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either receive it Publickly from me, or not at all; But Sir William confess'd himself acquainted with the intended Assassination. Pray did he confess it to me, and have I revealed any part of his Confession? Then I had been guilty of High Misdemeanor indeed. I had broke the 113th. Cannon, and been Pronounced Irregular by the Church. And he that falls under Irregularity, is for ever after incapable of Executing the Office of a Priest. (Dr. Heylin's *Introduct* to Cyprian Angel, p. 6.) I confess there is an Exception in the Canon, but that does not reach the Case in Hand, even upon the largest Supposition. Well! But Sir William own'd this Charge before the Committee. How could I know that? I neither saw Sir William after his Examination, till Friday Noon, nor the Votes which mentioned it till after that Time. But he confess'd it in his Paper. What then? Which ways does the Paper concern me? 'Tis well known Sir William Parkins was a Man of Sense, and bred to Law and Letters, and needed no help to assist him in Writing a few Lines. Besides, I was not permitted to come near him for more than two Days before he suffer'd: Neither was he allow'd so much as Pen and Ink till the last Morning. Then it was that he penn'd his Speech, as I am told by those who were present; and having read it before the Keeper, deliver'd a Copy of it to a Friend, which was not shew'd to me till after the Execution. Indeed; I did believe he would leave some Paper behind him, both because 'tis customary upon such sad Occasions; and because on Tuesday Night when he expected Death on Wednesday, he desired Pen Ink and Paper, for that purpose.

A N S W E R.

NO body blames Mr. Collier for visiting Sir William in prison, or for attending him at the place of Execution, but he is justly blamable for giving publick Absolution to a man who had been guilty of publick faults, both in our sense and in his own without publick Repentance, which was a direct impeachment of the Justice of the Nation, and a solemn declaration to all the beholders, that Sir William had done nothing worthy of Death, but was a Martyr and no Malefactor. If the Ordinary of *Newgate*, should presume to Absolve Notorious Fellons or Highwaymen at the place of Execution, without a publick declaration of their sorrow for their Crimes, all men would say that he did thereby encourage Felony and Robbery: And why the Government should not put the like construction upon Mr. Colliers Absolution of Sir William Parkins, who was condemn'd for endeavouring to Murder the King, and procure an Invasion from *France*, let his own reason answer; and why his own Party should not look upon him as an encourager of those who deny the cause of God and true Religion, seeing he absolved one who was notoriously guilty of that Crime in their sense without publick repentance, let him answer it to them and his own Conscience. Its true he alledges that Sir William declared his sorrow for all the faults and miscarriages of his Life, and qualified himself for absolution, but he does not tell us that his concern in the Assassination, or his taking the Oaths

to King William was among those faults, and though he really had confessed them, certainly Mr. Collier will not be so bold as to say that a private Confession is attonement enough for publick sins; the very light of Reason will teach him that Sir William ought to have made publick satisfaction to those to whom he had given a publick offence, and Mr. Collier cannot be ignorant of the Apostles Command to *Timothy*, 1 Ep. 5. 20. to rebuke them that sin openly in the presence of all; and seeing he seems to think that the laying on of hands mentioned in the 22. v. refers to Abolution he ought have taken heed to the Command, not to do it suddenly, which he must needs have contravened, by doing it before a publick repentance. Mr. Collier may now likewise perceive that the Fathers of the Church reflect upon the manner of his Absolution, as *insolent and unprecedented*; and if he pleases to look into the Commentaors, he will find that the far greater part are against his Exposition of that place, tho its not the manner of the Absolution; which is so much excepted against as that he should have absolved them without publick Repentance; and till he answers that material Objection against it, his little Questions, whether all people be damned that are cast in a Capital Indictment, &c. are nothing to the purpose, and his judgment that Sir William had a Right to Absolution, must be lookt upon as Erroneous. And whereas Mr Collier thinks it a sufficient Apology for his doing it publickly, because he could not be admitted to do it otherwise; he would do well to observe that the publickness of the performance does only aggravate the fault, but does not make it one, and considering the spirit of the Party theres reason to think, that the place of Execution was chosen as the most proper to harden the poor Criminals in their obstinacy, and to sound a Trumpet to Rebellion, and Assassination, for certainly to die a Martyr for the Cause of God and Religion, and to be recommended to the Tribunal of Heaven as such by the Churches Absolution, is a very persuasive Argument, to make any man follow such Courses as will entitle him to those priviledges.

Mr. Collier's Assertion, that he had gone against the Authority both of the Ancient and English Church if he had refus'd Sir William Absolution, is spoken without book, the very perusal of the Office for Vistation of the Sick is enough to answer the Objection as to the Church of England; and let him produce any Canon of the Ancient Church for giving Publick Absolution to a Condemned Criminal, or a Publick Offender without Publick Repentance if he can.

Mr. Collier asks so many little impertinent Questions about his being privy to Sir William's Acknowledgment of his Concern in the Assassination, that they argue his Guilt more than his Innocence; an Ingenuous Man would have plainly told whether he knew of it or not: And as for the 113th Canon of the Church, by which he must have been pronounc'd Irregular, and by consequence incapable of the Priesthood ever after if he had reveal'd Sir William's Confession: He may take for Answer, That if either That, or any other Canon of the Church does encourage him to Absolve condemned Parricides and Assassines without publick Repentance, its the Interest of the State to

Nail

Nail 'em up. But seeing so many of the Bishops, to whom the Clergy swear Canonical Obedience, have declared him Irregular already, it's all one whether the Canons roar or be silent, the Bishops have the chief Power in making the Canons, and the best Right to interpret them. But without all this quibbling, Mr. Collier could not but know that it was proved against Sir William, and that those upon whom the same Witnesses had proved the same Crime, confessed it at the Gallows; which might have given Mr. Collier Ground enough to suspect Sir William's Guilt, and by consequence to have mov'd him to a special Confession, according to the Rubrick, and then he had been in no hazard of the 113th Canon, nor any other of the Guns which lie in the Magazine at the West-end of Paul's: But we hear nothing of any such fair Dealing; nor will his faint Declaration against any *Methods of Murder* be lookt upon, by any Man of Common Sense, as an Argument to prove, that Mr. Collier did not allow of the Assassination for which Sir William Parkins was condemned; and seeing he knows himself suspected and charged as an Incourager of it by the Justice of the Nation: It is no more than what might have been expected from an honest Man, for Mr. Collier to have publisht his Abhorrence of that intended Murder in a more particular manner.

D E F E N C E.

AND now after all, I desire to know in what single Circumstance I have mis-be-have myself, or done any thing unbecoming my Profession? 'Tis very hard a Man must be Persecuted for Performing the Obligations of his Office, and the Duties of common Friendship, and Humanity; As for any Methods of Murder. I dislike them no less than those who rail loudest; and nothing but a Mercenary Malice could suggest the contrary. But if the Functions of the Priesthood, and the Assistances of Religion, and the Reading the Publick Liturgy are grown a Crime, I am not concerned at the Imputation. I hope the complying Clergy will take some care to check the Disorders, and inform the ignorance of their People a little better. If they are unreprieved for these scandalous Excesses, their Pastors must one Day expect to account for it.

As for those in Power, 'tis possible they may have been govern'd by Mis-reports, and suddain Resentment: if so, second Thoughts, and the Reason of the Case will put a stop to their Severities. And that this may be the issue of the Business, I think myself obliged to wish as well for their sakes, as my own.

Apr. 9th. 1696.

Jer. Collier.

A N S W E R.

MR. Collier, in his Conclusion, asks the same Questions over and over again, which have been answer'd already; and, according to his rate of Ingenuity, he would insinuate, that he is persecuted for performance of the Functions of the Priesthood, and reading the publick Liturgy; whereas he is not only accused, but proved to have transgressed the Orders of both: And by this time, I suppose, he is convinc'd to his Mortification, that it is not only the Ignorant People who find fault with his Conduct, but also the Learned Bishops, whom the Complying Clergy have no power to check, if they had never so much mind to it.

Mr. Collier's Epilogue is very Magisterial, and those in Power, it seems, are concern'd to Regard it, as well for their own sakes as the Reverend Authors. This is indeed one of the most Gentile Applications to those in Power, especially from the Pen of a Clergyman, that we shall readily meet with; and really, when I reflect upon the Impudent Behaviour of Cranburne at his Tryal and elsewhere, I am apt to think that he is one of the Doctor's disciples; and I assure him, if it be so, we have good reason to say, *Like Master, like Scholar.*

F I N I S.

Advertisement.

✍ A Letter to the *Three Absolvers*, Mr. Cook, Mr. Collier and Mr. Swatt. Being Reflections on the Papers delivered by Sir John Friend and Sir William Parkins, to the Sheriffs of London and Middlesex, at Tyburn, the place of Execution, April 3. 1696. Which said P A P E R S are Printed at length, and answered Paragraph by Paragraph. Price 6d.

✍ The Parable of the *Three Jackdaws*. &c. both, Printed for R. Baldwin. 1696.

London, Printed for R. Baldwin, near the Oxford Arms in Warwick-Lane. 1696. Price 2d.