, probably a Jesuit and his confessor, applies in his own name to father *Sheldon* for a confirmation of that promise. To suppose, that the provincials of the Jesuits allowed that *virtuous young man* to wear the disguise of a Protestant to the hour of death, and promised to receive him *then* into the Church, is a notion that could have entered into no-body's brain but my Antagonist's, or that of a madman. This *remarkable letter* wanted a comment, as every reader now sees.

Ch. The next decisive argument made use of to demonstrate, that Mr. Bower did not write the letters, is,—
'that it was not for his interest to return to the Jesuits, because whatever he possessed would then become no longer his, but the order's; and that he must have acted like a fool and a madman to have accepted of 30 l. per an. which he says is all that the order allows to any of its missionaries.' Admitting his representation of this matter to be agreeable to truth—this argument is just as conclusive against his having had intentions of returning to the Jesuits, as it would be in a deserter from the British troops to the Irish brigade, to urge, in opposition to positive evidence of the fact, that he could not be supposed capable of acting so like a 'fool and a madman,' as to have deserted from a service where he had sixpence a day,

to

Def. This argument would be quite conclusive against his having been tempted to desert by motives of interest. My Antagonist pretended, that my interest visibly prompted me to return to the Jesuits; and, in answer to that, I proved, that it was altogether inconsistent with my interest to take such a step. (See the second part of my Answer, p. 4—8.) — There is a visible difference between the case of the deserter, as it is stated here, and mine. His desertion is supposed to have been fully proved; and, in that supposition, the argument, that he could not be supposed capable of acting so like a fool and a madman, &c. would be, I must own, quite unconvincive. But no proof had yet been offered of my return to the Jesuits, against which arguments, drawn from extreme improbability, might not be reasonably alleged. One of the proofs was, that my interest

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interest

to one where he could expect only half that pay, p. 62, 63.

terest visibly prompted me to take such a step; and I have shown that such a step was absolutely inconsistent with my interest.

Ch. Bower might have gone back to the Order without losing his annuity, p. 63.

Def. The moment I returned to the Order, and renewed my vow of poverty, the bond would have been null; and I

should have forfeited all claim to the interest as well as the principal. The superior, for the time being, might indeed have allowed me some consideration for my money, if he pleased. But as it was the Order's and no longer mine, all private property being inconsistent with the vow of poverty, no superior would have suffered me to enjoy an income sufficient to maintain three Jesuit missionaries even in London. I have shown in the second part of my Answer, p. 7, that had the Jesuits left me in possession of what I had, and even added to it the salary of a missionary, it would not have been my interest to return to them for such an addition.

Ch. Suppose Bower to have run away from his church for fear of punishment, &c. his superstition, and fear of the devil, still remaining, and all the pretended inconsistency vanishes, p. 62.

Def. And is there no inconsistency in supposing a man, who is invariable in the prosecution of his immediate interest, who is neither a Papist nor a Protestant, nor even a Christian, but a most determined Infidel, to be afraid of the devil; and so afraid as to act, through fear of him, in direct opposition to all his interests?

Ch. Mr. Bower might have taken a resolution to marry; and therefore he might want his money, in order to enable him to make a settlement on his future spouse, p. 64.

Def. It is true, Mr. Bower had taken a resolution to marry. But, as Mr. Hill consented at once to return him his money, making proper deductions, as soon as he conveniently could, and he was in no hurry to marry, nay, as he was not to marry till he had had

had published the first volume of his History, the vast solicitude he is made to express in those Letters, to get his money back from Father Sheldon, and to get it back *immediately*, could not be owing to that resolution.

Ch. Now we see a plain and obvious end that he could serve, by bringing a ' woman and ' child' into existence, in his correspondence with Sheldon. He had formed, at that time, a resolution to break with the Jesuits; but first he was willing to get his money from them. He could not demand it as a right; much less did he care to lay open his real plan of conduct. What then doth he do? He represents himself as unhappily entangled with a woman; he pretends, that he cannot perform his duty as a Jesuit (which he offers to do most abjectly), till he gets free from her; and that he cannot get free from her, till he has paid her back the money which he seems to represent as hers. Such a plea as this, he might think, would alarm the conscience, and excite the compassion of his superior;—such a plea, therefore, naturally offered itself to one in Mr. Bower's circumstances; and, I may add, to one of Mr Bower's character.

ly no one, so intimately acquainted with the Jesuits as I, can be supposed to have tried to deceive them by a fraud so very open to detection as this; and to suppose their sagacity would not have detected it, had I so done, is supposing the most crafty set of men upon earth the most easily over-reached.

Def. That no such plea could offer itself to one in my circumstances, if acquainted in the least with the Jesuits, I have shewn in the second part of my Answer. But as my Antagonist, out of his great love for truth, has thought it adviseable to overlook what I have said there, being sensible that he could not confute it, I shall repeat the whole here.

But if I had pretended that the money was the woman's and not mine, would not the Jesuits have enquired very strictly whether there really was a woman, and whether the money belonged to her, since, by my returning to them, it became theirs if there was no such woman, or if the money did not belong to her? No man can think that they would not have made such an enquiry in order to satisfy her and her relations if the money was hers, or to detect the imposture I was putting upon them in such an impudent manner, if it was not: and thus would the imposture have at once been discovered. Surely

See the second part of my Answer, p. 12, 13. My Antagonist might, methinks, have taken some little notice of what is urged here against the probability of my recurring to such a plea. — If the money had been refused me, and I had been upon the point of being carried to jail, or ready to starve for want of it, I might in that case be supposed to have employed some plea or invention, though not one so open to detection as this, in order to recover it. But as it was never refused me, as I had no immediate occasion for the whole sum or any part of it, as I have shewn in the second part of my Answer, p. 13, and the interest 7 *per cent.* was in the mean time punctually paid me, what could induce me to use any plea, pretence, or invention at all, to move Father *Sheldon* to return it *immediately*?

Ch. A man writes an incendiary letter, threatening fire and destruction, if a certain sum of money be not left at a place he names; and urges at the same time that he had a wife and child to provide for, which obliged him to have recourse to this desperate step. I shall suppose the writer of this letter brought to the Old-Bailey, and that, upon his trial, the fact is proved upon him, by all the evidence that can be expected. Will it have any weight with his jury, if he should urge, in his defence, that there are 'false facts' in the letter said to be his; and, in particular, that he could not be the writer of it, because he never was married, and challenged his prosecutor to produce the 'wife and child,' which he was said to have?

the time when he is supposed to have writ the letter in question; that if he had then wanted money he had other means
of

Def. Here this man supposes, as he did above, the fact, *viz.* the writing of the incendiary letter, to be sufficiently proved upon the person who is charged with it; and in that case indeed his urging that there are false facts in it would be of no weight with his jury, the rather as the writer of such a letter may well be supposed to have advanced false facts on purpose to prevent a discovery. But that I wrote those Letters has not yet been proved; nay no argument has yet been alleged to prove that they were written by me, but what is absurd and ridiculous.—Should the person charged with writing an incendiary letter, not only prove that there are false facts in it, but moreover make it evidently appear, that he stood in no need of that money at

of retrieving his wants without any danger to himself; nay that he might, without recurring to any improper or hazardous methods, have prevailed on the very person, whom he is arraigned of threatening with fire and destruction, to have supplied him with the sum he wanted; these circumstances would, I believe, be of weight enough with his jury to bring him in *not guilty*, if the evidence were in the least exceptionable, or *lunatic* at that time, if it were in every respect unexceptionable. That such were my circumstances at the time I am supposed to have writ those Letters I have shewn in the second part of my Answer, p. 13, 14. But my Antagonist, taking no notice of the reasons I have alleged against my return to the Order, as well as my writing those Letters, supposes both facts sufficiently proved, and argues all along upon that supposition.

Ch. *And need we be surpris'd to find an 'imaginary woman,' or an 'imaginary place,' brought by him into a letter, when the end he drove at in this letter, the recovery of his money, could be promoted by such fictions.*

instead of recurring to *false facts* and *false dates* and writing such letters as put it in the power of every Jesuit to ruin my character with my Protestant friends, I needed only to have quitted the Jesuits anew, and declared myself a Protestant. For upon the publication of my preface, which was declaring myself a Protestant, *Sheldon* was, according to my Antagonist, in such a hurry to repay me the money, that he borrowed it. *We may therefore well be surpris'd to find an imaginary woman or an imaginary place brought by me into a letter;* in order to recover my money when I did not want it, when I had a bond for the payment of the interest till the principal was repaid, and I could without any danger to myself have recurred to more effectual means of recovering it if I had wanted it.

Def. Mr. Hill made no difficulty of repaying the money when I desired it, and I did not at all doubt but he would repay it as soon as he conveniently could; I had no immediate and pressing occasion for that sum; and if I had stood in immediate want of it, in-

Ch. *If an accused person is to be allowed, by way of reply to*

Def. What is said here the plagiary railer has borrowed of his

to positive proofs of his guilt, to insist upon the folly and imprudence of doing what he is accused of, the most notorious offender, even the assassin Damien need not despair of his being acquitted, p. 67.

his hired panegyrists *messieurs the Critical Reviewers*, and it has already been fully answered. (The second part of my Answer, p. 19.) But it is not his business to take notice of my Answers; they might puzzle the cause he has undertaken to defend.

Ch. From the very nature of his correspondence with Sheldon, it would have been absurd in him to prefix *soli* to his letters. For they not only related to a matter, public in their body, the annuity paid to him; but also, by Sheldon's absconding, the Jesuits in London must necessarily be employed by both, as the instruments in carrying on the correspondence, and consequently must have been privy to the whole affair.

Def. Had mention been made in those letters of the money-affair only, an affair that in its own nature required no secrecy, and must have been publicly known in the body, it would have been absurd to have prefixed the word *soli* to those letters. But that I had cohabited with a woman either as a wife or a concubine, that I had robbed her and her innocent child of her fortune, that I had turned her off and taken her again, &c.

are things that in their own nature required secrecy, that might well be supposed not to have been publicly known in the body, and that I should not therefore have owned under my hand to my superior without providing by so easy a method against their being publicly known either now or hereafter, and its being in a manner put upon record, that I had been so wicked and dishonest a man. For it is to be observed that all letters to the General or the Provincials without the *soli* are preserved as well as the answers to them for the direction of their successors, as appears from the Letters to Sheldon that my Antagonist has produced, p. 35, 36.— Might not the Jesuits in London have been employed as the instruments in carrying on the correspondence between Sheldon and me, without being privy to the whole affair, that is, without being acquainted, either by him or by me, with every circumstance relating to the subject of our correspondence? They certainly might. My Antagonist argues here after his usual manner, and thus; *the Jesuits were employed, &c.*; that

that is, by them *Sheldon's* letters were conveyed to me and mine to him ; *therefore* they were privy to every thing contained in those letters. I cannot but admire his logic. Whoever directs a letter, forwards it, or conveys it to the post, must, no doubt be privy to every thing it contains. *Ridiculum caput !*

Ch. *Mr. Bower seems entirely to have forgot himself when he says, that the prefixing the word soli would have prevented his letters from being shewn to any living soul.—He has told us, that the Jesuits will 'stick at nothing' to advance the interest of 'their order;' and if he knew this, he must know that soli could not prevent the publication of his letters, if such a publication should be thought expedient.*

for not placing, as he is ordered by his rules to do, an entire confidence in his superior, *without concealing any thing from him that relates to himself or to others.*

Ch. *I can now take upon me to assure the public that Mr. Bower's journey into the city to lend his money to St. Buttolph's, his coming too late, and his finding the subscription closed, &c. are fictions of the inventive imagination of a man, &c. p. 68.*

Def. The Jesuits are not such fools as to think that they could *advance the interest of their order* by an open breach of any of the rules or standing laws of their order. If a superior were allowed to publish to the world when he thought it expedient, what he hath been entrusted with under an obligation of secrecy, no subject would thenceforth trust him with what he wanted to be kept secret. And thus would every Jesuit have a lawful excuse

Def. I was charged by my Antagonist in his first libel, p. 32, with having *delivered up to the Jesuits all I was worth, to convince them that I was sincere in my desire of being readmitted into the order* ; in answer to that charge I said that I offered my money to several of my Protestant friends before
I offered

I offered it to *Hill* or the Jesuits; and that, upon their refusing it, I went into the city to lay it out in the purchase of life-annuities, which I was informed were to be disposed of by the trustees for rebuilding a church there, I supposed it was *St. Buttolph's, Aldgate*; but it might be *St. Catherine's Coleman, Fenchurch-street*, or any other. When I came into the city my friend, in whom I confided, told me the subscription was closed; and this information (for aught I can recollect at this distance of time) might have prevented my application either to the trustees or the parish-officers. But that it was my intention, which is the *fact of importance*, to apply my money in this manner, several persons of unquestionable veracity know to be true and are ready to attest. Indeed no man of sense can think that I would allege a fact that is not true to confute a charge which I had fully confuted without it*.

Ch. Mr.

* When I was charged with having delivered up to the Jesuits all I was worth in order to regain their favour, I well remembered that I had first offered my money to several of my Protestant friends, mentioned to them the offer I had made them, and found that they remembered it as well as I, as they are now ready, if required, to attest. My having offered my money to several of my Protestant friends, and not to Mr. *Hill* till they had refused it, would alone have been a full answer to the charge of my having put it into the hands of Mr. *Hill* or the Jesuits, thereby to convince them that I was sincere in my desire of being re-admitted into the order, and would alone have sufficiently proved that I had no such design or intention. But I recollected at the same time, and so did Mr. *Norris*, eldest son to the late Sir *John Norris*, that upon their refusal, I went into the city with a design of laying out my money with the trustees of a church that was rebuilding, or to be rebuilt there, impowered to raise the necessary sum for that purpose by granting life-annuities, as I was told, at the rate of 7 per cent. But as neither Mr. *Norris* nor I could recollect the name of the church, I applied to a friend in the city who will attest it if desired, to know what church was rebuilt about the time of my money-transaction; and being informed by him that an act passed in 1739 for rebuilding the parish church of *St. Catherine's Coleman*,

Ch. Mr. Bower has been traced to the parish books of St. Buttolph's, and it appears from them that 'the trustees began to take in subscriptions very early in 1741, at 8 1 half per cent, and did not finish till the 2d of December, 1742.'

Def. Mr. Bower's Antagonist has been traced to the parish-books of St. Buttolph's, and it appears from them that there is not a single word of truth in what he says. In the first place it is not true that the trustees began to take in subscriptions VERY EARLY in 1741; for the first

subscription was taken in on the 10th of September of that year, which was not very early in the year; nay, on the 27th of August the proposals of three persons were rejected offering the one 500 l. the other 200 l. and the third 300 l. at 8 per cent. And hence, in the second place, it appears to be false that they took in subscriptions early at 8 1 half per cent, since they refused on the 27th of August an offer of 1000 l. at 8 per cent. By the Act of Parliament the Trustees were not to exceed 8 l. 10 s. per cent. but they allowed that interest for 600 l. only out of the 6000 l. To the rest they granted 8, or 7 1-half, or only 7 per cent. according to their different constitutions and ages. In the third and last place it is false, that the trustees did not finish taking in subscriptions till the second of December, 1742; for they finished on the eighteenth of November of that year. One, who construes an inaccuracy of memory in another, with respect to a fact of no importance and after sixteen

in Fenchurch-street, and another in 1741, the very year of the money-transaction, for rebuilding that of Aldgate, I concluded without further inquiry that this was the church. This is the plain simple matter of fact. The point of importance is, that I meant to subscribe to a church, not to what church; and if an inaccuracy of memory in regard to the latter particular at the distance of sixteen years is to be charged upon me as a proof of imposture, the Lord have mercy upon any man who is obliged, as I am, to answer for every action of his life during the space of thirty years, nay, during the whole course of his life.

years,

years, into a premeditated design of imposing upon the public, ought to have taken particular care to avoid the like inaccuracy in relating what he must have read in the public records at the very time he related it. I might perhaps otherwise account for my Antagonist's representing things so very differently from what he found them in the parish-books of St. *Buttolph's*, but I will suppose it to be owing to an *inaccuracy of memory* however unaccountable.

Ch. *I am desired by Sir Henry Bedingfeld to say upon his authority, that 'the promise (of marriage) was of 'ten years standing, and, that 'besides the 500 pounds, Mr. 'Bower pays this gentlewoman 'now (and very regularly) an 'annuity during his life.'* p. 4.

gentleman pays to the testimony of his witnesses, and at the same time of the little regard their testimony deserves; of the unreserved regard he pays to it, since he has publicly pawned his authority for the truth of what they have told him; of the little regard it deserves, since what they have told him is absolutely false, *viz.* that I pay, or ever agreed to pay, *this gentlewoman an annuity during my life*; as I can authentically prove, if required.—And are these the witnesses that Sir Henry would have produced *of some surprising and very interesting facts had the affair come into Westminster-hall?*

Ch. *Sir Henry Bedingfeld declares in a letter written to a learned Protestant, that had the affair come into Westminster-hall, he would then have produced witnesses of some surprising and very interesting facts; that one of the witnesses would*

Def. It was not, as I take it for granted upon his own knowledge, but upon the testimony of his nameless witnesses, that Sir Henry desired my Antagonist to say upon his authority, &c. And here we have a remarkable instance, which I hope the reader will not forget, of the unreserved regard that

Def. Such are the contents of Sir Henry Bedingfeld's remarkable letter: and it is to be observed, that this honourable gentleman advances nothing upon his own knowledge; but the whole upon the testimony of witnesses whom he

would have deposed upon oath that he received from Mr. A. B.'s own hand a letter to Father Sheldon; that another letter was either delivered him by Mr. B. or left by him at his lodgings, both which letters he sent and directed to Father Sheldon under the feigned name of Elliot Brown; that the same person owns the direction to be of his own handwriting: that 'there is another person who can also attest that he introduced Mr. Bower to Father Shirburn, then Provincial of the Jesuits; was present when Mr. Bower made a very handsome and well-worded apology for his past conduct; remembers his being kindly received, and offering his money for an annuity; for which affair Mr. Shirburn referred him to Father Hill.' That having got into his possession another letter signed A. B. he can add in support of its authenticity, that he has also the affidavit of the person in whose room that letter was written, who saw A. B. write it, heard him read it, and was desired by him to send it to Father Sheldon.

three eminent Italian Jesuits have not scrupled to attest what was false, and they knew to be false, we may well suppose that two, three, or even threescore English Jesuits will no more scruple to attest what is false, and they know to be false, than their brethren in Italy, as they act upon the same principles with them, and indeed with all of the holy society throughout the world. In the second place, is it possible that the world

he has not thought proper to name; probably the very same nameless witnesses who imposed upon him the falsehood which I have just taken notice of, and abusing the confidence he placed in them made him pawn his authority for the truth of what they knew to be false, or at least did not know to be true. But though he does not name them, no man can doubt but the nameless witnesses are two Jesuits, as it cannot be well supposed that I would have trusted any but the Jesuits with affairs of that nature. One of them pretends to have been employed by me in my transactions with Father Sheldon; and the other to have introduced me to Father Shirburn upon my return to the order. But in the first place, that three Jesuits, and eminent Jesuits too, as my Antagonist stiles them, have not scrupled to attest what they knew to be false, I have shown in my remarks upon the letter from Rome, which still remain, notwithstanding the boasted *Full Confutation*, unanswered and in their full force. (My *Answer*, 53—63, and above, p. 9.) Now if

should still be unacquainted with the Jesuitical doctrines concerning equivocations, mental restrictions, reservations, &c. by virtue of which they can attest and can swear whatever you please, without being guilty (according to their principles) of perjury. The two following maxims of theirs were condemned, as is well known, by Pope *Innocent XI*: *A man either alone or before others may, either when he is asked, or of his own accord, or for his diversion, or ANY OTHER END, SWEAR THAT HE DID NOT DO A THING WHICH HE REALLY did, having A SECRET MEANING either of some other thing which he did not do, or of any other way of doing it, or of any other truth which he adds to it; in which case he is in truth neither a liar, nor is he perjured.* The other maxim is, *A just cause of using these secret meanings is as often as it is necessary or profitable for the preservation of life or honour, saving one's goods, or of any other act of virtue; so that the concealment of truth seems in that case expedient or desirable.* These two hellish maxims shocked the good Pope *Innocent XI.* and he condemned them; but it is well known that the Jesuits still adhere to them in practice. Now as a Jesuit may swear without being a liar, or being perjured, that he did not do a thing which he really did; so may he swear that he did a thing which he really did not; that he saw what he did not see; that he heard what he did not hear, &c. *The art of equivocation*, or of concealing the truth and imposing on the world the most palpable forgeries and falsehoods, without the guilt of perjury, is professedly taught by some of the greatest divines of the holy society, viz. by a *Suarez*, by an *Escobar*, a *Sanchez*, a *Filliutius*, &c. If you want to deny upon oath a thing that is true, or attest a thing upon oath that is false, pronounce the words of the oath *materialiter*, say *Sanchez* and *Filliutius*; that is, without an intention of swearing; and in that case you do not swear; or add in your own mind to the words of the oath some circumstance that is true, and in that case you will swear nothing but truth. Thus, if you are required to swear that you have not a thing which you really have, but do not care it should be known that you have it, you may safely say *I have it not*, repeating the words of the oath *materialiter*; and thus you make no oath; or meaning that you have it not in such a place; for instance, in your hand or your pocket; and in that case you swear indeed, but swear what is true. In like manner you may declare upon oath that you did not do a thing which you really did, meaning that you did not do it in such a place or on such a day (*Sanchez op. moral, l. 3. c. 6. & 10.*

et Filliut. quest. moral. tom. 2. tract. 25. c. 11.) *Filliutus* has hit on a very easy method for a person to attest any thing upon oath, or rather to make the world believe that he attests it upon oath, which is to interpose the words *I say*, spoken to himself. Thus, for instance, were a Jesuit one of *Sir Henry Bedingsfeld's* witnesses, asked by the judge in *Westminster-hall*, *Did Mr. B. write that letter in your room; DID YOU see him write it, &c.?* he would answer, *I SAY*, my Lord, *he wrote it in my room, I SAY I saw him write it, &c. So help me God, &c.* where the equivocating Jesuit would not swear that *I* wrote the letter in his room which would be perjury, but only that he *says* *I* wrote it in his room, which would be true: *vel jura*, these are the words of *Filliutus*, *et interponere (me dicere) tum absolute alta voce quod non feci hoc vel illud*; and all is well, *sic enim verissima est tota oratio* (*Filliut. ubi supra.*) *And it is to be observed*, says *Sanchez*, *that when it is lawful to use an equivocation, (and on all occasions it is lawful) you may use it though the person that interrogates you should insist on your answering him without any equivocation, (Sanchez op. mor. l. 3. c. 6.) (b)* —Is *Sir Henry Bedingsfeld* a stranger to these principles; he who, I believe, was brought up at *St. Omer's*, and has constantly a Jesuit in his family? He cannot certainly be unacquainted with them; and who knows but the practice of some of them has been recommended to him on a certain occasion by his Jesuit-confessor, when he had him on his knees at confession? Now, should this affair come into *Westminster-hall*, I should have more Jesuits on my side than *Sir Henry* would have on his, and all men of the first rank, *viz. Sanchez, Suares, Escobar, &c.* all among the most eminent doctors of the order; and they, by discovering the tricks and evasions that they themselves have taught their equivocating brethren to recur to, would satisfy both the judge and the jury, that *the most solemn oath in the mouth of a Jesuit is not to be relied on. Such an assertion seems to me*, says *Sir HENRY*,

(b) I have not the original authors by me, but the reader will find these and many other such passages quoted out of those authors by a Doctor of the *Sorbonne* in a book entituled *La Morale des Jesuites*, printed at *Mons* in 1667. And it is to be observed that several of those passages have been left out in the later editions of those authors for the scandal they gave. But that the Jesuits still adhere to those maxims in practice is but too well known to the unhappy inhabitants of *Thorn* as well as to the rest of the world.

to border a little upon presumption; and, if the word was not a little too harsh, I would add arrogance. But is it presumption or arrogance to say that the Jesuits teach the doctrine of equivocation and practise themselves, when expedient or necessary, what they teach others, or to affirm that the oath of those who teach and practise such a doctrine is not to be relied on?

THE affair of the unhappy city of *Thorn* in *Polish Prussia* is a remarkable instance, an instance that Protestants ought ever to remember, though Sir *Henry* and his Jesuits may chuse to forget it, of the little regard those reverend fathers still pay to the most solemn oaths; nay of their thinking false oaths not only lawful, but even meritorious when calculated to promote what they call a good cause, agreeably to their maxim, that *the end justifies the means*. As the inhabitants of that city were partly Protestants and partly Papists, a quarrel arose between the students of the Jesuits and the children of the Protestants, occasioned by one of the students abusing and striking some Protestant boys, because they would not kneel down to the host as a procession which the Jesuits were making passed by. The student was soon joined by his Popish comrades, and not being reprimanded or restrained by the Jesuits, they scowred the streets and beat or insulted every Protestant they met till they were driven by the President of the city at the head of the militia into the college. From thence they threw stones, and even fired on the populace from the windows; which so enraged the multitude that they stormed the college, stript it, and burnt all the furniture in a fire which they kindled for that purpose in the square. This is the substance of the *Latin* relation of the riot, which was sent by the city of *Thorn* to the court of *Warsaw* under the title of *Status causa*. The Jesuits did not let pass unimproved so favourable an opportunity of wreaking their vengeance on the Protestant inhabitants of *Thorn*. They misrepresented the whole affair to the court of *Warsaw* in a most scandalous manner, as if the Protestants, and not they, had been the aggressors, and having suborned six witnesses to confirm upon oath their misrepresentations and calumnies before the partial commissioners appointed to examine into the affair on the spot, they got by that means ten of those innocent Protestants, who were the most obnoxious to them, condemned to death and most cruelly butchered. In that number was the President of the city, whom the Jesuits spared neither threats nor promises to gain over to their religion.

gion. But they found him unalterable; and the only answer he made them was, *Be satisfied with my head; as to my soul, it belongs to my Saviour.* They succeeded with another, and he was pardoned, which plainly shows that the only crime for which they suffered was their being Protestants. One of these unhappy men who was quartered for committing disorders in the Jesuits college, solemnly declared upon receiving the sacrament a little before his execution, that in the whole course of his life he had never once set foot in their college, though the false witnesses had deposed the contrary, and confirmed their depositions by oath. It was afterwards found that one of the Jesuits witnesses was not even in the city during the tumult, and he owned it; but, being asked how he could depose as he had done, and by his oath occasion the death of so many innocent persons, he replied, *the Lutherans and all other heretics are considered by us Roman Catholics as people condemned to the flames; and when we can contribute to bring one of them to them, the church teaches us that we do a meritorious work in the fight of God.* When they represented to him that it was a cruelty unbecoming a Christian, he had no other answer to make, but that *he and the other witnesses had been very well instructed by the Jesuits; and besides, that the excommunication which the Holy Father fulminates yearly at ROME against heretics sufficiently quieted their consciences.* One of those innocent victims had his right hand cut off before his execution, another was quartered, and the bodies of four of them were burnt at the gallows. But the Jesuits not fatiated with the effusion of so much innocent blood, would have deprived the city of *Thorn* of all its privileges, the Protestants of their churches and schools, and totally subverted both the ecclesiastical and civil government of that city, had not *Frederick William*, late king of *Prussia*, and father to his present *Prussian* Majesty, interposed out of his great zeal for the Protestant religion, and engaged the Protestant powers to maintain jointly with him the treaty of *Oliva*, the sentence pronounced against the city of *Thorn* being a manifest breach of that treaty. And it is to be observed, that his *Prussian* Majesty in the letters he wrote on that occasion to our late king and to the late king of *Poland*, ascribes the whole, after the strictest enquiries into every particular of the affair, *to the wicked artifices of the Jesuits, of the worthless Jesuits, to their false accusations and calumnies to which the depositions of their suborned witnesses*

wesses had given some appearance of truth. The reader will find a more particular account of the barbarous proceedings of the bigotted Poles and their Jesuits at *Thorn*, in the history of *Prussia*, p. 312, which was published last year in *London*, and from which I have transcribed what I have writ on that subject. That affair has happened in our days, at least in Sir *Henry's* and mine, viz. in the month of *July* 1724.

And now I shall leave every unprejudiced reader to judge whether it borders on presumption or arrogance to affirm that no kind of regard is to be paid to the evidence of men, who, with the help of equivocations, mental reservations, and restrictions, can elude, and think it lawful, the most solemn oaths, who can outwardly profess one thing and yet mean another even directly contrary, nay and believe a false oath to be highly meritorious, when calculated to promote what they call a good cause. I am fully satisfied that, had those good fathers thought it at all necessary, they would have got not one only, but a whole score of their brethren, to swear that they saw me write the seventh Letter, as well as the rest, that I read them to them, &c.; and that they introduced me in a body to Father *Shirburn*, and would even repeat every syllable of the handsome and well-worded apology I made on that occasion.—And is the evidence of such witnesses supported by no other proof, but the similitude of the hand-writing, a most precarious and exceptionable one, to overbalance the greatest improbabilities, improbabilities that even amount, as I have shewn, to impossibilities? I am very confident that no man, who is not swayed by the strongest prejudice, will say that it can. In no court has the oath of a person who has been convicted of perjury any weight, nor is it at all regarded: and is the oath of a person, or the oaths of a thousand persons, who teach perjury to be lawful, nay, and on some occasions meritorious, to have such weight as to render credible things in themselves altogether incredible?

Ch. *The Jesuits, far from wishing or promoting the detection of their worthy brother, have absolutely refused to give up many evidences of his impostures known to be in their hands;*
so

Def. If the Jesuits are my best friends I should be glad to know who are my worst enemies. In this whole dispute none have borne witness or appeared against me but Jesuits,

so that after all they are his best friends, p. 75.

Jesuits, or those under the direction of the Jesuits. They communicated the Letters in question to Sir H. B. as the most proper person to communicate them to the public, on account of his known attachment to their Order, as well as his rank and connections. *Carteret*, a Jesuit, told a noble duke, that he had reconciled me to the Church, and assured several of his acquaintance that I wrote to him *twelve or more Letters containing matter still more decisive as to my character than we read in those to Sheldon*; the defamatory letter from *Rome* was writ by a Jesuit, and the contents of it were attested by three eminent Jesuits; one Jesuit has made public all the papers relating to the money-transaction; another is ready to swear that he received from my own hand a letter to Father Sheldon, and has made an affidavit that I wrote the seventh Letter in his room, that he saw me write it, &c.; a third attests, and, no doubt, is ready to make oath, that he introduced me to Father *Shirburn*; a fourth has related to many gentlemen of worth that I have gone to confession within these twelve years, &c. And are the Jesuits my best friends? Have they been far from wishing or promoting the detection of their worthy brother? Does this monk suppose his readers destitute of all common sense? But they refuse, says he, to give up many evidences of my impostures known to be in their hands, meaning, I suppose, the twelve or more Letters to Father *Carteret*. And does my sagacious Antagonist really believe, that it is out of any regard for me after all they have said against me, that they refuse to deliver up those *twelve or more Letters* to a gentleman who is known to have nothing so much at heart as the honour and the welfare of the Order? I do not at all doubt but the Jesuits have, or at least may have, if their artist is still alive, as many evidences or letters as they please. But I am very confident that they never will dare to submit them to the public inspection and criticism, though every candid and impartial man must be sensible, that, by giving out they have letters or evidences more prejudicial to my character than any yet published and not producing them, they act (Sir *Henry* must excuse the expression) a most villainous part, for thus they bring a most heavy charge against a man, and at the same time deprive him of all possible means of clearing his character. But on the one hand they flatter themselves, that they will be believed by the simple and the credulous without producing those evidences; while they apprehend on the other, that

were those evidences produced and narrowly examined, their villainy might be laid open to the world in spite of all the caution they could use; and of all the chicane and loud vociferation their shallow Protestant tool could employ to disguise it. Let the Jesuits only produce my *twelve or more*, suppose *fifteen*, Letters to *Carteret*, together with my Letter to the General, *Sheldon's* Answer to two of mine, his Letter to the General, the General's Answers to it, *Carteret's* Letter to the General and its Answer, as well as his Letter to me in the General's name; all which Letters are mentioned in the seven communicated to the public, and must be still extant if they were ever written or forged; let the Jesuits, I say, produce these three-and-twenty Letters; and if, from the contents of them, I do not convince even that great friend and benefactor of the society, Sir *Henry Bedingfeld*, that the whole is a *palpable and bare-faced forgery*, I will plead guilty. This is a far more rational way of deciding the present controversy than by recurring to the depositions and affidavits of two or three sculking Jesuits, who, by means of evasions, equivocations, mental reservations, restrictions, &c. will swear any thing while they swear nothing, or swear false, when the honour of their church or their order is at stake, and think that they deserve Heaven by it.—My Antagonist seems to insinuate in several places as if Sir *H. B.* had communicated to the public the Letters in question, without the approbation and consent of the Jesuits, nay and against their will. But he is not aware that he offers therein a gross affront to that honourable gentleman. The Jesuits had trusted those Letters to him, as one in whom they could entirely confide. And can any man think, but my unthinking Antagonist, that Sir *Henry* would have communicated to the world letters written to the Provincial of the Jesuits and committed to his custody, against their will, or without their consent and full approbation, without the approbation at least of the Jesuit his ghostly father, or of Father *Carteret*, who had been long his family director, was Provincial of the Order when the Letters were made public, and in *London*? None but my Antagonist can think so honourable a gentleman capable of such a dishonourable action.

Ch. *I can very safely declare now as I have often done, that my conduct, in regard to*
the

Def. Thus Sir *Henry Bedingfeld* in the very beginning of his letter. But would not
this

the affair of Mr. Bower, has been strictly honest, and totally disinterested.

this honourable gentleman's conduct been still more honest, more disinterested, at least more generous and free from all suspicion of resentment and revenge, had he undertaken to undeceive the poor deluded and imposed-upon Protestants before I provoked him or his party by attacking in my history of the Popes the whole system of Popery? Did he not know, till I published that work, that I pretended to have been a counsellor of the inquisition? He could not but know what I had publicly told in all companies. Why then did he wait till my history appeared, to fetch *certificates* from that holy tribunal, and disclose so gross an imposture? I might, it seems, for this disinterested gentleman and his Jesuits, have imposed upon poor Protestants what I pleased, and so long as I pleased, if I had not attacked, in the manner I have done, their Church and Religion.

Ch. *I shall now produce a witness, &c. to whose testimony the public will pay more regard than to a hundred affidavits of one who avows the horrid doctrine of mental abjuration, p. 77.*

him point out the place where I *avow* such a doctrine, else the world will think him worthy of a name that common civility forbids me to bestow even upon him, though perhaps it would fit no man in *England* better than him. We have seen him above, p. 15, 16, not only asserting what he knew to be false, but alleging, with an impudence peculiar to himself, the very authority, by which it was in the clearest terms contradicted, to confirm it. *Rail lustily, slander stoutly*, is a good rule with men of no conscience or honour, *something will stick true or false, proved or not proved.*—The Jesuitical doctrines of equivocation, mental restriction, reservation, &c. I have long since renounced, and all such doctrines I detest and abhor.

Ch. *I shall now produce a letter under Mr. Sheldon's own*

Def. The matchless impudence of this malicious and scurrilous babbler! By *mental abjuration* he means, so far as I can guess, a man's abjuring in his mind a doctrine which he outwardly professes, and swears to maintain. Now let

Def. Thus Mr. Sheldon, brother to Father Sheldon, Pro-

own hand to a friend in town, who hath been pleased to put the original into MY possession; and which is as follows:

Dear Sir, Feb. 7, 1757.

I Must beg the favour of you to pay my compliments to Sir H— B—f—d, and desire him to be cautious not to insert any thing more from the intelligence he had from me, concerning Mr. B--w--r, than I can justify. I never had the perusal of B—r's letter to my brother, nor did I see his name to it; my brother told me it was from him, by which he desired to have his money repaid him, in order to provide for the woman, before he could return. My brother then asked my advice whether he should pay it or not. I told him I thought it was best to pay it, making proper deductions, and that it was my opinion, when once the money was paid, he would hear no more of his return. This is all I know of the matter, as I desire you will inform Sir Harry.

I am, Sir,

Your humble Servant,

p. 78. Wm. Sheldon.

Provincial of the Jesuits, who took refuge in his brother's house, during the late rebellion, a warrant being then out against him for treasonable practices. But in answer to this testimony, *decisive* as my Antagonist thinks, of the whole controversy, I say, 1st, That when the Letters in question became first the talk of the public, this very gentleman declared to a noble lord at Bath, who mentioned them to him, that he *knew nothing at all of them*. No wonder therefore, that the noble lord should have expressed the greatest surprize, when he read the Letter before us. What the advocate for the Papiſts says here may be true, *viz.* that, at the beginning of this debate, Mr. Sheldon declined entering into any particulars of the affair. But is there no difference between a man's declining to enter into any particulars of an affair, and his declaring that he knows nothing at all of it? When one and the same person denies at one time, and affirms at another, one and the same thing, I should be obliged to my discerning Antagonist if he would give me a rule whereby to know on what side the truth lies. But, 2dly, Should I even allow this worthy gentleman not to have recollected at first what he has since recollected, or been made to recollect as the honour and credit of an Order is at stake, to which he is no less zealously attached than Sir Henry Bedingsfeld himself, his testimony would not, even in that case,

case, be *decisive of the whole controversy*. For what is the subject of the controversy! Why, whether or no I wrote the Letters in question? And does Mr. *Sheldon* testify, that I wrote them? No, he testifies no such thing, but only that the Provincial of the Jesuits told him, that *one of them, of which he never had the perusal, was from me*. Thus the whole still rests upon the authority of a Jesuit; and the controversy, which my Antagonist often chuses to lose sight of, remains undecided, unless the testimony of an imposing or imposed-upon Jesuit be thought sufficient evidence to decide it, which I am very sure no Papist, but the most jesuited among them, would think, and I hope no Protestant will, my very candid and discerning Antagonist always excepted; for to him the words of every Jesuit are a new Gospel. I said *imposing or imposed-upon Jesuit*; for I will not even accuse Father *Sheldon* of having been knowingly concerned in so wicked and so gross an imposture, till I can prove that he was. 3dly, What Father *Sheldon* told his brother contradicts point-blank what Father *Carteret* told a noble duke. *Sheldon* told his brother in 1746 or 1747, that *I desired to have my money repaid me in order to provide for the woman BEFORE I COULD RETURN*; and *Carteret* told the noble duke, that I RETURNED in 1744 or 1745: so that, according to the one, I was *not returned* in 1747, and I *returned*, according to the other, in 1744. If *Sheldon* spoke truth, *Carteret* imposed upon the duke; if *Carteret* spoke truth, *Sheldon* imposed upon his brother. I shall leave to my Antagonist the task of reconciling these two reverend fathers; they are both Jesuits, were both Provincials of the Order, and the testimony of one of them, *viz.* of *Carteret*, he has often quoted as no less *decisive* than that of Mrs. *Hoyles* herself, and consequently more than *the most peremptory affidavit*. 4thly, The testimony of Mr. *Sheldon*, or rather of Father *Sheldon*, quite overthrows the credibility of the Letters. For in the Letters I am made to speak all along as one already returned, both to the Church and the Order; nay, the very first Letter is supposed to have been writ on the last day of the retreat I made (by the General's order says my Antagonist) upon my return. How could Father *Sheldon* therefore tell his brother, that *I desired to have my money repaid me in order to provide for the woman BEFORE I COULD RETURN*, that is before I could do what in the Letters I am supposed to have done! Falshood will still be falshood in spite of all the art that can be used to disguise it, and give it the appearance of truth. For it is evident, that either the Let-

ters suppose all along what is false, or that Father *Sheldon* told what is false to his brother. And Mr. *Sheldon* will not perhaps be quite so forward to pawn his authority for the truth of what his brother the Jesuit told him, as Sir *Henry Bedingfeld* has been to pawn his for the truth of what his nameless evidences had told him, and I have shown to be false. *Hill*, the Procurator, the only person I dealt with, wrote probably several letters to Father *Sheldon* concerning my desire of having my money repaid me as well as the means of repaying it, and those letters Father *Sheldon* may have communicated to his brother. But if he told him that any of those letters were from me, he was either imposed upon himself or imposed upon him.—One must be very little acquainted with the Popish as well as the Jesuitical principles who can think that a Papist, though otherwise a man of conscience and honour, would scruple to attest a falsehood when directed by his ghostly father to do so. The very authors and contrivers of the *Gun-powder-plot*, acted in that horrid attempt according to their consciences, their scruples being all removed by their ghostly-fathers the Jesuits, as the reverend Dr. *Dalton* has shewn in his *Historical Observations* on the excellent sermon he preached on the fifth of *November*, 1747, before the university of *Oxford*, and has very lately published with seven others not inferior for style or for matter to any in our tongue. I would recommend the perusal of that sermon to the Protestant monk my Antagonist; it might prove an antidote against the poison he has imbibed by herding with his fellows the friars and monks.

Ch. I shall now gratify the curiosity of the reader by the publication of a SEVENTH LETTER, the same which Sir *Henry Bedingfeld* mentions as having come lately into his hands.

Dear Sir, March 27, 1747.
I Have taken, it is true,
one desperate step, but it
is not irretrievable; and I
call God to witness, I am
ready

Def. The *Spectator* tells us (No. 445.) that upon Mr. *Baxter's* death there was published a sheet of very good sayings, inscribed the last words of Mr. *Baxter*, and that the title sold so great a number of these papers that there came out a second sheet inscribed more last words of Mr. *Baxter*. The Jesuits had produced six letters pretended to have been written by me to
Father

ready to retrieve it, having
 been the most miserable and
 unhappy wretch upon earth,
 ever since I took it. But I
 must immediately withdraw
 from hence. Shall I do it
 without satisfying, or ac-
 quainting the woman and her
 relations? If you approve of
 it, I am ready to go where
 you please. My dear friend
 Mr. Carteret would receive
 me with open arms. Could
 I any ways satisfy the wo-
 man, I might in that case
 retire without trouble or
 noise. If in this you can
 help me, for Christ Jesus's
 sake don't delay it. My
 dearest friend, your letter
 has revived me, it gives me
 some hopes of being still saved
 by your means, and I hear-
 tily wish I had not been so
 rash in complying with
 those who believe them-
 selves my friends. I sin-
 cerely repent what I have
 done, and with God's grace
 shall proceed in it no far-
 ther. The moment I am free,
 I shall be entirely at your
 disposal, and with infinite
 satisfaction obey your com-
 mands. Ecce ego mitte me.

Dear SIR,

I am your most obliged

humble servant,

A. B.

Father Sheldon, and in the
 sixth had made me take my
 final leave of him, which was
 therefore supposed to be my
 last and Farewell-letter. But en-
 couraged by the reception the
 six have met with from some,
 especially from the Protestant
 monk their ally, they have
 ventured to produce another
 last letter, and may produce
 as many more last letters as
 they please, and get as many
 of their brethren as they
 please to swear that they
 saw me write them; that I
 read them to them, &c. But,
 not to repeat the reasons which
 I have alleged in the second
 part of my Answer to prove,
 I may say to demonstrate the
 improbability of my having
 writ any of those letters, and
 which nothing but the most
 unexceptionable evidence can
 counterbalance, I shall only
 observe, with respect to this
 seventh in particular, that it is
 supposed to have been writ after
 I had published my Proposals
 with the first page of the Pre-
 face; that is, after I had pulled
 off the mask and openly de-
 clared war against the Pope
 and all his adherents. And
 can any man think that after
 I had taken such a step the
 Jesuits would still have be-
 lieved me sincere in my resigna-
 tion to the will of the Provin-
 cial, and my readiness to go
 where he pleased; or if they
 did not, that they would have kept me company, that any one
 of them would have admitted me into his room, would have
 taken

taken upon him to convey a letter from such a base, canting, perfidious hypocrite to the Provincial, or that he would have received it? To suppose that they still believed me sincere, is supposing them all to be idiots; and if they did not believe me sincere, what could they propose to themselves in having any further dealings or intercourse with so vile an impostor and hypocrite?

Of this objection even our monk was aware, and in order to elude it he supposes the date that appears on my Preface, *viz. March 25, 1747*, to be the date of its being sent to the press, and not the date of its publication. But on what is this supposition of his founded? Why, it has no foundation at all; but is, on the contrary, repugnant to the practice of all printers marking on the books or the papers they print the day or the year when they were printed off or made public, without any regard to the time when they were sent to the press. It is therefore highly absurd in this man to require me, as he does, to prove that my Preface was published on the 25th of *March*, the date it bears, when all must take it for granted that it was till he has proved that it was not published that day, which I defy him to prove: nay, from the letter itself, dated *March 27, 1747*, it is manifest that my Preface was published before it was writ. For in the letter they make me tell the Provincial that *I have taken one desperate step; that I have been too rash in complying with those who believe themselves my friends; that is, with my Protestant friends; that I sincerely repent what I have done, and shall proceed in it no farther.* Now to what else can these words possibly allude but to the publication of my Preface, which was just such a step; and I defy the Jesuits to point out any other step I had taken between the writing the sixth and the seventh letters, which they could have called, or could have made me call a *desperate step* in writing to the Provincial. But after all it matters little whether my Preface was published in *March*, in *April*, or even in *May*: for it was as publicly known *March 1747*, and long before, that I intended to publish a *History of the Popes* as it was when the Preface appeared; some had read great part of the first volume in manuscript near a twelvemonth before the Preface was writ, several hundred receipts were disposed of before *March 1747*, &c. Of this the Jesuits could not be ignorant, nor could they suppose that the History was in favour of the Popes, as the subscription was warmly recommended by persons

sons of known zeal for the Protestant religion and utterly averse to the Popish.

I shall here further observe that from this seventh letter it appears that Father *Sheldon*, in his Answer to my sixth, had given me some hopes of having my money returned. This is plainly hinted at in these words, *Your letter has revived me, it gives me some hopes of being still saved by your means*: for nothing else could revive me in the circumstances I am supposed to have been in at that time; and by no other means could *Sheldon* save me but by repaying me the money, and thereby enabling me to satisfy the woman and her relations. Now if the six letters be genuine, I turned Papist and Jesuit in order to get my money back from *SHELDON*; brought a woman and a child upon the stage for that purpose, pretending that the money belonged to her; represented myself in a most desponding and despairing condition for want of it; expressed as much solicitude, as violent a desire to get it back as if I were upon the point of being carried to jail, or ready to starve without it. On the other hand, if this seventh letter be genuine, I quitted anew the church and the order, to which my solicitude to recover my money had made me return, and by publishing my Preface, broke off all correspondence with those, who were to repay it, as soon as they had encouraged me to hope that at last it would be repaid. In short if the six letters are genuine, I turned Papist and Jesuit to get my money back from Father *Sheldon*; if the seventh is genuine, he gave me some hopes of getting it back; and a few days after the receipt of his letter giving me that hope, I broke off all correspondence with him and the Jesuits in general: for even, according to my Antagonist, I did not receive his letter till the very latter end of *March*, and I published my Preface, which was breaking off all correspondence with him and the order, about the beginning of *April*. If the Jesuits can with all their oaths make the world swallow such improbabilities, they may safely renew the farce of *the man and the bottle*; it being no less improbable that a man in his senses should act in the manner I am supposed in these letters to have acted, than that a man should enter into a quart-bottle. The Jesuits, one would think, are trying what credit they might expect, what encouragement they might meet with, should they propose some other articles of greater importance to them and holy mother Church.

And now to recapitulate in a few words, what has been said concerning the letters in question. In the second part of my Answer

swer I have shown it to be highly improbable, and next to impossible that I should have writ those letters, if I was not stark mad when I wrote them. Against the arguments I have alleged to evince that improbability, or rather impossibility, my Antagonist has chiefly urged, in his *Full Confutation, positive evidence of the fact*, without attempting any otherwise to confute or invalidate those arguments; which in truth is owning reason to be with me but evidence against me. And in what does his *positive evidence* consist? why, it consists in the similitude of the hand-writing which he himself owns to be in itself no absolute proof, and is certainly a very fallacious one; (see the second part of my *Answer*, p. 16, 17,) and in the testimony of a few Jesuits, who, by a doctrine peculiar to the order, can swear any thing and at the same time swear nothing; and scruple not, as I have proved, to attest what they know to be false; nay, and on certain occasions think it meritorious. Now whether such evidence, however positive, can counterbalance the greatest improbabilities, improbabilities amounting to impossibilities, I shall leave the impartial world to judge, and appeal to their judgment.

The reader will find in the *Memoirs of the Duke of Sully* a very remarkable instance of the boldness as well as of the craft and the fraud of the Jesuits attempting to ruin that great minister, and bring him into disgrace with his royal master by means of FORGED LETTERS, (*Memoirs of the Duke of Sully*, vol. II. p. 384, *English translation*) Now, if they were not afraid to attack with such weapons so powerful a man, so strong in the esteem and favour of his master, can it be wondered that the Jesuits in *England* should thus attack me, from whose resentment they have nothing to fear, especially being abetted by a set of men in this country who call themselves Protestants; and even, if Fame says true, by some of our clergy?

Ch. Mr. Folkes showed the polype only in March 1742-43. If therefore Mr. Bower ever was invited to see the polype at Mr. Folkes's house, this must have happened near four years before his intentions of writing his History of the Popes were

Def. I mentioned to several persons my intention of writing a History of the Popes long before the year 1746, and even before the year 1743. In 1746 it was publicly known that I had resolved to engage in that work,

were known, and consequently four years before Mr. Folkes could make an offer of the use of his books for Mr. Bower's work, p. 48.—It was a rule with Mr. Folkes neither to borrow nor lend books, p. 49.

he borrowed, a book, viz. *Eucherii de Quintiis Inarime seu de Balneis Pithecusarum*; of which there was, I believe, no other copy at that time in *England*.—Of my frequenting Lewis the Popish bookfeller's shop, which I am here anew reproached with, I have spoken in p. 94 of my *Answer*, and refer the reader to what I have said there. If I happened to meet any Jesuits in that shop whom I knew I spoke to them, and told my Protestant friends who they were. And did Mr. Folkes receive from thence an ill impresson of me? From his seeing me thus publickly in their company he ought rather to have received a good than a bad impresson of me, and concluded that I was no *Jesuit in disguise*; that I did not *act under-hand in concert with them*, else I should conceal my being acquainted with any of them; and above all, avoid their company in public.

Ch. *This worthy convert, when he challenged the Jesuits to produce any one who had ever seen him at mass since his admission in 1744 or 1745, did not think proper to say any thing of his not being, since that period, at confession: and this ceremony, so necessary to wash out the stains of his frailties and follies he knows he has performed oftener than once within these twelve years.*

that no priest, no not even the Pope himself could absolve me, nay when I knew that instead of having *the stains of my frailties and follies washed out by that ceremony*, I should have added a new *stain* to them worse than all the

work, and some had even read great part of the first volume in manuscript.—Mr. Folkes may, for aught I know, have made it a rule *neither to borrow nor lend*; but notwithstanding that rule, I lent him, and consequently

Def. If I was at confession within these twelve years I was at confession while I joined in communion with the church of *England*; while I exposed in all companies the wicked doctrines and superstitious practices of *Poperly*; while I was engaged in three marriage-treaties as my Antagonist informs me; while I led the life of a Protestant and a layman, &c. and consequently when I knew

rest, that of sacrilege or the abuse of a sacrament : And was it with that view that I went to confession ; or what else could I propose to myself in *performing this part of my duty* ? But this *strange man*, as ignorant of the Popish doctrine concerning Confession as he is of that concerning the *Papal Supremacy*, thinks that, according to their principles, a man needs only tell his sins to a priest to have them forgiven. I shall not therefore refer him, for his better instruction, to the Popish divines, but only to *the Catholic Catechism for the use of children*, which he will probably meet with in the shop of his *worthy friend Mr. Lewis*.—But *the Jesuit, who heard my Confession, has related this remarkable fact to many gentlemen of worth*. He may have related it for aught I know. But I shall leave every candid reader to judge which of the two is the more improbable, that a Jesuit should have related a false fact, when I have shown that on the present occasion the most eminent among them have done so, or that I should have gone to confession in order to obtain forgiveness of my sins when I knew that my performing that ceremony only could serve to aggravate my guilt.

Ch. *Mr. Gay told Mr. Edwards, Tobacconist in St. Martin's-court, that he had been in the room when Mr. Bower said mass here in London, and that this mass was served by Father Turberville.*

Def. I was not, according to the Papists, reconciled to the church till the year 1744 or 1745. But Father *Turberville* died long before that time ; so that if I said mass while he was living, if he, though Provincial of the Je-

suits, did me the honour to attend me in the quality of a clerk while I said it, I must have performed the most awful function of the Popish religion before I was reconciled to the church, or before I was *restored to my faculties*, to use the expression of Mrs. *Hoyles* in her famous *narrative*, and while I was still under the greater excommunication as an apostate both from the church and the order. As a priest under the greater excommunication is suspended from all priestly functions, either the Tobacconist or *Gay* must have told a notorious falsehood. But it is quite as true that *Mr. Gay was in the room when I said mass and Mr. Turberville served it*, as it is true that a Jesuit was in the room when I wrote the seventh letter ; that I read it to him, &c. And are we to

rely upon or to pay any kind of regard to the testimony of such witnesses? Does not every man, whom prejudice has not quite blinded, now see that it is not without reason I object in the present controversy against Popish evidence, how loudly soever our firebrand monk may exclaim at my objecting against it, and what fulsome encomiums soever he may bestow on his Popish witnesses to impose upon those who are as little acquainted with their principles, as he is with their doctrine concerning *Confession* or the *Papal Supremacy*.—But how happens it that my Antagonist contents himself here with a second-hand evidence? If *Gay* is still living, why did not Sir *H. B.* and the reverend *Dr. B—ch* honour him as they did *Mrs. Hoyles* with their company at tea? Thus they would have heard from his own mouth that I had said *mass* while I was still an apostate from the church and the order, and he would have had, as well as the *very sensible Mrs. Hoyles*, something to boast of; namely, the honour of receiving a visit from the renowned author of so many voluminous works all as *entertaining as learned*.

Ch. *Mr. Bower, it appears now, had very good reasons for not challenging the Papists to produce any witness of his performing his priestly function before 1744.*

Def. The unparalleled impudence of this man! Have I no-where challenged the *Papists to produce any witness of my performing my priestly functions before 1744?* What then, is the meaning of the following words, in page 75 of the first part of my *Answer, &c.* *And I challenge all the Papists in England to say they ever saw me assist at any function of the Popish religion, or perform any THESE THIRTY YEARS LAST PAST?* But what falsehood can a wretch be ashamed to advance who has the impudence to tell his readers over and over again, that my *History of the Popes is a Popish history; that it is copied from Popish writers, &c. when every one may have in every page of that work ocular proof of its being a severe attack made upon Popery, and consequently ocular proof of the amazing lengths to which this man's insolent attempt to deceive this nation has led him, and the envenomed calumniating pen must drop from the hand of our LIBELLING MONK, and the lips even of the venal Reviewers, still open in his praise, be sealed up.*

What this man writes (p. 28, 29.) in support of the calumny, with which he had, in his first libel, most wickedly aspersed the memory of good Dr. *Aspinwall*, has, I find, branded him, in the opinion of all men of candour and sense with the indelible character of an *incorrigible slanderer*, determined in his malice to spare neither the living nor the dead; and I had therefore at first thought it unnecessary to say any thing on that subject. But that even the less discerning might see what a malicious, shuffling, prevaricating adversary I have to deal with, I resolved, upon second thoughts, to take some notice of the pitiful shifts he has employ'd to maintain what a man of any principles, religious or moral, would have retracted at once, and been glad to retract.

My Antagonist had asserted in his first libel, p. 9. that *I had told a worthy divine of our church that Mr. Barton, then curate of St. Ann's, and I had attended Dr. Aspinwall during his last illness.* That divine, who is a man of rank in the world as well as in the church, thought himself bound, both in honour and conscience to contradict so notorious a falsehood as soon as he read it; and accordingly declared, in the most solemn manner, *that he never heard it suggested by any one that Mr. Bower attended Dr. Aspinwall in his last illness, but Mr. Barton only, till he saw it in print.* One would think that the man who had asserted that falsehood, would have hereupon owned that he had been misinformed. But thus he would have acted like a man of some honour and honesty, and he has shown himself as I have proved, throughout his *three eighteen-penny* libels an utter stranger to both. How then does he reconcile his asserting that I told the Divine *I had attended Dr. ASPINWALL during his last illness,* and the Divine's solemnly declaring that *he never heard it suggested by any one that I attended him in his last illness?* Why, he says that I had told the Divine I had been with Dr. *Aspinwall*, or had paid him a visit during his last illness, and that he meant no more when he said that Mr. *Barton* and Mr. *Bower* attended Dr. *Aspinwall* during his last illness. *Risum teneatis amici* I would say here with *Horace*, were it not too serious an affair to see a wretch passing himself upon his readers for a lover of truth, and at the same time insulting their understandings, and attempting to impose upon them, by the most pitiful chicane, what he himself knows to be a notorious untruth. When a clergyman is said
to

to have *attended one during his last illness*, all understand by these words, that he *attended him as a clergyman*; and in that sense the Divine understood the words of my Antagonist *Bower and Barton attended Dr. Aspinwall during his last illness*, as well as I, and so must every body else; and in that sense I take the words *attend* and *assist* to be synonymous, though my *changing the word ATTENDED into ASSISTED* is alleged by my Adversary *as a remarkable instance of Bower's fraud*; and he has even the assurance to tell his readers that when he said that *the Revd. Mr. Barton and I attended the Doctor in his last illness, he dreamt of no other meaning than that we paid him a visit or were with him*, though nobody but himself could have *dreamt* of that meaning. Should a school-boy use such an excuse to avoid a whipping, he would deserve to be twice whipt and soundly.

In answer to the pitiful cavils and shuffling evasions made use of by this man, p. 28, 29, to avoid complying with a Moral as well as with a Christian duty, that of repairing the crying injustice he had done to the memory of good Dr. *Aspinwall*, in answer I say, to those cavils I shall only ask him whether he thinks it necessary to salvation for a man who has injured another in his reputation to repair that injury by publicly unsaying what he publicly said as soon as he finds it to be groundless and false? and whether one may be said to be in a state of salvation, who, instead of complying with that indispensable duty, should still strive to maintain by the most puerile sophistry in opposition to the most positive and indisputable evidence the calumnies he had spread? That Dr. *Aspinwall died a faithful son of the church of Rome*, was published by my Antagonist to the world is an undoubted truth; that *he lived and died a sincere Protestant* has been made undeniably to appear so far as a thing of this nature can possibly be made to appear. And yet this wretch, instead of retracting so wicked, so malicious, so groundless a calumny still persists in attempting to impose it as a truth on the public, at least on the simple and credulous. In what could he have shown a more villainous and unchristian mind and less regard for the welfare of his soul? As for the pitiful chicane employed by this *strange man* in p. 28, to justify or excuse his publishing to the world a most wicked and groundless calumny for an unquestionable truth, and his surmise in page 29, with respect to the reason why Mrs. *Aspinwall* was so curious to see what passed between her
 husband

husband and Mr. *Bower* when he was first introduced to him, when she knew not who he was, from whence he came, whether he was a *Jew* or a Christian, a Protestant or a Papist, &c. are too absurd and ridiculous to deserve a serious answer.

And thus far in answer to this doughty performance, this virulent declaimer's third EIGHTEEN-PENNY libel, and the *demonstrative proofs* with which it is fraught; proofs that were to *make the envenomed falsifying pen drop from the hand of our Jesuit-historian, were to seal up the lips of narrow-minded credulity, still open in his support, and turn his best friends, even those who have been intimately acquainted with him these fifteen, these twenty, these thirty years, into his worst enemies, lest encouraged by them he should attempt farther and more criminal impositions on this insulted nation than the subjecting of Osimo to the Inquisition of Macerata.* But that his pretended *Full Confutation* is no *Confutation* at all, but mere scurrility; that his boasted *Demonstrative Proofs* are no proofs at all, but the most pitiful chicane or *Jesuitical evidence* no ways to be relied on, I have shown to the full satisfaction, I hope, of every sensible unprejudiced reader. I do not at all doubt but my Antagonist has been by this time plentifully supplied by his Popish intelligencers with new matter of scandal, and perhaps with a whole cargo of *Certificates* imported from *Italy*, whence he may have what *Certificates* he pleases, and whatever he pleases certified by them: and who knows but his fourth EIGHTEEN-PENNY performance may be already in the press fraught with home-scandal and scandal from abroad, and as much abuse and scurrility as any of the three former. He may find his account in this kind of business; but I am persuaded that my time may be spent to much better purpose than to scold with a shameless and petulant shrew, to throw dirt with a scavenger, or (which some will say is much the same thing) to writ apologies so long as Papists will lie for the good of the church, and it turns to the advantage of their Protestant tool to retail their lies and improve them, with some of his own.—I have lived these thirty years and upwards in this country in good reputation and credit; have ever kept the best company; have been honoured with the esteem and the friendship of persons of the first rank; and have the satisfaction of being thus honoured still by all who are acquainted with my private character; by those especially

pecially with whom I have lived in the greatest intimacy these twenty or thirty years, that is, ever since a few months after my arrival in *England*. What impression this man's furious invectives may have made on those who know me not I cannot say, but I can affirm with truth that they, who have been the longest and most intimately acquainted with me, look upon me in the same light as they always have done; as an honest man and a good Protestant, void of rancour to those from whose opinions I differ, even to those of the order which I have forsaken, and which persecutes me so furiously for having made myself a defender of the Protestant cause. This temper of mind I will endeavour to maintain in spite of all provocations; but at the same time I will boldly speak the truth; nor will I be diverted from so doing by all the rage of the Papists, or the more bitter malice of their Protestant friend and ally. Let them therefore invent what new tales they please, let *him* publish them to the world in as positive and peremptory terms as he published to the world that *Dr. Aspinwall desired Extreme Unction might be administred to him in his last moments*. Let him exert all his declamatory rhetoric to enforce their belief, and impose them upon the prejudiced and less discerning part of mankind, I shall give myself no further trouble about them; but allowing those to believe me a knave who believe the Papists and Jesuits incapable of lying even when the honour of their church or the order is at stake, I shall resume the *History of the Popes* to convince the world, at least, that I am no Papist.

F I N I S.