

THE
Christians Gazette:

Or nice and curious Speculations
Chiefly respecting

The INVISIBLE WORLD.

B E I N G A

P A C Q U E T

For the Pious VIRTUOSI,

(Or Lovers of Novelty.)

On several abstruse and intricate Points in Reli-
on, never started before.

To which is added,

The LAME-POST,

Or a History of Providence, Nature, and
Art, well attested.

A L S O

The COURT-SPY,

Or a Detection of such secret, odd, and un-
common Transactions in Church and State, as are
wholly omitted by other News-Writers: With a
Spiritual Observator (or Divine Improvement up-
on each Occurrence.

*If there be Heaven 'tis worthy to be sought;
Or were there none, yet Heaven's a pleasant Thought. Dry.*

The Second Edition, corrected and greatly enlarg'd.

L O N D O N.

Printed for the Author, and sold by J. Baker, in Pater-
Noster-Row, and by most Booksellers in London and West-
minster.

T O
The most Illustrious,
And truly Protestant, Princess
ANNA SOPHIA,
Electress Dowager of Hanover.

M A D A M,

WHEN I look upon the Greatness of Your Quality, and down on my own Meanness, (like the poor Roman mention'd in my Address to Her Majesty) I cannot but tremble to make this Address to Your Highness, so liable to be censur'd as presumptuous, and obnoxious to Variety of Misconstruction, but since my Journal, which I intitle The Christian's Gazette, (as 'tis to publish Monthly Religious News, or a Divine Improvement of every remarkable Occurrence under the Sun) is guided by a Heart fill'd with profound Loyalty and Veneration towards my Rightful and ever glorious Sovereign, Queen Anne; and a sincere Respect and most passionate Desires for the particular Prosperity (Temporal and Eternal) of Your Highness. I hope the Loyalty and good Intention with which these Lines are address'd to Your HIGHNESS, will in some Measure atone for their Presumption; for, MADAM, tho' the Glories of Your Name, and Illustrious Vertues, have invited so Great a Queen as Her Britanick MAJESTY to contract a perfect and constant Friendship with Your HIGHNESS, yet so mean a Creature as myself (who ought not to look upon so great a Person as the Princess Sophia, but with a bended Knee and at a due Distance) cou'd not refrain discharging what I apprehended my Duty, and therefore with good Esther, finding not only my native Country in Danger, but Your HIGHNESS's just Title to the Imperial Crown of Great Britain, not only question'd, Plotted against, but often curs'd by Dr. Henry Sacheverell, and other English and Scotch Jacobites (as is largely prov'd in these Sheets, intituled the Christians Gazette) I am resolv'd to adventure forth, and cast such Discoveries at Your Royal Feet, as my secret Intelligencer, the Court-Spy, has detected in this Journal, and if they perish, they perish: But the Illustrious Testimonies, Your HIGHNESS has given of your Generosity and Disposition to countenance all Mankind (but more especially the Subjects of Great Britain) in things that tend to secure the Protestant Religion, and promoting the Empire of Vertue (of infinite more Value to Your HIGHNESS, than the Three Crowns You are legally entitul'd to, after Her Majesty's Death) has made me flatter my self, that Your HIGHNESS, wou'd not deny to my Reverend Friend Mr. William Clark, and my self, such Protection and Encouragement, as Your Great Wisdom and Goodness shall think proper for Two ENGLISHMEN, that in detecting the Treasonable Words and Practices of the Jacobite Faction (but more especially of Dr. Sacheverell) were resolv'd to scruple no Danger or Charge, that might give any Light into the Pretender's Plots against

gainst Her Majesty's Crown and Dignity, and the Protestant Succession as now happily settled (by Act of Parliament) in the Illustrious House of Hannover, to which ROYALTY (it being both Hereditary, and the Unanimous Choice of the Subjects of Great Britain) Your HIGHNESS has a just Title, by all Laws both Divine and Humane, as is asserted in the Poem dedicated to Your Illustrious Son (now Elector of Hanover) a Prince fam'd more for his great Wisdom and Piety, than for being Presumptive Heir, to the imperial Crown of Great Britain and Ireland, and for that Reason, this Poem is annex'd to this Address to Your HIGHNESS.

MADAM I have here a fair Occasion, to do Justice to Your most Illustrious and truly Protestant Character, but so many are the Noble Attributes inherent to Your ROYAL NATURE, that 'tis difficult to distinguish whether they be divers, or one entire Vertue, but impossible to define which ought to be accounted the Superlative, in so perfect a Harmony, to ascribe to one more than another, were to derogate from the Justice of either, for all the Sincerity, Goodness and Moderation we find in the whole Protestant World, has its Vigor and Life, if not its very Original in Your ROYAL PERSON, Your Highness, being the Eldest Protestant Princess now living in Christendom: I cannot therefore declare 'twas any Particular, but Your HIGHNESS's General Goodness, that made me presume to inscribe my Christians Gazette to Your ROYAL NAME, as Illustrious in Piety as 'tis in Titles: But tho' Greatness of Spirit, Capacity of Affairs, Solidity of Knowledge, and Illustrious Piety, seem to be the Birth-Right of Your Family, yet the Humility, Prudence, Penetration and Affability, which appear in all Your Actions, shew You indu'd with no less charming Qualities, than those which have acquir'd to Your Family the Popular Glories You inherit; so that 'tis no Flattery, but what all Men acknowledge (except such English and Scotch Jacobites, that like Dr. Sacheverell, call the Pretender King) to assert that the Electress Dowager of Hanover is a Princess whose least Perfection in Piety, Wisdom, Justice and Moderation, wou'd render any other Person most accomplish'd, and therefore I don't wonder that King William of ever Glorious Memory, after ventring his Life and Fortunes, to deliver a Treacherous and ungrateful Nation from Popery and Slavery, shou'd in Parliament settle the Succession of the Crown (after Queen Ann and Her Issue) on the Illustrious House of Hannover, where 'tis the daily Prayer of every true English Man and sincere Protestant, that it may continue as long as the Sun and Moon shall endure, and as to Your self, (Great Princess) may Your Honour, Glory, and Illustrious Character, increase with Your Years, and advance 'till 'tis incapable of Addition, may Your HIGHNESS still blooming live Great Mistress of Your Fate, while for my self, (who wou'd venture a Million of Lives in Defence of Your regal Title against the Pretender, and all his Adherents) I only wish that You may believe me with all Imaginable Zeal and Sincerity,

MADAM,

Your Highness's most humble
and devote Servant.
JOHN DUNTON.

To the most Illustrious
GEORGE, LEWIS,

Duke of *Brumswick* and *Lunenburgh*

Standard-Bearer and Elector of the Holy *Roman*
Empire; and also Presumptive Heir, by Laws
Humane and Divine, to the Crown of *Great*
Britain, France and Ireland.

I Sing the PRINCE, the Scourge of Gallick Power,
Who if the Tyrant wast the Bastard o'er,
Shall Britain save, & NASSAU did before.

HAIL Mighty *Brumswick!* In whose Glorious Veins,
The Blood of Emperors, Kings and Heroes reigns.
Shall hair-brain'd *Tories*, with their Right Divine,
Bring in a *Perkin* or a *Sinnel's* Line,
To sway a Scepter which the Gods make thine?
No, SIR, they shan't, the Fates can never do
That Wrong to us, if they be just to You.
When that Great *ANNA* shall the Throne demise,
Must *Rome's* Knight-Errant carry off the Prize?
Does *Lewis* think a Victory to obtain,
By Forgery here, as he has done in *Spain?*
No, SIR, our Stars do better things portend,
You're our *St. George*, our Champion and our Friend,
Britannia from that Dragon to defend:
As *Orange* once did save the Captive Maid,
When by *French Managers* to *Rome* betray'd;
So he foresaw she might be trick'd again,
And chose Great *HANOVER* to break the Chain.
Let *Tories* to their *Lewis* Homage do,
We have a Greater *George* and *Lewis* too,
When You come o'er the Dogs shall find it true.
Our Lyons with our Eagles then display'd,
Strike Terror in the Fiends. *French* Lillies fade,
And *Mariborough* shall bloom without a Shade.

☞ Note, This Poem was printed Three Months ago.

The LAME-POST, or a History of Providence, well attested.

With a Spiritual Observer, upon each Head.

READER, I call this Part of *The Christians Gazette, The Lame-Post, or a History of Providence, well attested*, as 'tis the *Lame-Post* brings the true News, and such as I think deserves a *Spiritual Observer*; the *serious Reflections* will be always mine, but as to the *Remarkable Providences*, I shall stand indebted for 'em to several *Eminent Persons*, with whom I have settled a *Monthly Correspondence*, (for my *Intelligencer* is the *Lame-Post*) and I don't fear but I shall receive such well attested *Relations* from *diverse Parts of the Three Kingdoms*, as will deserve a *serious and frequent Perusal*, and nothing else shou'd be inserted in *A Christians Gazette*.

A Work of this Nature was set on about Forty Years ago, by Mr. Pool (Author of the *Synopsis Criticorum*) but for what Reason I know not, it was laid aside; and nothing has since appeared on that Subject, but a small *Essay* (written by Dr. Mather, Rector of *Harvard Colledge, in New-England*) to invite some others to go on with the Work; and finding that 'twas not attempted by any other Hand, I was resolv'd (by reviving my two Projects, intituled *The Post-Angel* and *Christians Gazette*) to go on with it, as being fully satisfy'd, that a Work of this kind must needs be of great Use; especially to such *pious Minds* as delight to observe the *Manifestations* which God doth give of himself, both in his *Works of Creation and Providence*; the former are sufficient to render those who have no other *Instructors*, *inexcuseable*, as we are taught by the *Apostle, Rom. 1. 20.* and the *Excellency* of the latter consists in this, that they are *the real Accomplishments of his written Word*: So that to *recoild Providences*, seems to be one of the best *Methods* that can be pursued, against the *abounding Atheism* of this Age; For by *Works of Providence, the Confession of a God, and the Truth of his Word*, have been extorted from those very *Persons* who have boldly deny'd it. Memorable is that *Passage of Æscyles the Persian, in Traged.* who relating his *Countrymen's Discomfiture* by the *Greeks*, gives us this *Observation*, That when the *Grecians* pursu'd them furiously over the great *River Strymon*, which was then frozen, but began to thaw, he did with his own *Eyes* see many of those *Gal-lants*, whom he had heard before; maintain so boldly *That there was*

to God, every one upon their Knees, with Eyes and Hands lifted up *begging for Mercy, and that the Ice might not break, 'till they got over.*

The Scepticks of this Age may possibly call such a Passage in question, but what can the most *obdurate Atheist* say to those *Providences*: about the *Jews*, which were so *clearly foretold* in the *Scriptures*, and Part of 'em are *visible to their own Eyes*? Is not this sufficient to convince them of *the being of an Omniscient God, and that the sacred Scriptures, are his reveal'd Will, and that Christianity is the only true Religion*? I doubt not but those Men who are able to hold out against such a convincing Demonstration, will flout at this *Undertaking*, and expose it all they can; but they may remember the Conquest which *Truth* made over their great Champions *My Lord Rochester, Sir Alan Broderick, and Sir Duncomb Colchester*, *Providences* which merit their Thoughts, and may serve to stop their Mouths, or at least the first Instance [in this *History of Providence*] of *casting the Devil out of Jane Farrer, by Fasting and Prayer*, may serve to convince the *Atheist*, of *the Being of a God, and of his Absolute Power over Infernal Spirits*: But tho' this *Dispossession of Jane Farrer* (as well as those remarkable *Providences* that occur dayly) is enough to convert *Atheists*, and all such as are not *hardned in Sin*. Yet it must be own'd there be many *Ænigmes* in *Divine Providence*, that we can't unriddle; for my Part I am very sensible of the *Depths* I have taken upon me to fathom, and do declare openly to the World, *That the Ways of God are unsearchable, and his Footsteps cannot perfectly be traced*; So that I can't but own, my *Comment or Observer* is infinitely short of my Text, and my *Paraphrase* doth not and cannot reach my Subject; and indeed, *Who can by searching find out the Almighty to Perfection*? However, as this Part of my *Christians-Gazette* is to contain *the remarkable Providences of Judgment and Mercy, that happen dayly* (or in other Words, I am here to make a *Divine Improvement of every remarkable Occurrence under the Sun*) so I think it can't begin with a more remarkable Providence, than that which was sent to me this Week, intituled,

A remarkable Narrative of Mrs. Jane Farrer's being possess'd with the Devil, and of the Manner of her being disposposs'd, on a Day of Fasting and Prayer, that was (lately) kept for her at Stebbin in Essex; Together with the several Speeches that pass'd between the Devil, Mrs. Jane Farrer (the Person possess'd) and those Reverend Divines that assisted on this solemn Occasion. Written by Mr. William Clark, one of the Ministers that pray'd with her, and was sent to me in this Letter, viz.

Spring-street in Shadwel, March 23d 17 $\frac{1}{2}$.

Mr. Dunton,

U Nderstanding you design to send abroad into the World, *A Monthly Book of remarkable Occurrences* (which you intitle, *The Christians Gazette*) the which I presume, will have no small Dependence

dance upon a constant and faithful Intelligence, therefore amongst your many Remarkables, you may insert (if it may be serviceable) this following Relation, the which I was both Eye and Ear Witnesses to.

The Story is this, in the Year 1700, at the latter End of August or thereabout, I then living at *Witham* in *Essex*, gave a Visit to one of my People at *Post-Hall*, about a Mile and a half from the Town aforesaid; and just upon my Departure thence, the Gentlewoman requir'd a Favour of me, which she told me must not be deny'd, which was as follows, Sir, *I have a Sister that hath been possessed by the Devil, for these 12 Months now past, and there hath been several Days of fasting and Prayer upon her Account, but hitherto to no Purpose; yet nevertheless, next Thursday there is to be another Day of Prayer, at Stebbin in Essex, 12 Miles distant from this Place (for there was the Place of her Abode with her Father) where several Ministers will be engaged in that Work, I therefore desire that you wou'd be pleased to make one among them.* To whom I reply'd, that it cou'd not be, for I was oblig'd by Promise to meet with several Ministers at *Ingerstone*, on Wednesday next; whereupon with a few more Words we parted: But on the Wednesday following, when I went to take Horse in Order for *Ingerstone*, my Horse was run away, the which Providence I took Notice of, as from the Lord, whereupon finding my Heart inclin'd to satisfy the Request of the aforesaid Gentlewoman, I sent Word, upon Condition she wou'd provide me an Horse I wou'd go with her to *Stebbin*, the which was done, and being provided with Horses, we proceeded on our Journey to the Town aforesaid, a Place that I had never seen or heard of before, nor had any of the Town seen or heard of me, before that solemn Occasion; and yet there was Intelligence given of me by the Possessed, as I was that Morning coming thither, her Words were these, *This Day is a solemn Day of fasting, upon my Account; I have an Host within me, and you have also an Host to engage against me, but the Head of your Host will not come (meaning Mr. Hinchman of Brauntry, who himself knew nothing to the contrary 'till that Morning) but another black Monk (for so she always call'd the Ministers) will come in his Room and he will pray twice, and he will do me the Mischief; the which fill'd the People both with Wonder and Expectation.* Within a little after this Prediction, we made the Town, and in the middle thereof, at a little distance from me I saw coming towards me, a boarded Cart, what the Country People call a *Tumbrell*, with a numerous Croud of People about it, at which Sight I first concluded that the People might be performing something customary with them, at that Season of the Year, but when I came near the Side thereof, I heard a horrid and dreadful Voice cry out, *Here he is, I'll tear him all in Pieces:* It seems they had gotten the possess'd in this *Tumbrell*, and were bringing of her from her Father's House, to the Meeting-House, distant about a Mile and an half; the Reason why she was brought after this Manner was, because of her violent Agitations and most stubborn Postures, which she would sometimes be

Put into, which render'd her incapable of sitting an Horse: And Indeed her Postures have been so obstinate, that all the Power and Strength of those five or six strong Men, were but as bands of *burnt Flax*, for when those Men have been upon her, she hath been raised upright without moving or bending any Joint, and they have dropt off her like Straws. At another Time, she got out of their Hand, and out-run them all (*as well she might when the Devil drove*) and threw her self forward down a steep Precipice, at the Bottom of which was a very deep Water, in which she must inevitably have perished, but that she was thrown back again upon her Back, by an invisible Hand. But to return to the Tumbrell, this is very observable, that when this Person roared out, she saw me not, for she lay upon her Face, kept down by 5 or 6 Men, and they thought her to be asleep. I knew not what to make of those Words, *Here he is, I'll tear him in Pieces*, but the People who heard her Words in the Morning, knew the Meaning thereof, and that *I was the Person she had spoken of*; and by that Time I had put up my Horse, they had gotten her to the Meeting-House, and were all seated, about 400 Souls. But upon my Entrance into the Meeting-House, I innocently slept into the Pew where the Possessed was, not knowing who was there; upon which she arises and comes toward me repeating the same Words again, *here he is, I will tear him in Pieces*, but was prevented by those Men, who pull'd her down by main Force; upon which I perceiving the People to be put into a great Disorder, withdrew my self, and went into the Pew that leads to the Pulpit; upon which one Mr. *Jennings* of *Cambridge-shire* went up and pray'd, all which Time her Agitations of Body were violent beyond Expression: I verily thought she would have beat out her Brains on those that held her, and *her Words were horrid and blasphemous*. After Mr. *Jennings* came down, I went up, and prefac'd my Prayer with a Word of *Exhortation* to the People, to join heartily in the Duty following, on that solemn Account; while I was praying, she in a most vehement Manner cry'd, *pull him down, he's a Murderer, I can't bear him, my Kingdom's going, my Footstep's slipping*, with many strange and blasphemous Words, repeating what she spake *three Times*. While I was praying, and she blaspheming, I heard the People under me say, *She never was so violent before*; upon which that Word fell upon my Heart, *Rev. xii. 12. The Devil is come down among you, having great Wrath, because he knoweth that he hath but a short Time*, and upon the mentioning of those Words in Prayer, a sudden Storm of Wind arose, which blew away part of the Roof of the Meeting-House; the Dogs that were there, ran howling out of the Meeting, as tho' themselves were possess'd, which brought to my Mind that Passage of the possessed Swine, and an universal Fright so seized the People, that they groaned as tho' they were expiring; yea, and in that very Moment the afflicted Person, throwing her Head down into her Bosom, and foaming at the Mouth, immediately revived, and came to her perfect Senses, and so continues to this Day; upon this hearing the People under me say,

she is come to her self, I drew to a Conclusion, and came down, and went into the Pew where this Person was, and taking her by the Hand, said, *Child how is it?* who answered, *the better for you*, to whom I said, *I am nothing, give the Glory to God*, and then returned to my Pew again. After which several Ministers both pray'd and preach'd, and upon the Result of all, the afflicted sent this Request to me, *that I wou'd go up and return Thanks*, the which I did, and so was fulfilled that foremention'd Prediction that I shou'd *pray twice*, which finished our awful Work; for indeed so it was, for what with *the Noise of the Woman (or rather the Devil) the sudden Storm of Wind, the Cries and Groans of the frightened People, and the yelling of the Dogs*, I thought it one of the most solemn Seasons that ever I saw. The Persons Name was *Jane Farrer*, the Daughter of *James Farrer*, of *Stebbin in Essex*, but now the Wife of *James Smith of Hatfield Peveral in Essex*, and was then about 21 or 22 Years of Age, of a gross Sanguine Complexion, and somewhat robust, and *I have not the least Reason to think her an Impostor*, who in this Case had no Eye either to Credit or Interest, for her Father was a *Man of Substance* and so far were they from receiving any Money, that they were at great Charge in receiving those who came to visit her; and as it was a Charge, so it was a *Matter of Scandal to the Family*. This I assert for a Truth, and altho' the Story of it self be very large, yet I have been as concise as possible, and yet faithful in the Relation thereof; for tho' I have omitted many *Circumstances*, yet nothing of Moment, that lay within the Reach of my own Knowledge, from

Your real Friend and Servant.

William Clark.

The Spiritual Observatoꝝ.

I desire all that send me *Intelligence* wou'd subscribe it with their *Name and Place of Aboad*, as that *Reverend Divine* does, who sent to me this *Remarkable Account of Mrs. Jane Farrers having been possess'd with the Devil for Twelve Months*; for I shall insert nothing in this Journal that is not as well attested as this *Narrative*, or that I cannot by searching find to be true: As to this Relation, *Mr. Clark*, who sent it to me by the *Penny-Post*, has assur'd me 'tis *Matter of Fact*, and that he was himself *an Eye and Ear Witness*, to the several Particulars mention'd in it, but as the Relation is *very strange and surprizing*, if any one yet doubts the Truth of any Thing mentioned in it, if he'l step to *Mr. Clark's House in Spring-street in Shadwel*, he'l as fully convince him, as he has done me, that the whole Relation is as true, as 'tis *strange and surprizing*: And therefore this *Remarkable Possession of Jane Farrer*, will deserve many serious Remarks. *Atheism and Sadducism* have got such Ground in the world
OF

of late Ages, that 'tis no vain Undertaking to write of Devils, and the Mischief done by them to Mankind, by the Mediation of a Sort of People that have *Familiar Communion with them*. To transcribe all has been written on this Subject, by Dr. More, Mr. Glanzil, Mr. Baxter, Scheggins, Remigius, Delrio, Mather, &c. wou'd make up a large Volume, enough to confute any, *whose Faces are not harder than Brass, and their Heart than Iron*; it shall be enough to say so much, as shall suffice to convince those, who are *industrious enough to read, patient enough to deliberate, and have Humility and Honesty enough to be serious and impartial*; and as for the rest, *Qui vult decipi, decipiatur*.

And here I shall First observe ——— *He has need of a long Spoon that eats with the Devil*; and *He had need be as wary, that holds a Candle to him*. ——— But tho' we can do neither of these with safety, yet Chrysostom says, we may lash or scourge the Devil, by sincere Devotion. *Bold Rothwel* talk'd often with the Devil, and others have (as is seen in this Instance of Mr. Clark) routed him by *Fasting and Prayer*; the fervent Prayer of every Righteous Man avails much, Jam. v. 16. But I shall instance chiefly in Mr. Clark, as 'twas during his praying for *Jane Ferrar*, that she came to herself, according to her own Prediction, *That he wou'd pray twice for her, and wou'd do her the Mischief* (meaning he wou'd dispossess her, or that Devil that had then seiz'd her).

As weak a Combatant as I am, I hope I shall so lash the Devil in this *Observer*, as to discover his *Cloven-Foot*: But whether I do or no, he that *lives himself for Truth*, tho' he fight ill, is sure to be of the Conquerors Side. 'Tis true, 'tis a bold Attempt for such a *Worm* as I, to enter the Lists with *Belzebub*; yet I don't doubt, but (thro' the Strength of *Christ*) to be able to stand against the *Wiles of the Devil*. Yet I fear I shan't describe this *Stebbin-Devil* (I call him so, as 'twas at *Stebbin* he took Possession of *Jane Farrer*) such as he really is; For the Devil is a *Wicked Spirit*, and Man is only able to comprehend visible Substances; what is invisible and spiritual, he can but guess and rove at. SPIRIT is a Word, found out for Man to mask his Ignorance in, and what he does not know, he calls it by that Name. But whatever the Devils are, they can appear in Humane Shapes (for so they appear'd to Mr. *White* of *Dorchester*, Mr. *Winnick* of *Mosworth*, and many others) and they swarm every where. The *Talmudists* say, *That Adam had a Wife called Lilis, before he marry'd Eve, and of her he begat nothing but Devils*. LEO SWAVIUS a Frenchman, will have the Air to be as full of 'em, as *Snow* falling in the Skies, and that they may be seen: I can't say *Jane Farrer* ever saw that *blasphemous Devil* that had possess'd her; but 'tis certain she felt him, in as violent a Manner as was ever known; for Satan often hurts by *Obsessions* as well as *Possessions*, by *Obsessions* I mean, immediate Attempts and Assaults made upon the disturbed Person, by Satan or his Agents, in such a Manner as to discover themselves plainly to be of the *Diabolical Kind*; by *Possessions* I mean, the Insults of Satan in the very Body of the Person,

and this *last Way of Vexation* I look upon as one of the worst, when the Devil hath Power, not only to besiege the Town, but to enter the *very Castle, and domineer there.* From this Possession of Satan, proceeded *Jane Farrer's* most horrid and blasphemous Words, her stubborn Postures, her violent Agitations, her great Strength, in raising herself upright, without moving or bending any Joint, her being able to out-run six strong Men (for as Mr. Clark well observes, *She needs must go when the Devil drives*) her endeavouring to dash her Brains out against those that held her, and to be sure 'twas from *Jane Farrer's* being possess'd with a Devil, that she threw her self down a steep Precipice, by which she must have perished, had she not been miraculously thrown back by an invisible Hand. 'Tis true, there are some Authors that resolve all the History of *Demoniacks* in the Gospel (and in particular those that have been in *England*) into Physical Distemperature of the Brain, or *Hypochondria*, yet I think they will be hard put to it, to solve all the Difficulties and strange Occurrences that are found in *Jane Farrer's* Possession; which was so dreadful, that her Father ought to adore that remarkable Providence that disappointed Mr. Clark of a Horse, as the Disappointment sent him from *Post-Hall to Stebbin*, to join in Prayer with several Ministers, to implore Mercy for her; which made Mr. Clark say, "I took Notice of the running away of my Horse, as a Providence from the Lord. And I can't but observe here, that 'tis a great Proof of Mr. Clark's sincere and zealous Piety, that the Devil was more afraid of being dispossess'd by his fervent Prayers than he was by those of the other Ministers, that kept the Fast, tho' all of 'em Men of eminent Piety and Learning; or had it been otherwise, *Jane Farrer* (or rather the Devil in *Jane's* likeness) wou'd not have cryed out (upon Mr. Clark's entering the Meeting-House) "Here he is, I will tear him in Pieces, Here he is, I will tear him in Pieces, Pull him down, Pull him down (Mr. Clark being then in the Pul-pit) Pull him down, Pull him down, he's a Murderer, I can't bear him. By the Repetition of which Words, 'twill appear to all unprejudic'd Persons (I mean such as have Honesty enough to do common Justice to Mr. Clark's truly pious and innocent Life) that the Devil was more clamorous against Mr. Clark than he was against all the rest that pray'd: So that the Loss of Mr. Clark's Horse, was attend-ed with a very happy and singular Providence, as 'twas that which oc-casioned his going to *Stebbin*, where the fervent Prayer of this good Man, dispossess'd *Jane Farrer* of a blaspheming Devil that had raged in her for a Twelve-Month. By which miraculous Deliverance it plainly appears, that—*Man's Extremity is God's Opportunity*— And no doubt but one great Reason why God chuseth rather such Seasons to appear in, is, to give a clearer Demonstration of his Power, and to shut out all others, that may put in for a Share of the Glo-ry, as Co-Rivals with him; He will not give his Honour to any of his Creatures, which they wou'd be apt to challenge, if God put forth himself too early, for their Relief and Assistance, when they think they can stand upon their own Legs.

So that 'tis evident by what I have said concerning *Jane Farrer's* Possession, that 'tis attended with as many remarkable Circumstances as ever any Possession was, and I think has no Parallel, except in the Case of *Thomas Harrison* of *Northwich*, who being possessed with the Devil (in the same Manner *Jane Farrer* was) was by his Torments brought so low, that he was almost *nothing but Skin and Bone*, yet for the Space of twenty four Hours every Day, he was of that extraordinary Strength, that if he folded his Hands together, no Man could pull them asunder; if he rolled his Head, or tossed his whole Body, no Man could stay or restrain him, and as his Postures were as sullen as *Jane Farrer's*, so his Agility of Body was not less remarkable, for no Man (and but few Horses) cou'd keep Pace with him; And in many Things, *Jane* and *Thomas* seem'd to be alike possess'd, for *Jane Farrer* wou'd throw her Head into her Bosom, and like the possess'd Swine, foam at Mouth, and utter horrid and blasphemous Words; and *Thomas Harrison* wou'd to the great Astonishment of the Hearers, howl like a Dog, Mew like a Cat, roar like a Bear, froth like a Boar. When any pray'd with *Harrison* (and the same was observ'd of *Farrer*) his Passions were strongest, and his Rage greatest, and if any one came near him with a BIBLE (tho' under his Cloak, and never so secret) he wou'd use great Violence to get it from him, and what Bibles he cou'd get, he rent into a Thousand Pieces; so that for raging, Tossing and blaspheming, he seem'd to be a second *Farrer* possess'd, for his Torments were almost the same: And therefore I don't wonder, that upon Mr. Clark's mentioning those words in his Prayer [*The Devil is come down among you, having great Wrath, because he knoweth that he hath but a short Time*] that the Dogs should howl, the Devils roar, the frighted People cry and groan, a Storm of Wind should arise, and that Part of the Meeting-House shou'd be blown away, seeing St. Paul calls Satan, *The Prince of the Power of the Air*, Eph. ii. 2. and it is certain that by Divine Permission he is allow'd a considerable Range in that *Ætherial* Region. For we find in the Case of *Job*, when the Lord had given him Power over all that he had, 'tis presently added, *That Satan went forth from the Presence of the Lord*, and in the subsequent Verses we are told, that the Fire of God fell from Heaven, and burnt up the Sheep and the Servants and consumed them [which is by Expositors taken for Thunder and Lightning] and at last there came a great Storm of Wind from the Wilderness (as it did here upon the Meeting-House where Mr. Clark was praying) and smote the four Corners of the House, and it fell upon his Sons, who dy'd upon it, *Job*. ii. 13. So that as the Devil is Prince of the Power of the Air, none can wonder that he shou'd raise such a Storm of Wind, when Mr. Clark was praying, to dispossess him of his old Lodging: For that certain Words or Ceremonies (us'd by the Devil) do seem at least to cause an Alteration in the Air, and to raise Tempests *Remigius* writes, that he had it witnessed to him, by the free Confession of near 200 Men that he examin'd: Where he adds a Story or two, in which there being neither Fraud nor Melancholy to be suspected, I think them worth the mentioning;

mentioning; the one is of a *Witch*, who to *satisfie the Curiosity* of them that had Power to punish her, was set free, that she might give a Proof of that Power, she profess'd she had receiv'd from the *Devil, to raise Tempests*; she therefore being let go, presently betakes her self to a Place thick set with Trees, *scrapes a Hole with her hands* fills it with Urine, and stirs it about so long, that she caused at last a *thick Cloud*, charged with *Thunder and Lightning*, to the Terror and Affrightment of the Beholders, but she bad them be of good Courage, for *she wou'd command the Cloud* to discharge upon what Place they wou'd appoint her, which she made good in the Sight of the Spectators. And Dr. More (a) tells us of a *young Witch*, who to pleasure her Father complaining of a Drought, by the Help of the *Devil rais'd a Cloud* and water'd her Father's Ground only, all the rest remaining dry as before. I could give many other remarkable *Instances of Storms and Tempests*, that have been rais'd by the *Devil* (by God's Permission) but these two are enough to prove, that 'tis very probable, that *sudden Storm of Wind*, that arose when Mr. Clark was praying for *Jane Farrer*, was wholly owing to the Devil's Rage at Mr. Clark's praying so earnestly for her: And no doubt, had the Devil been permitted, he would have as furiously blown Mr. Clark out of the *Pulpit*, as he blew away the *Roof of the Meeting-House*, where he was praying to dispossess the Maid, who (as the Narrative tells us) was blaspheming, all the while Mr. Clark was praying; but tho' the Devil hides sometimes behind the *Curtain*, when he is intent upon *Mischief* (as he here does in the *Storm of Wind* that he rais'd, to frighten Mr. Clark and his Hearers, from the Discharge of their Duty) and sometimes employs other Agents in a *harmless Disguise*, to act for him, yet it is not always so: For sometimes he puts on some formidable Shape, and appears in some *dreadful Idea*, in the Prosecution of his Designs, and is not concern'd tho' his own *Cloven Foot* appear in the Figure, and the Representation appear genuine, and truly *Diabolical*. At *Danbury-Church* in *Essex*, the Devil stalk'd about in the Habit of a *Minorite*, to the incredible Astonishment of the Parishoners. And in the *Isle of Ely*, the Devil appear'd acting the Part of an angry Woman, and taking a Turn or two, disappear'd, as is attested by Mr. Baxter. What particular Reason to assign for these *Kind of bold Appearances*, I acknowledge my self in the dark, and I believe it will not be easie for us Mortals to solve all the *obscure Phenomenas* of their Hellish Policy. ———

But tho' these *bold Apparitions of Satan* is a Mystery we can't unfold, ——— yet we are all satisfy'd of this Truth ——— that God permits Satan sometimes to pour out his *Malice and Venom* upon Mankind, as is seen in the Case of *Jane Farrer*, mentioned in this Narrative, and in the Instances of the *Demoniacks* in the Gospel, who were sorely tormented with *Diseases and strange Fits*, so that they were rent and tore and tortur'd as upon a *Rack or Gibbet*; but did not Conscience make Cowards of us all (for where is Guilt

(a) H. More's Antidote against Atheism, C. 3. l. 3.

there ever will Fear) we need not dread either Death or Hell, but might challenge even the Devil himself to do his worst. 'Tis true, Satan delights in all Kind of Mischief, and none pleaseth him so well, as that which hath the deepest Tincture of Malice in it, and brings most Dishonour to God, and most Unhappiness to Mankind: And therefore it is, that tho' he plays sometimes at Push-pin and small Games (the lessening of Peoples Estates, blotting their Reputation, and the like) yet his principal Aim is still to do most mischief to the best Part of Man, his Soul. Yet even here, with all his Malice and Venom, he can go no farther than God permits him; as is seen in the following Instances.

A certain Wizard sent his Spirits to kill Ambrose, but they returned Answer, That God had hedged him in as he did Job — Another Wizard came with his Sword to his Bedside, to have killed him, but he cou'd not stir his Hand, 'till repenting he was by the Prayer of Ambrose restor'd to the Use of his Hands again. — And Mr. White of Dorchester, said to the Devil standing at the Bedsteet; "If thou hast nothing else to do, thou may'st stand there still, and I will betake my self to my Rest; And so composing himself to sleep, the Devil is vanished away. And no doubt (Reader) were our Faith as strong, and our Prayer as fervent, as that of these eminent Saints, our Deliverance from Devils and Infernal Spirits, wou'd be as remarkable as theirs. However, 'tis a great Comfort to all the faithful Servants of God, that he only is absolute, and restrain'd with no Limits, all the Creatures (both the Devils in Hell, and Men upon Earth) are dependant upon his Will, and are tyed with a Chain to his Throne; they have Bounds set them, Pillars of Non-Ultra, beyond which they may not pass: And 'tis well for us (as is seen by the dreadful Storm that the Devil rais'd at Stebbin, to frustrate the End of Mr. Clarks Prayers) that not only Satan, but all his Agents are in Chains; that God hath set a Hook in Leviathan's Jaws, that he can move no whither without Leave and Permission. The Devil of *Miscon* that so long molested the House of Mr. Perraud, complain'd that he cou'd not do any Hurt there, because they pray'd so much, and we here find, by the Narrative of *Jane Farrer's Possession*, that 'twas the fervent Prayer of Mr. Clark, that brought her again to her Senses, for which she desired Mr. Clark to give God Thanks, in the same Pulpit where he had pray'd so earnestly for her Recovery, which was so remarkable, as may convince the World (but more especially her Father, Sister and Stebbin Friends, who were Eye and Ear Witnesses to all that is here related) that the great and merciful God, who rules over all, is not always ty'd to ordinary Means, but doth sometimes shew his Power, as well as his Goodness, in giving a plain Demonstration of his Mastery over all secondary and visible Causes: The Cure of *Nazarian's Leprosy* by washing in the River *Jordan*, and the healing of them that were sick, lame, blind and possess'd with Demons, mention'd in sacred Scripture, seem strange; especially to Men that look and believe no further, than the common Operation of mere Nature; but this casting the Devil out of *Jane Farrer* by fast-

ing and Prayer, shou'd raise Men to an *higher and nearer Prospect* of the Divinity, and may convince the World that there is a GOD, and that he will hear *the fervent Prayers of righteous Men*, and more especially of such faithful Ministers of *Jesus Christ* as wrestle with him in Prayer in that sincere and fervent Manner as Mr. Clark and his Brethren did. I confess (Reader) I ha'n't the Honour to be Personally known to any of those Dissenting Ministers that kept this *successful Day* of Fasting and Prayer for *Jane Farrer* (except Mr. *William Clark*, from whom I receiv'd the Narrative) however I have heard such a pious Character of Mr. *Jennings* of *Cambridgeshire*, and of the other Ministers, that pray'd and preach'd on this *solemn Occasion*, that I don't wonder to hear they put the Devil to flight, for *Never did God say to any of the Seed of Jacob, seek my Face in vain*, our Saviour hath resolv'd us by the Authority of his Word, the Example of the *Syrophenician Woman*, *Matth. xv. 22.* and the Parable of the importunate Widow, *Luk. xviii. 2.* that Prayer is no *vain or fruitless Point of Devotion*; Let *Elijah, Daniel, David, Jesus, the Apostles* and this *Miraculous praying the Devil out of Jane Farrer* give their Suffrage in this Case. *St. Augustine* was so very powerful in Prayer, that sometimes thereby he hath *cast out Devils*; *Luther* is said to be able to prevail with God at his Pleasure, to obtain what he list, according to that of *Prov. xii. ii.* *Polanus* tells us that a certain Hill in *Switzerland*, in an Earthquake was carry'd violently beyond other Hills, and cover'd a whole Village consisting of *Ninty Families*, one half House only excepted, wherein the Master of the Family with his Wife and Children were earnestly praying unto God. If Mr. *Eliot* of *New England* said of any Affair, *I cannot bless it, I dare not pray for it*, it was a worse Omen to it, than the most inauspicious Prestiges in the World. And 'tis very remarkable, That when Mr. *Giles* of *Astley* was given over for dead, his pious Friends resolving to try the old Remedy of Fasting and Prayer, 'till he was recover'd, the first Day they found no Success, but the second Day, while they were together praying he was suddenly cured; and therefore we shou'd never be backward to pray either for our selves or others: For we see, *In the Instance of the Stebbin Demoniack* (as well as in those other Supplicants I have here nam'd) *how ready and gracious the Lord is, in answering the Prayers of his faithful Servants*; for as this Narrative of *Jane Farrer's Possession* was sent to me (and is since confirm'd) by that Dissenting Minister who was the chief Instrument in her Recovery (and who relates nothing but what lay within the Reach of his own Knowledge) we have no Reason to question the Truth of any Part of the Narrative, or to think *Jane Farrer* an Impostor, for (as Mr. Clark observes)

“ *Jane Farrer had no Eye either to Credit or Interest, for her Father*
 “ *was a Man of Substance, and so far was he from receiving any Money,*
 “ *that he was at great Charge, in receiving those who came to visit his*
 “ *Daughter, and as her Possession was a Charge, so it was Matter of*
 “ *Scandal to the Family,* from which Words it appears this Possession of *Jane Farrer*, is no contriv'd Cheat or Fraud, invented by some de-

signing Impostor, for such commonly act their Tricks in *the Dark*, and where they are little known, but this *Possession* was acted at the House of Mr. *James Farrer* or *Stebbin* in *Essex*, a Place of Credit and great Resort, and the *Dispossession* was made in the Publick Meeting, in *the Sight of four Hundred Persons*, so that never was Narrative better attested: And I heartily wish this Publication of it, may both convince Atheists of *the Being of Devils*, and help to reform a *debauch'd Age*.

A late Contract between Two young Women in New England, to appear to each other, who ever shou'd dye first.

SIR,

BY what you allow in the Preface to your *Christian's Gazette*, I herewith transmit you a *modern and well attested Relation* of a young Woman in *Boston* in *New England*, whose Name was *Mehetabel*, who made a Contract with another young Woman whose Name was *Mary*, that which soever of them two shou'd dye first, shou'd come to the Survivor, and let her know *Whether there be a State of separate Spirits, and whether they have any Knowledge of what is done in this World*; with an Account of *Mary's* dying first, and afterwards appearing to *her Friend*, as she had solemnly promis'd her. Sir, I'll give you this Relation (that no body may doubt the Truth of it) from the Words of that truly pious and learned Divine Dr. *Mather*, who writes as follows, —

There is come to my Hands an Account of that which is very strange (altho' there was no visible Apparition of any Ghost in it) concerning two young Women who died eleven Years since. It is that which follows. "In the latter End of the Year 1695. A young Woman in *Boston*, whose Name was *Mehetabel*, was visited by another young Woman whose Name was *Mary*, the latter of these being somewhat sickly, fell into discourse with the former, about the *State of our Spirits after Death*. The Discourse proceeded unto so much of Curiosity, that *Mary* pressed upon *Mehetabel*, an Agreement between them, that which soever of them two should dye first, would come to the Survivor, and let her know whether there be a *State of separate Spirits*, and whether they have any *Knowledge of what is done in this World*. *Mehetabel* express'd her Fear of coming into this Agreement, but *Mary* still demanded it; and at her leaving of her, her last Words were to this Purpose: *Well, if I die first, you shall hear of me.*

"She quickly goes to *Haverhil*, a Town thirty Miles off *Boston*, and there she dies. It was not long before *Mehetabel* heard a Voice divers Times calling to her, *Hitty come here!* and with such Circumstances, that it could be concluded the Voice came from none but the *Invisible World!* There ensued violent and very audible knocks from an *Invisible Hand*, upon her Mothers House, where she now resided; which continued for *divers Weeks*, and sometimes for the best part of *whole nights* together; and the *Knocks* were heard as far off as in other Families in the Neighbourhood;

' bourhood; and they shook the Doors and Sides of the Habitati-
 ' on where they were given. Upon an Experiment made by *Mehetabel*,
 ' altering the Place of her Lodging, and the Noise more
 ' closely following of her, it was taken for granted, *That it came*
 ' *upon her Account.* She had now heard of *Mary's* Death; and she
 ' told her Friends then of the *Agreement* which *Mary* had proposed
 ' unto her; and she verily believed, that it was the departed Spirit
 ' of that Young Woman, that was now so troublesome. She re-
 ' solv'd therefore, that the next Night that there should be any
 ' more such *Knocking*, she would speak unto the *Knocker*, and ask,
 ' what their meaning was. The *Knocking* returned; *Mebetabel's*
 ' Lodging was in a Chamber, her Mother with another of her
 ' Children lay below. The whole House was made sensible enough
 ' of the *Knocking*, and pretty well affrighted with it, tho' they had
 ' heard so much of it, and for so long a Time. At last *Mebetabel*
 ' took the Courage, tho' not without a sweating Terror upon her,
 ' to speak, and say; *In the Name of the Lord, what is it that you come*
 ' *for;* immediately a shrill Voice very audibly answered; *Hitty,*
 ' *Come hither! Hitty, Come hither! Hitty, Come hither!* Not only did
 ' *Mebetabel* here this, but also her Mother, who is a vertuous and
 ' credible Woman, and the other Person that was with her. They
 ' heard no more after this; but not many Days were expired, be-
 ' fore *Mebetabel* fell sick; she lay sick but about *Four Days*, and it
 ' could hardly be told what her Distemper was. She died in the
 ' Month of *April*, 1696. when she was a little above Twenty Years of
 Age. Sir Your Thoughts upon this Contract between *Mary* and her
 Friend, of appearing after Death to the Survivor, as also your
 Thoughts upon *the State of the Soul after the Death of the Body*, is
 desir'd by

Your Friend and Servant,

R. S.

Dr. Mather's own Observatoꝛ upon the foregoing Narrative.

I shall not here say Dr. *Mather* show the Folly of those that pro-
 mise to appear to their Friends on Earth, after they are dead. If
 they die in their Sins, they are in a Prison, out of which they cannot
 go without Leave from their Keeper, 1 *Pet.* 3. 19. As for Souls in
 Paradise, they have no Inclination to return hither, to be concern'd
 about Earthly Trifles. They have better and far more Glorious
 Things to mind. But this Narrative puts me in mind of what Mr.
Ambry (in his Collections lately published, p. 91.) relates concern-
 ing Mr. *Hierom Banks* (a Man not apt to believe Things of this
 Nature.) That three Days before he dyed, Mr. *Jennings* of the *In-*
ner-Temple (his great Acquaintance, dead a Year before) appeared
 to him, and giving three Knocks, said, *Come away.* Moreover,
 that Dead Persons should appear to Men when in their Sleep, and
 reveal secret things to them (as we know from the Scripture *An-*
 gels

gals have sometimes done) is marvellous and unaccountable; nor can any natural reason be given for it. Mr. *Beaumont* in his *Book of Spirits*, p. 250. relates, that a Gentleman now living in *London*, making a Journey into the *North*, a Friend of his newly dead, appear'd to him in his Sleep, and told him that he had lodged a thousand Pounds in the Hands of a Person, whom he named, and who was well known to him, and desired him that on his Return to *London*, he would put the Person in mind of it, and desire him to pay the Money for the use of his Daughter. On his Return he did so. The Person freely own'd the Debt, and paid the Money; the Gentleman who called for it, not having any Knowledge of it, but by his Dream. And it is remarkable, that the Gentleman who paid the Money, fail'd within three Months after. The same Author assures us, that a Man whose Name was *John Stockdon* a Victualler in *Grubstreet*, *London*, having been murder'd by three Men, on *December 23. 1695.* not long after his Death, appear'd to a Neighbour whose Name was *Elizabeth Greenwood* in her Sleep, telling her that such a Man whose Name was *Mainard*, was one of his Murderers, and that he might be found at such a House in *Thames-street*. This *Mainard* was a Stranger to her, but his Visage was presented to her in her Sleep, and it was then signified to her, that a Man by his Trade a *Wyer-Drawer* should take him, which came to pass accordingly. He appeared to her a second Time, telling her that one *Majō* was another of his Murderers, and that he lodged in *Old-street*. He appeared a third Time, and told her that one *Bevip* was another of his Murderers, and where he might be found. These Dreams caused all the Murderers to be apprehended, who confessed the Fact, and were executed.

The particulars which have been mentioned are *incontestable Proofs of Apparitions*. But whether they were Angels or Ghosts some will question. Good Angels some of them cou'd not be; for they never appear visibly, but upon very weighty Messages. Nor would an Holy Angel say, *I was murdered, and am the Soul of such a Man*. A good Angel never told a Lye. It is certain, that Demons have appeared in the Shape of living Persons. It is a Thing known that some wicked Creatures have gone to conjuring on Midsummer Eve, that their future Husbands might appear to them. Of this Mr. *Bovet* in his *Pandemonium*, p. 111. has a remarkable and well attested Relation. *They were Devils that appeared in the Shape of those Men*. And we know from the Scripture, that the Devil can appear in the likeness of the Dead. *1 Sam. xxviii. 14.* But it is strange that Evil Angels should concern themselves for the good of Men, to warn them of Dangers, to take Care that what is just and right might be done, and Orphans not be wronged of their Estates: If they are Ghosts or Unembodied Spirits, *how do they make themselves visible?* It has been conjectured that they appear by the Condensation of their Vehicles, and disappear by the Attenuation of them, and that they frame those Vehicles out of the Moisture of their own Bodies; from whence they say it is, that Ghosts do often appear in Bury-

ing Places; and therefore *Cardan* says, when the *Romans* did not bury but burn their Dead, the Ghosts did not appear. But this Notion is not solid. For some Ghosts have appeared a long Time after dead, when the Moisture of their Bodies was consumed, and with such Cloaths as they used to wear when living, which could not be iramed out of the Moisture of their Bodies. Besides, this does only account for the *Appearing of Ghosts and not of Angels*, when as it is not to be doubted, but that both the one and the other render themselves visible in the same way. *Dr. Burtbog* (whose Writings discover him to be a Master in reasoning) in his *Essay about the Nature of Spirits*, p. 229. supposeth that the *Apparition* of Spirits is for the most part only *Visional*, that it is not brought to pass by an Affection of the external Senses, but by affecting and striking the Imagination, which Spirits have Power to do. This seems to agree with the Sentiments of the Ancients, who called Apparitions *Phantasms* or *Images*. And so are they called in the Scripture. Not that they are meer *Phantasies* or *Imaginations*. Had the Disciples when they thought a *Phantom* had appeared to them been of that Opinion, they would not have been in such a Fright with it. That which in *Mat. xiv. 26.* and in *Mark vi. 49.* is called a *Phantasm* (for so is the *Greek Word* there used) is in *Luk. xxiv. 37.* called *Pneuma*, a Spirit. It is then evident, that they esteemed *Apparitions* to be *real Spirits*. We know that a natural Disease will sometimes cause a mighty Impression on the Imagination. One that is poysoned with the Biting of a mad Dog, does as really think as ever he thought any thing, that he sees a Dog when there is none, and would not scruple to swear it. Persons under the Power of Melancholy, or of Hysterical, Epileptic or Apoplectic Fits, imagine that they see and hear wonderful things, in which oftentimes there is an Energy of Invisible Spirits. 1 *Sam. xvi. 15, 16.* In the *German Ephemerides. Anno 1682. Observ. 76.* There are four Examples mentioned of Persons who were thought to be dead, but afterwards revived, declaring that they had been in a most Glorious World, and were much troubled at their being brought to Life again. A learned Annotator upon it says, that the accounts given by *Ecstatical Persons* are not meer *Phantasies*, but the Operation of Spirits on their minds, with whom they had Communion whilst in their *Ecstatical Condition*. By what has been expressed it is evident, that there is no Miracle in it, when two Persons being in the same Room, one seeth an Apparition, and heareth it speak, when the other neither seeth nor heareth any Thing. It is credibly reported, that *Mr. Sadler* of *Warmwel* in *Dorsetshire* (a Gentleman of eminent Piety and Learning) had in the Year 1663, a vision, a Man appearing to him as he lay in his Bed, told him, that after so many Months there would be a great Plague in *London*, that the greatest part of the City would be burnt, that there would be three Sea Fights between the *English* and the *Dutch*, that there would be three blazing Stars, the last of which would be terrible to behold. That after this, three small Ships should land near *Weymouth*, which would

would put *England* into an Uproar, but that all would come to nothing. That in the Year 1688. There would come to pass such a thing in *England*, as all the World would take Notice of: That after this, there would be some Disturbance, and then *happy Times*: and that another thing very wonderful would come to pass, but he might not declare what it was. These Particulars Mr. Sadler communicated to Mr. Bound the Minister of *Warmwell*, and to his own Servant *Thomas Gray*, withal adding, that himself and Servant should die before the Accomplishment of these Predictions, but that Mr. Bound should himself see them. Mr. Sadler and his Servant *Thomas Gray* died many Years since. Mr. Bound I knew Forty Six Years ago; he was alive in *August*, 1697. He was a worthy Minister; whether he is now on Earth or in Heaven I know not; both he and *Thomas Gray* made their *Affidavit* of what Mr. Sadler related to them, within three Days after it. But altho' they were present in the Chamber when Mr. Sadler had this Vision, they neither saw nor heard any thing, which he wondered at: But it is easy for Spirits to strike on the Imagination of one, and not on another. No Man can doubt but that Angels and separated Souls impart their Minds one to another: And what should hinder them from causing strange Impulses, Inclinations, Motions, Imaginations, to be in the Hearts of Men, either with or without any visible Apparition, *Mat. ii. 13, 19. Job. xiii. 2. Acts v. 3.*

But we may not Philosophize too far in such a mysterious Subject. It was wisely spoken by the Great Scaliger,

*N. scire velle, quæ Magister maximus,
Te scire non vult, Erudita inscitia est.*

The Things which have been related, are a sufficient Confutation of our late *Spiritists*, who will not believe that there are any *Incorporeal Substances*. They are a Demonstration that there are Spirits as well as Bodies, and an *Invisible* as well as a *visible World*, and that the Souls of Men live when their Bodies are dead. Secret Things belong to the Lord, but things which he has revealed by *his Word* or by *his Providence*, belong to us seriously to consider of them. — Many Particulars relating to the *Invisible World*, and to the State of Souls whilst separated from their Bodies, are hidden from Men as long as they remain in their mortal State. And undoubtedly, good Men when once their Souls are arriv'd in Heaven, will find Things much otherwise and much better than ever it did enter into their Hearts to conceive.

A strange and surprizing Account, 1. Of Mrs. Emma Topliss, who was bury'd alive, and deliver'd of two Children in her Coffin. 2. Of a Woman that was hang'd at Denbigh in Wales, for murdering her Bastard Child, that, as she was carrying away to be buryed, put her Hand out of the Coffin, and was rescu'd by the Mob. 3. Of a Merchant

chant in Paris, who after a short Sickness, being suppos'd to be dead, was actually bury'd, but being taken up next Day, was heard to speak in the Coffin, and is now in a Way of Recovery.

Mr. Dunton,

HA V I N G heard an uncommon Relation of a Woman that was bury'd alive, and deliver'd at once of two Children and the Grave, I thought it wou'd not be unacceptable, and therefore presume to send it you, as I heard it well attested by a Gentleman of Figure and Reputation. Sr. I could send you other modern Instances of Persons that have reviv'd in their Coffins (as a Sort of Confirmation of the strange and surprizing Account that I am going to give you of Emma Topliss, who reviv'd after she was seemingly dead and bury'd). As first from Denbigh in Wales, (An. 1701.) I have an Account that a young Woman being condemn'd at the Assizes for murdering her Bastard Child, was hang'd accordingly: But as they were carrying her away in a Coffin to be buried, she recovered, and put her Hand out of the Coffin; upon which, the Hangman carrying her back to the Execution Place, to hang her again, the Mob fell upon him, knock'd out his Brains, and rescu'd the Woman. And we had two such Instances as this, in Thomas Savage, and Ann Green the Woman in Oxfordshire, who both came to Life after they were cut down. 'Tis true, they hang'd Savage again, (as this Denbigh Executioner wou'd have done the Woman that murder'd her Bastard) but for the other Person, they suffer'd her to live; and 'twas tho't her Recovery was a Providence from Heaven, to shew her Innocence; for it afterwards appear'd she was Innocent of the Murder she was charg'd with. I cou'd give several other Instances of Persons that have been (seemingly) dead for two or three Days that have recover'd. But I shall only instance in the late Revival of a Merchant in Paris, who spoke in his Coffin, the next Day after he was bury'd, and that no Man may doubt of the Truth of this strange Relation, I shall give it you in the Words of that faithful Historian Mr. George Ridpath; (a) which are these following, " Paris, April 21st. ———
 " A Merchant in Paris being surpriz'd with a Lethargy, after some
 " Days Illness he was suppos'd to be dead, and was afterwards bu-
 " ry'd, but being taken up next Day, in order to be carry'd to
 " the Church, he was heard to speak in the Coffin; so that they
 " immediately took him out, warm'd him, brought him to Life,
 " and he is now actually sick in Bed. But (Mr. Dunton) as strange
 " and surprizing as these two Accounts are, of the Denbigh Woman,
 " and the Paris Merchant, they en't more remarkable than the Ac-
 " count I am going to give you of Emma Topliss. And therefore
 as 'tis an Occurrence that happen'd but in the Year 1702. I hope you'l give it the Notice of an *Observer*, for your reviving of it in your *Christian's Gazette*, will greatly oblige an Admirer of that religious Project, and one who is, *Your Friend and Servt. Rob. Davis.*

(a) See the Flying-Post, publish'd April 21. 1713.

In all its Circumstances it runs thus: *William Topliss* of the *Peak* in *Darbyshire*, a Man of Name and Probity, marry'd one *Emma Simpson*, a *Farmer's* Daughter, and a Woman of singular Virtue and Modesty; they liv'd happily together for some Years, and wanted nothing but Children to crown their Nuptials; this Misfortune touch'd 'em something sensibly, whereupon they wou'd be often recommending their Requests to Heav'n, that they might have an Offspring to train up in the Fear of God, and the Practice of Religion; during this their Importunity, the Wife dream'd that she enter'd into a fair *Orchard*, well furnish'd with all Sorts of Fruit; she view'd it with Curiosity, and took a peculiar Fancy to one Sort above the rest, which she pluck'd and eat; she told the Passage to her Husband, who was much pleas'd with it, having dream'd himself, that if she tasted of such a Fruit, she shou'd conceive with Child; not long after she thought she grew pregnant, and that the Time of her Travail was at Hand; when, on a sudden she apprehended, her Eyes were benighted with a Dark Mist, so that she fell into a Place destitute of Light and Friends, and hearing nothing but *the Sbricks of Infants*, and being under Agonies of Pain, she spread her Complaints before GOD, and implor'd Deliverance from the Dungeon, whereupon she dream'd all the Darkness disappear'd, and a Company of Friends convey'd her home: This left a deep Print upon her Memory, so that she repeated it over frequently to several of her Neighbours, who cou'd make nothing of it; 'till at last going to a Gentlemans House with *Butter* (according to her Custom) she took a Turn in the *Garden*, began to admire the Fruit, and eat five or six of one Tree; upon this, her Dream came fresh upon her again; about three Months after she prov'd really with Child, and had a Longing for the same Fruit; whereupon, walking the Market one Day with her Husband, seeing some of the same Kind, and lookidg very intent upon them, he bought her some, upon which she told him the whole Truth of the Matter. The Time of her Delivery advancing, Preparations were made, and Midwives consulted upon the Occasion; she was two Days under violent Pains, and on the third seem'd to faint away under their Hands, and to breath her last in Appearance; whereupon the Ceremonies of her Funeral (an immoderate Tribute of Tears being paid by the Husband) were furnish'd out; On the fifteenth of *July* (in the Year 1702) the Neighbours attended to pay the last Offices; *the Procession was mournful, and the whole Rite decent and commendable*; She was repositid in the *Church-yard* forsaken by her weeping Relatives, and disconsolate Husband, who never expected another Sight of her 'till the last Day: However, it fell out Providentially, that one *Ann Chaddock* having been at *Ashbourn* very late, as she return'd homeward over the *Church-yard*, heard a Shriek, *Woe! Woe!* at which she was terribly startled; at last coming to her self, she thought perhaps it might rather be *the Voice of some Person bury'd alive, than of a Spectre*; and approaching to the new Grave, she heard the Complaint more distinctly; concluding that was the Reason: She made

haste into the Town, *knock'd up the Clerk*, and carry'd him along with her to the Complaining Dormitory, bringing along several Women in the Neighbourhood: As he was removing the Dust, he heard a violent Beating at the Coffin, intermixt with some Groans and Outcries; when he open'd it, he found the Woman alive, but grievously spent at the Confinement; she faintly intreated him to convey her to her Husband's, which was immediately done in the same Posture they found her: *The suppos'd Widower* was strangely surpriz'd with the News, and receiv'd her betwixt *Joy and Terror*; Cordials being instantly procur'd, she came to her self, and ask'd what was become of the Dear Infants; she was told they were both dead, for which she express'd a tender Concern; two Days after they were bury'd in the Place of their Birth. And the Mother geting Strength, join'd her Husband in Gratitude to the Almighty Power, for her wondrous Deliverance; after which *she related the Visions* she had in her Trance, to the following Effect. Finding my self sensibly faint under my Travels, I made several Ejaculations to Heaven, that I might be strengthened to go through with Courage and Patience; and that God would indulge me a Respite by Sleep, that I might undergoe the Conflicts; upon this I grew sensibly heavy, and fell into a Slumber, all my Pains were instantly remov'd, and I thought *an Angel in shining Cloaths*, transport-ed me to a fair Scene, all garnish'd with Gold and Glory, and water'd with a Chrystal River, which flow'd on Sands of Pearl, thro' the Paradiſe; the Banks were beautify'd with Orders of Trees and these with the most delicious Fruits, which yielded the most agreeable Prospect; I was shortly saluted with the most ravishing Consort of Musick; crying *Hallelujah, Hallelujah*; a Throng of gay Youth late sporting by the Fountains, with Vestments embroider'd with Gold, and Heads adorn'd with flowry Chaplets. Having ted my Eyes on these Visions for some Time, my thoughts a Glory approach'd me (like a Star) and casting about him as he advanc'd, large Eruptions of Flame; I heard a loud Voice saying *Return! Return!* whereupon I fancy'd the Vision forsook me; I sunk into a Night of Darkness, under which was a Pit more gloomy than the Vapours themselves; *as I fell, I awoke, and found my self imprison'd*, I neither knew where nor how; I suppose my Struggling might hasten my Delivery, and yet now I remain a Monument of the Divine Goodness.

The Spiritual Observator.

Such Instances as this are very rare, and of Importance; they are Drops from Heaven, which shou'd be gather'd with Care, and treasure'd up against the *Atheist, &c.* They offer Matter of Fact, in Arguments of Speculation, and put the Infidels quite out of Countenance; taking it therefore for granted, that our Historian is sincere, in the strange and surprizing Account that he here gives me,

of the Revival of Emma Topliss, after she was seemingly dead, and really bury'd, and which he has in some Sort confirm'd by other Modern Instances, of Persons that have reviv'd in their Coffins, therefore, taking it for granted (as I said before) my Historian is sincere in the Account he here gives me, of the seeming Death and Revival of Emma Topliss, I shall descant a little on the Heads in their order. The first remarkable, is the Woman's Conception, which seems to be intirely owing to a peculiar Providence, and the Power of Devotion; the Fair Sex look upon Barrenness as a greater Curse than the Pain of Production; and indeed 'tis a natural Unhappiness at the best; it cuts a Woman off as an unnecessary Limb, from the Body of the Community, as concern'd in Procreation, makes her stand by her self, and nothing a Kin to the Future System; it robs her of her Genuine Prerogative, and she ceases to be the Vehicle of Mankind; the Offices of Nature seem to sleep in her, and in short, 'tis as much as to say, such a Family is not worth a Second Impression; there is also a Fundamental Thirst after Immortality in our Natures; we rather chuse to live at second Hand (a) than to dye in good earnest. And besides these sociable Ends of Propagation there's a Principle which makes the Christian her self very fond of an Off-spring, the Transmission of the Divine Image to Posterity, together with an Opportunity of instilling the Doctrines of a good Life into their Minds, and putting 'em in a fair way for bringing Glory to Heaven, and promoting their own Happiness; and this we guess to be the main Motive of the Complaint before us: She that is possess'd with a Principle of Religion, is impatient to make others of her Mind, and seeks all Occasions to spread and disperse it. Divine Love is of a growing Nature, and gathers like other Flames; if our Devotion be downright, 'twill put us upon setting Fire to the Breast of our Neighbour, and propagating the Virtue as far as our Influence extends; we shall have a Desire to Love more capaciouly; and rather wish our selves divided and portion'd out into several Persons; that our Affection might swell in Proportion, rather than the Flame should be narrow and languid: Accordingly this good Woman pray'd she might have an Off-spring to train up in a Course of Virtue. And here it mayn't be amiss to take Notice of the Contumacy of Divine and Carnal Love, in this particular; here we are jealous of a Rival, and can't endure another to look upon that which we admire; ev'ry Delight must be a Wife to us; we claim a Propriety in't, and wou'd marry for Lives a-piece; a Night and away won't content us; we are for monopolizing, and can't put up the Affront of a Competition, heartily: But the Divine Lover is for blazing abroad the Beauties of Religion; drawing others into the Edeiment, and fetching over as many Votaries as he can. This is an ample Confession of the short Stretch of Sensible Pleasures; their Capacities are confin'd, and their Hands bound; their Fund is low, and they can't set forth a Feast for many at once; one good hun-

(a) As I instanc'd before in my two Nonesakes, Dunton Rigby and Cinton Light.

gry Passion wou'd drain the Source of their Charms, and leave nothing but Bones for the Successor.

But to drop this Digression, and return to the Proceſs of the Story; *Her first Dream* was the Antipast of her Trance, she thought she saw a goodly Orchard, and a Variety of verdant Trees laden with the most delicious Fruit; 'tis propable this might be done by the Ministration of her *Genius*, by ranging and accomodating her Spirits to a due Aspect upon the Fancy, and striking the whole Scene upon it, out of the mutual Respect of these to the Brain: But this Province being rather Moral than Natural, I shall dismiss that Enquiry; which, let the Cause be as it will, the Effect bears Witness there was *something of the other World in the Conveyance*. — 'Tis true, the Fruit might perhaps naturally forward her Conception; yet the Discovery seems owing to a higher Original. 'Tis not to be doubted there's a vast variety of Powers in *Simples*, of which we know nothing at all, and 'tis probable *the Angels are able Philosophers*; their Curiosity must dispose 'em strongly to Speculation, and their genuine Sagacity make 'em good Proficients; and that they are ready to relieve Mankind, we need only produce *the Mercury and Officiousness of their Natures*; and perhaps the Angels have more to do with our Concerns; have a greater hand in redressing our Sorrows; and relieving us under Distempers, than we are well aware of: We have an Instance in Story something Parallel to this: One *Samuel Wallace*, having been under a Consumption for the space of 13 Years, and being one day alone in the House, he heard somebody knock at the Door, whereupon he rose and went, with his Staff in one Hand; and leaning on the Wall with the other, he open'd the Door, where he found a *grave, proper Old Man, with Hair as white as Wool, and curling, a large white Beard, of a fresh Complexion, with a fashionable Hat, narrow Band, Coat and Stockins of a Purple Colour, and new, Black Shoes ty'd with Ribbons, without the least Spot of Dirt upon him, tho' it rain'd when he came in, as well as all that Day*; to make the Story short, he gave him a Prescription, whereby his Disease was dismiss'd, and his Health recover'd, which was this, *To Morrow Morning (say he) go into thy Garden, and get there two Red-Sage Leaves, and one of Bloodwort, put these into a Cup of small Beer, let 'em lye there for the Space of three Days, drink thereof as oft as Need requires, &c.* Mr. Wallace observ'd his Orders, and accordingly recover'd. But History is full of these Instances.

To proceed to her Trance; 'tis accounted a Token of Honour and Distinction to be *handed into the King's Palace, and indulg'd a Sight of a Court*, but what is this to the Favour of being taken into the Chambers of Heaven, and entertain'd with *the View of another World*? The Humane Soul is acquainted with no Road into Futurity, but that which lyes thro' the Vallies of Death, but the Angels are *Daily Posts* from this World to the other, and are intimately acquainted with the nearest Passages; upon Orders from Heav'n, they can conduct a Soul to Immortality, *without plunging it in the Gulph, which parts Time and Eternity*; what a singular Dispensation of Grace

is this! *To be present with the Lord, and yet not altogether absent from the Body!* How fresh and delightful must the Scenes of Immortality be, to a Soul that has long been confin'd in Clay, and pester'd with the Cares and Inquietudes of Life! *Such a Vision can never surely be purchas'd at too dear a Price;* the very Thought makes me shiver with Impatience, and my Blood thrills within me, *to let my Soul take its Flight;* yea, methinks I cou'd willingly dye for a Sight of Futurity; how I long to immerge in Day-light, to look an *After-State* in the Face, and *to hold a Conference with an Angel!* When shall I drop this Tenement of Dust, and be an Inhabitant of *that House not made with Hands!* When will that happy Time come, I may lay my Lips to the Head of the Fountain, *and drink Truth in the Original?* How I long to be transported with Bliss, and to have an Armtul of Immortality! But alas! those Thoughts have *more Rant than Reason;* Curiosity may carry us thus far. Our Business in the World is to make ready for the Remove, tho' Heaven be the End of our Endeavours, yet we must only think of it here, as a Means to invigorate our Pursuit; tho' we admire the Happiness of the Place, all our Days, yet if we never *imitate its Holiness and Purity,* we shall never come there: We are very fond of this Mistress, but unwilling to purchase her, at the Expence of Blood: These are dastardly Motions, and the meer Issue of Nature; were they right good, they'd run off into Action, and provoke to Atchievement. *A lively Relation of Heaven sets us a longing, but we are for running no Risque for the Possession;* 'tis expos'd to Sale, but we won't bid fair, nor so much as part with a Farthing of present Enjoyment, for the Purchase; we prefer *the Lumber of Worldly Goods, to the invaluable Riches of Futurity;* and what can be more foolish than this, but the Actions which accompany the Principles?

To make short work on't, and say a Syllable of her Deliverance; it was extraordinary, and commands Obedience in Proportion, *Where much is given, much is required;* she that has tasted the Cordials of Heaven, has not the poor Refuge of Infidelity to fly to; she cannot screen her Practice from Censure, *by pleading Suspence in the Matter,* this would be arguing her self of Imposture, and calling back her own Word; and as for those who have not enjoy'd the same Kind of Treatment, they have no Reason to complain for Want of Evidence, the conspiring Forces of Reason and Testimony, are able to extort your Assent, how incredulous soever you may seem to be. There's no *Enthusiasm* in these, but fair arguing above Board; whereas these uncommon Pretensions to *Revelation and Vision,* are frequently the Products of a strong Fancy.

A Relation of a Wife's Picture, that wept at the Death of her Husband.

Mr. Duntton,

I Was inform'd that the following Instance was buzz'd in Town, and my Curiosity led me to search the Truth on't: Mr. Rich-

mond

mond at the Golden Ball in *Eagle street*, being severely handled in his last Sickness, and Death making some sensible Approaches, the Effigies of his former Wife began to weep, the Tears trickled in such Plenty from the Eyes of the Picture, that they fell on the Hand of a Child that was painted in her Arms, and thence drop'd down on a Chest of Drawers. The Miracle continued while he lay in his last Agonies; but so soon as he expir'd, the Picture left weeping, and all was dry'd up. ——— Sir, This Remarkable Accident hapned in the Year 1702. and is Matter of Fact, or if any Unbeliever be so curious as to enquire, he may receive Satisfaction from Mr. *Wilson*, who formerly liv'd next door to the *Half-Moon* in *Noble-street*, which borders on *Goswel-street*, and if still living, no doubt but may be still heard of at the *Half-Moon*,

Your humble Servant,

R. D.

The Spiritual Observer.

Persons may easily be impos'd upon in such Cases as this, the Tumult and Sorrow that attend the Dying, render the Attendants less capable to make nice and curious Enquiries into such Appearances: Had some ingenious Person, unconcern'd and in cold Blood, remov'd the Picture, and search'd the dark Side, the Illusion perhaps might have vanished; and if after the Scrutiny, the Source of the Tears had been unseen, some Suppositions might be rais'd, that would qualify the Wonder, and make it less amazing. 'Tis not the first Time the *Black Angels* have been officious, as the last Effort of their Envy, to make the Deaths of good Men appear frightful and ominous; if the Pains of the Dying expir'd with the Tears which the Picture shed, the Malice of Satan can't follow him into Futurity, and deprive him of his Rest and Happiness. This is no other Language than what Charity dictates, upon Supposition that the Interest of his Immortal Part was lodg'd in safer Hands; if his Case was contrary, I confess the Phœnomenon carries more of Terror in the Face on't: But alas! we can only guess and suppose at Random; 'tis sufficient that the last Conditions of Men are determin'd by the *Wise* and *Merciful* God, whose Methods are *Mysterious*, and come not within Humane Ken.

HUMANITY-DICE, Or a Character of such merciless Creditors that attempt to murder their honest (tho' insolvent) Debtors, by a close Confinement: With the miserable Case of Mr. Dawley, Mr. Frith and Mr. Allen, who perish'd in Jail, for a Debt they cou'd have paid in a few Years, wou'd their Creditors have set them at Liberty. Being A serious Paraphrase upon The Reasons humbly offered to the Honourable

nourable House of Commons, for a more extensive Act for Discharge of Prisoners; with a Copy of the said Reasons (said to be writ by Mr. A——gil, lately a Member of Parliament, and now a Prisoner in the Fleet) to which is added — The 'Scape Warrant, or a Satyr upon Liberty, a Paradox, writ to comfort such Gentlemen-Prisoners, as expect no Jail-Delivery, 'till Death comes and pays all their Debts. — The whole sent in a Letter (directed to the Sword in New-street) for Mr. John Dunton, Author of the Monthly Journal, intituled The Christian's Gazette, which Letter was this following, viz.

Mr. Dunton,

From the Fleet-Prison, April, 30. 1713.

BEING pleas'd both with the Design and Method, of your Monthly Journal (which you call the Christians Gazette) and finding (by your frequent Suretiships) how generous you have ever been, to serve your Friends at a Dead-Lift, (of which Captain H—— now a Prisoner in the Fleet, gave me a late and undeniable Proof:) It has encourag'd me to ask a Favour of you in Behalf of all the Prisoners in England, which is that you'd publish gratis in your Monthly Journal,

The Reasons humbly offered to the Honourable House of Commons, for a more extensive Act for Discharge of Prisoners, which (Reasons) were these following, viz.

BY the Act of last Session, any Prisoner for Debt or Damages (not exceeding 50l.) might be discharged upon delivering (upon Oath) a particular of their Effects, which, together with their future Acquisitions, are still to continue liable to their Debts.

By this Act about one Thousand Prisoners have been discharged out of the Prisons of London, Middlesex and Surrey, and there are remaining about Fifteen Thousand more not qualified to be discharged by that Act, of which there are about Fifteen Hundred Officers, Soldiers and Seamen:

And the greatest Part of the rest are Traders, ruin'd by Losses by the War.

Now Her MAJESTY having concluded the happy Peace, It is humbly hoped, that the Legislature will extend the last Act, to a general Enlargement of such Prisoners who shall perform the Conditions of the former Act.

For when the Debtor is really Insolvent, he is really entituled to the Justice and Charity of Remittance, as well for a great Sum as a less.

A certain Creditor had two Debtors, the one owed him 500 pence the other 50, and when they had nothing to pay he freely forgave them BOTH.

And tho' this Remittance proceeded from the Charity of the Creditor, yet being in it self an Act of Justice, the Legislator hath a right to interpose between an Insolvent Debtor and an unjust Creditor, who will not of himself obey these Divine Rules. The

The Law hath not appointed the Imprisonment of a Debtor, as an Act of Punishment or Revenge, but only as a Detainer of him till he makes Satisfaction, supposing that he hath Effects so to do. But when the contrary thereof appears, the Detainer is but a private Revenge of the Creditor, which the Law will not favour.

And when the Debtor hath delivered his Effects upon Oath, and the Creditors hath Reasonable Time to falsifie it, The Legislator hath already accepted that as an Evidence of their Insolvency, and hath thereupon discharged their Persons from Imprisonment, but not their Estates from their Debts, by which the Creditors have a Chance out of the same Effects, and any further Acquisitions of their Debtor, to have a full Satisfaction of their Debts, which by Continuance of the Imprisonment must be impossible.

Wherefore 'tis humbly hoped, That the Legislature will extend their Justice and Charity, for enlarging the Qualifications of the former Act, as one Part of the Jubilees of this happy Peace.

Mr. Dunton — These are — *The Reasons humbly offered to the Honourable House of Commons, for a more extensive Act for Discharge of Prisoners* — upon which Captain H — (now a Prisoner in the Fleet) and several other Gentlemen, desire your deliberate Thoughts (or serious Paraphrase) in order to set these *Reasons* in so clear a Light, as will shew the absolute Necessity (as well as the great Justice and Charity) of a *General-Goal-Delivery*.

The Spiritual Observer.

Reader, — These *Reasons for A more extensive Act for Discharge of Prisoners*, are said to be writ by Mr. A—gil, lately a Member of Parliament, and now a Prisoner in the Fleet: That the Ingenious Mr. A—gil is the Author of this *Address to the Parliament* I can't affirm, however, *the Reasons* are so just and weighty, he is generally thought to be the Author of 'em. But whoever writ 'em, the *Reasons* are so truly pious and charitable, and so absolutely necessary to reward those brave Officers, Soldiers and Seamen that have deserv'd so well during the late War, and so necessary to preserve those eminent Traders from starving, that were ruin'd by Losses occasion'd by the War, that 'tis hop'd they'l prevail with *The Honourable House of Commons*, for a more extensive Act, to release such Gentlemen Prisoners, as cou'd receive no Benefit by the *the late Act for Discharge of insolvent Debtors*; for, as Mr. A-gil observes " *A General Joy is one Part of the Jubilees of this happy Peace.* And therefore I'll here plead as heartily for the speedy Relief of all honest Prisoners confin'd for Debt, as I wou'd were it my own Case, for he that's at Ease (or out of a Jail) ought to be affected with the Miseries of others, or how can he expect any Pity himself, shou'd ever a Prison be
his

his own Case, which (Reader) has been the Fate of many an honest Gentleman and rich Trader, that as little expected a Prison as you or I.

And here, I will first lay it down as a *necessary Preliminary* to what I am going to say, in Behalf of such Debtors as are at present insolvent ——— *That every just Debt ought to be paid* ——— 'Tis true I ever thought, that *He that pays a Debt, merely because he's arrested is a Knave*. I wou'd as soon pay a just Debt, had I all the World to range in, as I wou'd were I now confin'd by a *'Scape Warrant* which sufficiently shews the *Baseness and Cruelty* (I shou'd have said *Villany*) of that Creditor that watches at great Expence to seize an honest Debtor, to that scandalous Confinement we call *Debtor's* (which is a Sort of Hell, only fit for such merciless Creditors that delight in Cruelty) but notwithstanding these are my real thoughts of the *Necessity of giving Liberty and Time* to every honest Man, to pay his Debts, yet (as I said before) ——— *Every just Debt ought to be paid, and that as soon as possible* ——— When the Prophet *ELISHA* multiplied the Widows Oil he bad her ——— *Go sell the Oyl, and pay the Debt, and live thou and thy Children upon the rest*. ——— And *St. Paul* says ——— *Owe no Man any thing, but to love one another* ——— to show unto us *Debts must be paid*. The *Perfians* reckon'd these two very great Sins ——— *To tell a Lie and to be in Debt*.

By the *Twelve Tables of Rome*, he that ow'd much, and cou'd not pay, was to be cut in Pieces, and every Creditor was to have a Piece of him, according to the Debt. ——— *Alychis* made this Law against bad Debtors, *That the Dead Bodies shou'd be in the Creditors Disposition 'till the Debt was paid*. This Law of *Alychis* was foolish, and that of the *Romans* cruel, but certainly if we wou'd set our Affairs in Order with Men, we might consecrate our selves more freely to God, and prevent a World of intricate Troubles, to the Posterity we leave behind us, *Obligations do mancipate the most free and ingenious Spirit*, and therefore a certain *Italian Gentleman* being ask'd how old he was? answer'd, *that he was in Health*: And to another, that ask'd how rich he was? answer'd, *that he was not in Debt*; intimating, he is young enough that is in Health, and rich enough, that is not in Debt. Which is a sufficient Reason for every honest Debtor to pay his Creditor, to the utmost of his Power; and that's the Reason that honest *Fido* (or which more anon) has the same Credit (with his truly honest and generous Printer, *Mr. Robert Tockey*) in Prison, as he had out of it: But, tho' a just Debt ought to be paid, yet it must be own'd (in Favour of Debtors) that a Creditor may screw up Justice to the pitch of an Injury, and in that Case (as *Mr. Agil* observes) "*The Legislator hath a Right to interpose between an insolvent Debtor, and an unjust Creditor, who will not of himself obey the Divine Rules*. 'Tis true, I can't say that all Debtors deserve to be set at Liberty, for such as contract a Debt with a Design to cheat, do as much deserve a Halter as they that rob on the Highway; for the Highway-Rogue is the honestest Man, as he fairly tells you he is going to rob you, but the Shop-Pad robs you, under a Pretence of Honesty, and there's no

Fence against such Thieves, but these Instances are very rare (scarce two Towns, or two Pitkins, or two C——rs to be heard of in an Age) and therefore I take it for granted, that all the Prisoners that want releas'd by the late Act, are Men of undoubted Honesty; indeed all Men under a Cloud are call'd Rogues and Scoundrels ('twas the Fate of the two B——neels and that true Nathaniel Sr. Stephen Evans) but 'tis a Word that an honest Fleeer cou'd never digest, (and a Trading-Thief will be as great a Rarity in the Queen's-Bench, as the Pious Laureat continues to reform that Jail with his (a) heavenly Muse) yet I can't deny but most Men owe not only their Learning to their Plenty, but likewise their Vertue and Honesty; for how many Thousands are there in the World, in great Reputation for their honest and just Dealings with Mankind, who if they were put to their Shifts (as others as honestly inclin'd are) wou'd soon lose their Reputation, yea, turn Rogues and Scoundrels as the Vulgar think, and generally call such as are not able to pay their Debts; I question not but Want and Self-Preservation (for Hunger will break thro' Stone-Walls) wou'd put some of them upon those very hard Shifts, they now blame so much in others.

By which undeserv'd Reflections upon the honest insolvent Debtors, it plainly appears that every merciless Creditor is a Sort of hardened Cut-throat, that no more values the Reputation than he does the Life of his honest Debtor; such One-ey'd Misers do not only screw up Justice to the Pitch of an Injury, but (by a Hellish Legerdemain) do as it were turn their own Bowels into Brass; they look upon all Debtors as not of the humane Species, and therefore (tho' a Good Man regards the Life of his Beast (b) judge 'em unworthy of the least Compassion. One wou'd think the merciless Creditor had drank of the Ciconian Stream, that freezeth all the Entrails into Stone; he is engender'd by Rocks, is rib'd with Steel, and his Heart is Iron (or something harder) to which Nature hath set a LOCK, to shut out Pity. I have seen all this Character of a Merciless Creditor verifi'd in Dice Hewson, he has vow'd (as you'll hear anon) to make Dice of his Debtor's Bones: And can any thing be more cruel? more inhumane? or more Unchristian? I never arrested but one Man in my Life, and as soon as I found he had no Money, I sent him Meat from my own Table, paid his Fees, and set him at Liberty, (I cou'd scarce Sleep in quiet, whilst an honest Man lay in a Prison at my Suit) But here's a Fellow (c) that meerly wheedled my Friend into his Debt by obliging Treats (d) and the mighty Kindness he profess'd to him, yet a-

(a) Alluding to that New Reformation in Poetry (entituled *THE MONITOR*) attempted by Mr. Tate, Poet-Laureat to Her Majesty, and now a Prisoner in the Queen's-Bench.

(b) Prov. xii. 10.

(c) TOM Hewson is here meant, for TOM Hewson and DICE Hewson are the same Man, whilst they act as such.

(d) The first of these Treats was given to Mr. Fido, at the v c 1 y House where Dice-Hewson lives, that now keeps him in Prison.

gainst this Debtor (tho' others wou'd have forc'd upon him the same Credit; he has been more cruel than a Turk or Canibal; he a Dissenter! he a Hangman, or rather some thing that's more cruel, for I have given yet but his merciful Character. There grows such a Vein of Marble in the Breast of this Humane Dice-Maker, as wou'd make one hold Opinion with Pythagoras, that the Souls of Animals infuse themselves into the Trunks of Men. In a Word, the very Tartness of Hewson's Looks (when he views his Debtor with one Eye, for just Heaven has deny'd him two) wou'd fright any thing but the Devil, and to compleat his Character, he has so little Respect — To the Golden Rule, to Conscience or to Honour — that tho' his Debtor's single Bond is good Security for 2000*l.* were he clear of his Jointure-Shackle; yet he had much rather lose his little, lousy Debt of 60*l.* than to give his Debtor Time to pay it, tho' the keeping his Body in Prison, is the only thing that can render his Debt bazardous, for any one knows that as a Prison pays no Debts, so Death (a Debt we all owe to Nature) evens all Accounts, and yet, Hewson being an Undertaker, had much rather lose his Debt than not make Dice of his Debtor's Bones, for you know (Reader) every Man to his Trade, and why might not Dice-Hewson (by murdering his Debtor by a 'Scape Warrant) do all he can to promote Funerals.

This (as Fido assures me from his own Experience) is *The true Character of one-ey'd Hewson the Undertaker*, and of every merciless Creditor, from whose Canibal-Nature it comes to pass that so much Humane Dice is made yearly by 'Scape-Warrants; for the merciless Creditors, not being able to distinguish between a Design to wrong 'em, and a Necessity of eating and drinking, they confine such Debtors for Rogues and Villains, that are much honest Men than themselves; I say honest, for tho' a just Debt ought to be paid, yet 'tis no Scandal to be in Debt (if the Debt was contracted whilst a Man was able to pay, and resolves to do it, as soon as possible) but a Sign that a Man has an honest Character, as I shall prove by this remarkable Instance: About 1620 the Duke of Ossuna being at Barcelona in Spain, having leave to release some Prisoners in that City, he went to 'em, and enquiring their Offences, they all excus'd themselves, but one little black Man that said — *I took a Purse by Tortagona, to keep me from starving* — the Duke giving him two or three Blows for his Taunt, said — *Be gone you Rogue, what do you among so many honest Prisoners, who have no Crime but being in Debt.*

Neither have the Debtors in the City of Pequin less Respect than Ossuna shew'd to the honest Debtors at Barcelona; for tho' in the Prison of Pequin which they call *Ximanguibalew*, there are commonly found six Thousand Prisoners (the Circuit of this Prison being six Miles) yet if any one of 'em is found to be either a Whore or a Thief, they'r turn'd out of the Prison, as a Scandal to the honest Debtors.

To come nearer home, if we step to the Mint, that common Asylum for sinking Tradesmen, we shall find that there is not a Deb-

for that flies thither for Succour, that will protect any Knave, that either runs from his Bail, or is a known Cheat.

And in that *Royal and truly honest Prison the FLEET*, the present *Warden* is a Man of such *impartial Justice* (both to the Debtor and Creditor) that if a Prisoner is found guilty of the least Villany, he is openly punish'd at the *Fleet-Gate*, or sent to *Newgate* if his Crime deserves it, as unworthy the *Warden's Protection*, or the *Society of honest Fleeters*. For just Persons have Punishment enough in bare thinking they are in Debt, and therefore ought not to have their Afflictions doubled, by being ty'd to the *Society of Shop-Pads*. *Augustus Caesar* hearing what a huge Sum of Money a certain Knight in *Rome* ow'd at his Death, and that all his Goods were to be sold, to make Payment of his Debts; commanded the Master of his Wardrobe to buy for him, that Bed wherein this Knight used to lye, for (says he) "If I cannot sleep soundly in that Bed, wherein he cou'd sleep that ow'd so much, then surely I shall sleep no where. Sure I am when Debtors are govern'd by such honest Principles, that with *Augustus Caesar* they can't sleep soundly, 'till they have paid their Debts, and are freed from the *Society of Trading Thieves*, to imprison such honest Men, is such a fenceless Cruelty, that very Heathens (or any thing but *Dice-Hewson*) wou'd blush to act, as all such base and unjust Imprisonments do but brighten the Character of the honest Debtors (as you heard in the foregoing Instances from *Barcelona*, *Pequin*, *the Mint* and *the Fleet-Prison*) and for ever blacken the Creditor.

Reader, having in these Preliminaries prov'd, by the Law of God and Man——That a just Debt ought to be paid——That Creditors look upon Debtors, not to be of the humane Species——That they screw up Justice to the Pitch of an Injury——That Fleeters, Benchers, and Minters, are much honestier than their merciless Creditors——and having exemplifi'd all this, in the Person of *Dice-Hewson the Undertaker*, I have now (honestly) pay'd my Way, to shew the Absolute Necessity as well as the great Justice and Charity of a General-Jail-Delivery; and this will be best perform'd, by seriously weighing *Mr. A-gil's Reasons for a more extensive Act for Discharge of Prisoners*.

And here, that I may set *Mr. A-gil's Reasons* in so clear a Light as may either convince the *merciless Creditors* of their Sin and Cruelty, or at least encline the *Present Parliament* to pity the miserable Condition of insolvent Debtors, I shall (to move the greater Compassion to all Prisoners) introduce my Remarks upon *Mr. A-gil's Reasons* for their Discharge, with——*The miserable Case of three Men, that perish'd in Jail, thro' the Cruelty of their merciless Creditors*——of which take the following Relation.

Some Years agoe, one *Dawley*, an unhappy West-Country-Man, (who had formerly set on Work One hundred poor People, yearly, in the Art of Felt-making) failing in his Estate, yet by no known Vice (for he was ever counted an honest and discreet Man) was cast into Prison, where having prevail'd with 15 of 17 Creditors, for
Respite

Respite of four Years time, the other two (who were Men of very good Estates) refused, and prosecuted the Commission of Bankrupt, and obtain'd the Commission seal'd; which, with much Difficulty and Expence, poor *Dawley* withstood; and at last, having obtain'd a *Supersedeas*, and not able to give for the private sealing but Half a Piece (for it was his last Money) *Edney* (who perceived there was Need and Hast) threw the *Supersedeas* sealed (as by credible Report) into the Fire: Upon Notice whereof, poor *Dawley*, not having wherewith to stop the Commission, nor knowing how to keep himself in Prison, or his Wife and Children in Life, that Night hang'd himself. — About the same Time this Man hang'd himself, one *Fritch*, a Man of 1600*l.* Land *per Annum*, being endebted 7 or 8000*l.* and having embroil'd his Estate, by Assurances, Statutes, &c. to diverse great rich Men, was, by Extents, Orders and Decrees, so far strip'd of all, that after he had pawn'd his Bed-cloaths, and Childrens Cloaths, at last, in meer Want, and Sight of his Misery, having but Four Farthings left, the Night before, and his Credit for Food spent every where, kill'd himself with a Pistol. Whatever the Man or the Cause was, I am sure the Courses were unconscionable, and the State he stood in, was very hard for any Flesh and Blood to bear. He accus'd, by a Writing made at his Death, Sir *F* — *B* — — —, and some others, of hard Measure and Injustice. In the same Year that *Fritch* pistol'd himself, one *Allen*, with his two Sureties, were cast into Prison, in Execution of 30*l.* Forfeiture, and Costs, for 12*l.* principal Debt, without any other Matter of Debt against any of them, who being Mechanical Men, and not able to pay, or maintain themselves in Prison, are all Three, thro' Want, Grief and Misery of Imprisonment, dead and perished: So that, for 12*l.* Debt, the cruel Creditor hath had the Lives of three Men, and undone their Families.

Now (Reader) if Creditors are grown so *cruel and merciless* (as 'tis evident they are, by the perishing of *Allen* and his two Sureties in Jail, for the small Sum of 12*l.*) as to have no Respect to the Laws of God, in procuring their just Debts, e'nt it high Time (as Mr. *A-gil* observes) for “ Our Legislators to interpose between an insolvent Debtor, and an unjust Creditor, who will not of himself obey the Divine Rules.

If any merciless Creditor shou'd here object and say, 'Tis true *Allen* and his two Sureties did perish in Jail some Years agoe, but Creditors begin to consider — That a Prison pays no Debts — and therefore they now only arrest their Debtors to try their Ability, and with no Design, to confine them any longer than 'till that is discover'd; so that we challenge you to shew us another Instance, of such a base and cruel Imprisonment, as was that of *Allen* and his two Sureties, since *Queen Ann* came to the Crown.

To this I answer, Mr. *David Floyd* had lately Dice made of his Bones by an Execution, by which his Creditors lost their Debt, and will be ever call'd a Pack of merciless Fellows; which is all they got by ruining (or rather murdering) an honest Gentleman, by their spiteful Confinement. This comes of Dice-making, of which *Fido* gives

a dismal Account, in his Paradox entituled, *The 'Scape Warrant, or A Satyr upon Liberty*; and had I Time, I wou'd my self bestow a very mournful Elegy upon Mr. Floyd, which I'de entitle *The Tears of Mr. Floyd's Creditors (alias Murderers) for the Loss of their Debt.*

I cou'd proceed to *the Case of other Prisoners*, who were as cruelly treated as Mr. Allen and Mr. Floyd, the last of which had no Mercy shewn him, save what he receiv'd from the *Generous Warden*, whose noble Compassion to all his Prisoners, makes him a Sort of Father to all that fly to him for Succour, but tho' *Squire Grindal* by his true Christian Greatness of Mind has turn'd a Prison into an Hospital (or Sanctuary for Men in Distress) yet, 'tis a strange Mistake, to say, That Creditors are less base and cruel now, than they were formerly; for *the Fleet-Prison* (where Floyd dy'd) cou'd give 500 Instances of Creditors that have been as base and cruel as those that ruin'd Allen and Floyd. but I'e only instance in TOM alias *Dice-Hewson*, who basely and most unjustly arrested a Friend of mine for 60l. (for the Debt can't be more, when justly stated) I call it a base and unjust Arrest, as the Debt is not yet due on the Terms upon which they traded, which were, that the Creditor shou'd be paid out of the Sale of his Goods or *Jane N——s* Rents; as the Debtor is ready to swear before a *Master in Chancery*, and able to prove by a Note under Hewson's Hand, yet nothing wou'd satisfy the merciless Creditor, but the whole Sum on the Spot: For tho' the Debtor sent two Friends (a) to *Dice Hewson* the Undertaker (who for that Reason shall be now call'd the Creditor) to offer good Security for the Payment of 50l. in a Years time, all the Answer they cou'd get was, "I'll have all the Mony down, or I'll make Dice of his Bones, I'll make Dice of his Bones, I'll make Dice of his Bones, repeating the Word Dice at least three times, for which being a *One-ey'd Dead Monger*, he'll be call'd *Dice-Hewson* to his dying Day.

Hewson being resolv'd upon *Dice-making*, honest *Fido* (tho' his Estate is worth more than 2000l.) being under a *Jointure-Shackle*, by marrying a *scraping Wretch* that is half distracted, was now forc'd to turn himself over to the *Fleet*; tho' not without blushing for the Ingratitude of that *Summer-Friend* (b) that cou'd be so base to leave him to the Mercy of a Prison, tho' he owes his ALL to his standing by him at a *Dead-Lift*, and has declar'd in an Hundred Letters he cou'd never be enough requite him, yet now (like *Timon's Friends*) deserts him the first Time he had Occasion for him, and in the very Hour of Extremity, and all this for his bare asking to lend him 60l. to prevent his going to Prison, tho' a little before FIDO had freely given him 500l, with this obliging Expression, "Dr. JOHN'S-SON (for can he be less than *Fido's Son*, when he call'd him *Infinitely dear*, and much honour'd Father, so long as he was serving of him) *If this 500l. Pound won't help you out of your dead-*

(a) Viz. Mr. Richard Taylor, and Mr. Thomas Axe.

(b) Dr. JOHN'S-SON, a Welch Parson, now living at B ——— in Flintshire.

“Lift, ask what you will. for I'll deny you nothing, that will consist with
 “strict Justice to my Creditors, and Gratitude to my Winter Friends:
 And that which adds to the Generosity of this Promise, 'twas
 made without expecting any Reward, but the Pleasure that FIDO
 took in obliging the most ingenious Man in the World (Mr. DIXON
 only excepted) but (Reader) tho' this reasonable and generous Promise
 (which was own'd in Fido's Prosperity to be as good Security for
 600l. as it sent upon Stamp Paper) deliver'd Dr. JOHN'S-SON out
 of all his Troubles at once, and made his Fortunes for this World,
 yet this Welch Doctor, not only deserted Fido in his Extremity, but
 to excuse his Ingratitude, for suffering his try'd Friend to go to a
 Prison, he now makes those very Favours which in Fido's Prospe-
 rity, he had own'd he could never enough requite: So that Fido has just
 Reason to say with Coleman——There is no Faith in Man——or
 rather with *Aemantus* (a)

*Immortal Gods, I crave no Pelf,
 I pray for no Man but my self:
 Grant I may never be so fond,
 To trust Man on his Oath, or Bond;
 Or a Harlot for her weeping,
 Or a Dog that seems a-sleeping,
 Or a Jailor with my Freedom,
 Or my Friends if I thou'd need 'em.*

FIDO being now deserted by Dr. JOHN'S-SON for the poor Sum
 of 600l. and finding no receive his Liberty from any Friend (or Relati-
 on) that is not generous enough to proffer it, he was forc'd to turn him-
 self over to the Fleet-Prison, where (such a kind and grateful World
 do we live in) he's like to continue till Time knocks off his Join-
 zure Shackles, or more merciful Death pays all his Debts, which if
 compar'd with his own Estate. (or that Two Hundred a Year he has
 a Title to in Right of his Wife) is such a Prison-Fest, that all those
 Friends he has formerly serv'd in Adversity (but more especially
 Dr. JOHN'S-SON and that ATHENIAN PRIEST that owes his
 very Chaplain's Scarf to FIDO's Guineas) ought to blush at, or if
 they don't, I would have Fido threaten to publish their secret Histo-
 ry (or at least those fawning Letters they sent to him; when they
 were courting with empty Pockets) for what Lash can be too severe for
 ungrateful Men, for you know Reader —— *Si ingratum dixeris om-
 nia dixeris* —— which made Queen Elizabeth say, “She believ'd
 “Ingratitude was the Sin against the Holy Ghost. But I think that's
 carrying the Point too far, or, if there be any singular Case, where un-
 grateful Men must never expect Forgiveness, it can only be in the
 Instance of Dr. JOHN'S-SON and Dr. SMIRK; for the aggravated
 Ingratitude of these Men, has of late soar'd above all Flights in Hy-
 perbole; for who but a Welch Doctor or Athenian-Priest wou'd be deaf

(a) See the Play call'd Timon of Athens.

to the Prison Groans of a *try'd Friend*, or (in plainer English) who but Dr. *JOHN'S-SON* or Dr. *SMIRK*, wou'd not at least once ——— visit ——— an *old Friend* in Adversity, and the rather still, as (tho' they are now got to the Pinnacle) they have both own'd under their Hands ——— *That they have been greatly oblig'd to FIDO* ——— but *Fido* being a Man that stands upon *Points of Honour*, these *gentle Lashes* will be all the *Correction* they'l ever have, for not giving him one *Pull* at a *Dead-Lift*, when bare lending 20l. wou'd now set him at Liberty: But whether they prove so grateful or no, they may depend upon this, That the generous *Fido* will never ask them twice for the same Favour, tho' he has deserv'd his Liberty twenty Times at their Hands, were it for nothing else but his great Fidelity in concealing of such *Turncoat, Play-House and Cuckoldly Secrets*, that were they publish'd, wou'd for ever make 'em the *Jest of the Tories*, and the *Scorn of the Whigs*: But tho' their Reputation will be forever safe in *Fido's Custody*, yet I am very sure, had these two *ungrateful Priests* fall into any Hands but those of *Fido's* these *Deserved Menaces* wou'd not have been all the Punishment they must have undergone for their Ingratitude; but *Fido* scorning a little, mean, *spightful Action*, and knowing that Time and Death will pay all his Debts, resolves (even in a Prison) to be above Revenge, as knowing that *Forgiveness is a Debt that we all owe to the worst of Men* ——— He is below himself, that is not above an Injury ——— ay, tho' the *Injurious* are arriv'd to that Height in *Baseness*, as to be number'd amongst the *ungrateful*: But however ready *Fido* may be to forgive *JOHN'S-SON*, *ATHENS*, and even *Dice-Hewson* (who keeps him in Prison for no better Purpose, but to murder him in cold Blood) yet I think the ungrateful Treatment that *Fido* has from Dr. *JOHN'S-SON* and the rest of his Summer Friends, has fairly prov'd, that ——— the Word *Friend* is no more than an empty Name, when we come to want him; for is not *Fido* now in a Prison for the poor Sum of 60l. that never deserted a *Friend* in Adversity, and has freely given 500l. to make *John'son's* Fortunes at a *Dead-Lift*, that will now scarce lend so many Pence to help him out of a Prison; or if he once lent him 20l. at a Pinch (or gave him as much, to repair that treble Dammage he had done to him, by a lazy Silence) 'twas done in such a base insulting Manner, that a Man that wan't just sinking, wou'd scorn to be so oblig'd. Reader, you can't be ignorant that some Men will oblige you more in denying a Favour, than others shall by granting it. and I am sure, a Man of a generous Temper wou'd more have oblig'd *Fido*, by his kind Way of denying of 20l. than Dr. *JOHN'S-SON* did in the lending of it; and yet even that grudging (and but lent) Favour, the Generous *Fido* has own'd for the Gift of an Hundred Pound.

If the *Welch-Levite* thinks himself ill-treated in these Reflections, I'll prove the contrary by *Fido's* Letters and long Imprisonment, or at least as soon as *Reverend Tassy* is dispossess'd of that *Dumb Devil* that seiz'd his Tongue and Pen, that Moment that *Fido* was made a Prisoner, or (as 'tis never too late to repent) if Dr. *JOHN'S-SON* will yet

yet own his Fault (for an ungrateful Man can never be too penitent) I will for ever conceal his *real Name*, and *that Parish Church*, of which he is now Rector; and for his old and try'd Friend Mr. *John Fido* (to whom 'tis so easy to forgive an Injury, 'tis scarce a Vertue) he is ready to sign an *Eternal Act of Oblivion*, that very Moment he delivers him out of the merciless Hands of *Dice-Hewson*, which will be *casting his Bread upon many Waters* (a) for I am very sure, every Kindness he does to *Fido*, under his present Pinch, will meet with a noble Reward, when ever he's free of his *Jointure-Shackle*, but 'till that *Joyful Hour* arrives, except Dr. *JOHN'S-SON* (or some good Samaritan) will come and set *Fido* at Liberty, he will be forc'd to continue one of those *bealm'd Vessels*, that ride at Anchor in the *Royal Fleet*, in which he embark'd at so great an Expence (including *rascally Bailiffs, hungry Attorneys, Prison Fees, and his constant Sickness occasion'd by a close Confinement*) that he was forc'd to sell a Stock of Goods for 30*l.* that in a few Months (had he had his Liberty) would have paid not only *Dice-Hewson*, but all his Creditors, to a half Farthing. And so much shall serve to be spoke of that *Humane Dice* that *Hewson* vow'd to make of his Debtors Bones.

I'll next examine what mighty Kindness this *Dice-making* has done the Creditor, which cou'd not be much, when his bare arresting *Fido*, had given him the Frightful Character, of being the *arresting Printer*; but to confess the Truth, I don't see how he cou'd avoid dunning by Bailiffs (or those *hungry Fellows* we call *Attorneys*) for he set up with so small a Matter (the very Debt *Fido* owes him, being all claim'd by his Mother) that he ought to have dealt with none but *Camdeon Booksellers* (or such as *live upon Air, without needing or giving of Credit*) for 'tis clear, by his arresting of *Fido* for a small Debt before 'twas due, that he cou'd not from his first setting out in the World, give 60*l.* Credit without breaking, or at least without arresting those Men that employ'd him (which is an infallible sign of a *Printing-Beggar*) so that (to his Honour I speak it) no Man can say *TOM Hewson* is broke, who had nothing (or next to nothing) to break of. Was ever such foolish and idle Management seen in a Printer, and one that (to do him Justice) is *the best and quickest Compositor in all London* (*Lee, Clare and Brudenel* only excepted) But whatever Knack *TOM Hewson* may have at *Printing*, 'tis certain he is no great Artist at making of *Humane-Dice*; for what mighty Credit his *Dice-making* has done him, let the Reader judge, when I assure him, that about two Years after *Fido* had been in Prison, *Dice Hewson* offers to release his Debtor for 20*l.* (*viz. 10*l.* down, and 10*l.* a Year hence*) and *Fido's single Bond* for the rest of the Money in five Years, and this after he had sued *Fido* to an Execution, which shou'd he die under, the Debt's discharg'd in Law, without the Payment of one Farthing: So that *Dice Hewson* has arrested *Fido*, and keeps him in Prison, to no greater Advantage but to render his Debt hazardous, which (were the Account stated, and a Bond

(a) *Ecclesiastes* xi. 1.

given (a) wou'd be fully secur'd by setting his Debtor at Liberty, and this great Probability that *Dice Hewson* is now under, of losing his whole Debt by a *Base Arrest*, is all that *Mighty Kindness* that the *one-ey'd Dead-Monger* has done to his Brother *TOM*, by vowing to make *Dice* of his Debtors Bones.

Oh rare Dice making! Oh fine Dice making! Oh excellent Dice making! Oh what mighty Honour, Pleasure and Proffit comes of Dice making? For would you think it (Reader) Dice Hewson after vowing three Times to make *Dice* of his Debtors Bones, and keeping him two Years in Prison, now offers (as I said before) to release him for 20*l.* whereas had he taken the first Offer of 50*l.* he had been paid all his Money (within ten Pounds) above a Year since. — This *Thomas* comes of your sending a Goose from *Brentford*, to decoy an honest Debtor into the Hands of Foot Pads (alias Bailiffs)! This *Enoch* comes of your *Dice making!* — Reader don't such stupid and Cruel *Dice-Makers* deserve to starve? Who when they were offer'd good Security for a Debt that was not yet due, chose rather to make *Dice* of their Debtor's Bones, than give him one Year to pay the Debt. They must (forsooth) have *Humane Dice* to play withal. But I wou'd say it, were I now dying, such *Canibals* are much fitter to swing at *Tyburn* (or to go to the *Poultry-Counter*, where I shall view *Some-Body*, thou'd *Tom Hewson* deny the Truth of one Syllable in this Narrative) this is the *Dice*, *Tom* and his *Undertaker* have been making for two Years of *Fido's* Bones; But I hope *Good* will come out of evil, for I can't but think, the merciless Cruelty of these *Two Scoundrels* will make way (by shewing the Justice of *Mr. A-gils's* Reasons) for a more extensive *Act* for Discharge of Debtors; for han't these *Dice-makers* Hearts of Brass, that endeavour to murder an honest Debtor by a *Scape-Warrant*, that is full as desirous to be out of Debt, as *Dice-Hewson* is to have him, and well he may, for this merciless Fellow has so destroy'd *Fido's* Health by a long Confinement, that I heard him say, were he now dying, he'd declare *Dice-Hewson* had been his Murderer; which vile Cruelty will no doubt bring a Curse on himself, and all concern'd in this merciless Treatment, for with what Face can that Man — Say the Lord's Prayer — Worship God in Religious Meetings — or Beg Mercy himself, that never shews any — nay seems to delight in Cruelty, as he still keeps his Debtor in Prison, and watches dayly to send him to *Newgate* (alias *Hell*) by a *Scape-Warrant*, when he knows in his Conscience the only Way to secure his Debt, is to take his Bond, and to set him at Liberty, a Bond now (after being damag'd by him 500*l.*) being all that he has to offer, 'till he pays all the rest of his Creditors, which with Faith and Patience, will be to their full Content.

(a) But without Interest, as 'twas a Debt contracted in Trade: And without paying a Penny of those needless and lavish Charges that attended his base and unjust Arrest, *Fido* telling him all along, that to arrest him was to do him 500*l.* Damage, and the only thing that cou'd prevent his paying the whole Debt in a few months.

From all which it appears, that *Fido* (both in a Prison and out of it) is a Man of that strict *Justice and Honour*, that he had much rather *starve*, than do a mean or unjust Thing. — Now after this, to hear a little *Printing-Critick* cry out, (perhaps to purchase some Copy of *Fido's* for half its Value, or rather to shew his little, base *Cory Spirit*, of insulting a *Whig* in Adversity) “ If *Fido* asks so high for his Copies, and is above writing for Bread, Why don't he pay his Debts? To this I answer (in Behalf of my honest Friend) all *Money-Debts* may properly be divided into ——— *Debts of Honour*, and *Debts of Justice*; by *Debts of Honour* I mean, Money that is lent to us, in great Distress, without any Respect to Trade or Profit, and with a solemn Promise it shall be the first Debt discharged — and by *Debts of Justice* I mean, Debts contracted in Trade, by which both *Debtor and Creditor* expected to make Advantage — Now of these *Debts of Honour* (tho' all *Fido* owes in the World is a Sort of *Milk-score*, compar'd with his own Estate) *Fido* owes just an *Hundred Pound*, which I'de say (were I now dying) ought in *Honour and Conscience* to be the first Money he pays; and I know, *Fido* is a Man of that *strict Justice*, that he does not receive a Penny (that he can spare from his necessary Subsistence, or that *unavoidable Charge* that attends his frequent Sickness) but it instantly goes to clear him of this *Hundred Pound*, and the very next Money he receives, after this *Debt of Honour* is fully discharged, he resolves, when the Sum amounts but to 5*l.* (which will be 5*l.* a piece to his several Creditors, exclusive of *Dice-Hewson*, who as he was the only Man that was so *base* to arrest him, ought in *Honour and Justice* to be the last paid) it shall be equally divided amongst his *honest Creditors*, as being a *Debt of Justice*, which he'll fully pay that very Moment his Affairs are enlarg'd, with *much greater Joy* than his *most necessitous Creditor* can be to receive it: And I think (Reader) a fairer and more exact thing can't be acted, than is *Fido's* Design of paying all his Debts — *both of Honour and Justice* — as soon as possible, which *Possibility* will be in his own Power, that very Moment that either *Time* or *Death* files off his *Jointure-Shackle* (which is more grievous to *Fido*, than the closest Prison, as it has kept him so long in debt) and that I think is a sufficient Answer to that *Insulting Coxcomb*, that lately said to *honest D* ——— *v*, “ If *Fido* asks so high for his Copies, and is above writing for Bread, Why don't he pay his Debts? Tho' at the same Time, 'tis much to be questioned, whether the Debts of this *base Detractor* wou'd be as soon paid, were *Fido's Land* clear of that *Dead-Weight* that at present makes him insolvent; and 'tis yet more to be doubted, whether this *Fellow's Bond* (that that talks so much of other Folks paying their Debts) will go as far out of a Prison, as *Fido's bare Word* did, for the whole Time he traded, and has done, ever since his being a Prisoner, of which I cou'd give many Instances, but that of his *generous Friend* (Mr. *Robert Tockey*) giving *Fido* the same *Credit* in a Prison, as he did out it, may suffice for all. Then let it never be again ask'd, *Why don't Fido pay his Debts?* But rather let *honest D* ——— *v* (the Person to whom

whom those Words were spoke) put this Question to *Fido's* unknown Enemy, the next Time he sees him, "Sir, *Why don't you so far act the Part of a Christian, or at least of a Man, as to scorn to insult an honest Man in a Prison?* (but more especially *Fido*) who is so strictly (as well as nicely) just, that he divides all his Debts into, *Debts of Honour and Debts of Justice*, and resolves to pay all his Debts, according to the *Golden-Rule*, till he owes no Man any thing but Love. But to what Purpose shou'd this Question be put, to vindicate *Fido's* strict and impartial Justice, for shou'd poor Debtors be all *Nathaniels* (Men in whom there is no Guile) or were they all as strictly just (as the pious and immortal *Hales*) while they continue to owe any Thing, they'l have some Detractors nibbling at their Reputation, with a ——— *Why don't they pay their Debts?* ——— And some Creditors (as is seen by the Cruelty of *Tom Hewson*) will be making Dice of their Debtor's Bones, that very Hour they want their Money.

Thus I have largely prov'd, by the base Treatment that *Fido* has had from his merciless Creditor, *The great Justice and Charity there is in Mr. A-gil's Reasons for a more extensive Act for Discharge of Prisoners*, I have also enforc'd *Mr. A-gil's Reasons for shewing Compassion to insolvent Debtors*, by detecting the miserable Case of *Dawley, Frith and Allen*, the last of which, with his two Sureties, had their Bones squar'd into *Humane-Dice*, to satisfy the Revenge of their merciless Creditor. *Poor Allen!* (and more unhappy Sureties) to be thus starv'd by a close Confinement, when a Month's Liberty might have paid your Debts! *Why ye Inhumane Dice-Makers!* look upon these three honest Men, that you have murder'd for twelve Pound, and learn to repent of your Cruelty; why ye hardened Butchers, Rocks and Stones relent (or shed Tears at least) at the Change of Weather, but nothing moves such Canibals as you, to the least Pity. I wou'd have such merciless Fellows as *Dice-Hewson*, go to the *Jews, Turks and Infidels* ——— to learn Compassion, or at least to do as they wou'd be done by. Was it not objected against *Job* by *Eliphaz*, as a Crime wherein he offended God? *Job xxii. 6. Thou hast not given Water to the weary to drink, and hast withholden Bread from the hungry.* Doth not the Holy Spirit by *Solomon* command, *Prov. xxv. 21. If thine Enemy be hungry, give him Bread to eat; and if he be thirsty, give him Water to drink.* Doth not *St. Paul* enjoyn? *Rom. xii. 20. If thine Enemy hunger, feed him; if he thirst, give him drink.* The most wicked and tyrannous Kings of the *Jews*, have allowed their Prisoners Maintenance, as *Abah* did to *Micajah*, *1 King. xxii. 27. Take this Fellow says he (of Micajah) and put him in Prison, and feed him with Bread of Affliction, and with Water of Affliction, till I return in Peace: A Time prefixed for his Punishment.* And *Zedekiah* commanded, that they shou'd commit the Prophet *Jeremy* into the Court of the Prison, and that they shou'd give him daily a Piece of Bread out of the Baker's-street, until all the Bread in the City were spent, as we read, *Jer. xxxvii. 21.* which Allowance was made to him during the Siege of the City, and in a great Famine, which was an Act of greater Charity, than poor *Fido* has yet met with

From all which it appears, that *Fido* (both in a Prison and out of it) is a Man of that strict *Justice and Honour*, that he had much rather *starve*, than do a mean or unjust Thing. — Now after this, to hear a little *Printing-Critick* cry out, (perhaps to purchase some Copy of *Fido's* for half its Value, or rather to shew his little, base *Corp Spirit*, of insulting a *Wright* in Adversity) “ *If Fido asks so high for his Copies, and is above writing for Bread, Why don't he pay his Debts?* To this I answer (in Behalf of my honest Friend) all *Money-Debts* may properly be divided into ——— *Debts of Honour, and Debts of Justice*; by *Debts of Honour* I mean, Money that is lent to us, in great Distress, without any Respect to Trade or Profit, and with a solemn Promise it shall be the first Debt discharged — and by *Debts of Justice* I mean, Debts contracted in Trade, by which both *Debtor and Creditor* expected to make Advantage — Now of these *Debts of Honour* (tho' all *Fido* owes in the World is a Sort of *Milk-score*, compar'd with his own Estate) *Fido* owes just an *Hundred Pound*, which I'de say (were I now dying) ought in *Honour and Conscience* to be the first Money he pays; and I know, *Fido* is a Man of that *strict Justice*, that he does not receive a Penny (that he can spare from his necessary Subsistence, or that *unavoidable Charge* that attends his frequent Sickness) but it instantly goes to clear him of this *Hundred Pound*, and the very next Money he receives, after this *Debt of Honour* is fully discharged, he resolves, when the Sum amounts but to 5*l.* (which will be 5*l.* a piece to his several Creditors, exclusive of *Dice-Hewson*, who as he was the only Man that was so *base* to arrest him, ought in *Honour and Justice* to be the last paid) it shall be equally divided amongst his *honest Creditors*, as being a *Debt of Justice*, which he'll fully pay that very Moment his Affairs are enlarg'd, with *much greater Joy* than his *most necessitous Creditor can be to receive it*: And I think (Reader) a fairer and more exact thing can't be acted, than is *Fido's* Design of paying all his Debts — *both of Honour and Justice* — as soon as possible, which *Possibility* will be in his own Power, that very Moment that either *Time or Death* files off his *Jointure-Shackle* (which is more grievous to *Fido*, than the closest Prison, as it has kept him so long in debt) and that I think is a sufficient Answer to that *Insulting Coxcomb*, that lately said to *honest D ——— v*, “ *If Fido asks so high for his Copies, and is above writing for Bread, Why don't he pay his Debts?* Tho' at the same Time, 'tis much to be questioned, whether the Debts of this *base Detractor* wou'd be as soon paid, were *Fido's* Land clear of that *Dead-Weight* that at present makes him insolvent; and 'tis yet more to be doubted, whether this *Fellow's* Bond (that that talks so much of other Folks paying their Debts) will go as far out of a Prison, as *Fido's bare Word* did, for the whole Time he traded, and has done, ever since his being a Prisoner, of which I cou'd give many Instances, but that of his *generous Friend* (Mr. *Robert Tooke*) giving *Fido* the same *Credit in a Prison, as he did out it*, may suffice for all. Then let it never be again ask'd, *Why don't Fido pay his Debts?* But rather let *honest D ——— v* (the Person to whom

whom those Words were spoke) put this Question to Fido's unknown Enemy, the next Time he sees him, "Sir, *Why don't you so far all the Part of a Christian, or at least of a Man, as to scorn to insult an honest Man in a Prison?* (but more especially Fido) who is so strictly (as well as nicely) just, that he divides all his Debts into, *Debts of Honour and Debts of Justice*, and resolves to pay all his Debts, according to the *Golden-Rule*, till he owes no Man any thing but Love. But to what Purpose shou'd this Question be put, to vindicate Fido's strict and impartial Justice, for shou'd poor Debtors be all *Nathaniels* (Men in whom there is no Guile) or were they all as strictly just (as the pious and immortal *Hales*) while they continue to owe any Thing, they'l have some Detractors nibbling at their Reputation, with a ——— *Why don't they pay their Debts?* ——— And some Creditors (as is seen by the Cruelty of *Tom Hewson*) will be making Dice of their Debtor's Bones, that very Hour they want their Money.

Thus I have largely prov'd, by the base Treatment that Fido has had from his merciless Creditor, *The great Justice and Charity there is in Mr. A-gil's Reasons for a more extensive Act for Discharge of Prisoners*, I have also enforc'd Mr. A-gil's Reasons for shewing Compassion to insolvent Debtors, by detecting the miserable Case of *Dawley, Frith and Allen*, the last of which, with his two Sureties, had their Bones squar'd into *Humane-Dice*, to satisfy the Revenge of their merciless Creditor. *Poor Allen!* (and more unhappy Sureties) to be thus starv'd by a close Confinement, when a Month's Liberty might have paid your Debts! *Why ye Inhumane Dice-Makers!* look upon these three honest Men, that you have murder'd for twelve Pound, and learn to repent of your Cruelty; why ye hardened Butchers, Rocks and Stones relent (or shed Tears at least) at the Change of Weather, but nothing moves such Canibals as you, to the least Pity. I wou'd have such merciless Fellows as *Dice-Hewson*, go to the *Jews, Turks and Infidels* ——— to learn Compassion, or at least to do as they wou'd be done by. Was it not objected against *Job* by *Eliphaz*, as a Crime wherein he offended God? *Job xxii. 6. Thou hast not given Water to the weary to drink, and hast withholden Bread from the hungry.* Doth not the Holy Spirit by *Solomon* command, *Prov. xxv. 21. If thine Enemy be hungry, give him Bread to eat; and if he be thirsty, give him Water to drink.* Doth not *St. Paul* enjoyn? *Rom. xii. 20. If thine Enemy hunger, feed him; if he thirst, give him drink.* The most wicked and tyrannous Kings of the *Jews*, have allowed their Prisoners Maintenance, as *Abab* did to *Micajah*, *1 King. xxii. 27. Take this Fellow says he (of Micajah) and put him in Prison, and feed him with Bread of Affliction, and with Water of Affliction, till I return in Peace: A Time prefixed for his Punishment.* And *Zedekiah* commanded, that they shou'd commit the Prophet *Jeremy* into the Court of the Prison, and that they shou'd give him daily a Piece of Bread out of the *Baker's-street*, until all the Bread in the City were spent, as we read, *Jer. xxxvii. 21.* which Allowance was made to him during the Siege of the City, and in a great Famine, which was an Act of greater Charity, than poor Fido has yet met with

with from *Dice-Hewson*, or than *poor Fleeters, Benchers* or *Minters* can ever expect from their merciless Creditors; tho' not only the *Jews* but also the *Barbarians* and *Gentiles*, have in all Ages used their Prisoners with Humanity, and have given them Allowance to live upon; for we find, 2 *King. xxv. 26.* and *Jer. lii. 34.* That *Ezilmrodach* King of *Babylon*, allowed unto *Jehojakin* King of *Judah*, his Prisoner, a continual Diet, every day a Portion until the day of his Death, all the Days of his Life: And we read, *Acts xxiii. 10, 35. cap. xxiv. 33.* that *St. Paul* was well intreated by *Claudius Lylius*, and *Felix* the Heathen, Governors over the *Jews*, for they rescued him from the People, and let him have Liberty, and forbade none of his acquaintance to minister or come unto him, and after sent him to *Rome*, where he was suffered by the Heathen Emperor, the wickedest of Princes, *NERO*, to dwell by himself with a Soldier that kept him, *Acts xxviii. 17.* and his Friends allowed to come to him. And we read in the *Turkish History*, that the *Turks* do with Humanity entreat those Christian Prisoners of Quality, which they have either at *Galicia Pera*, or the black Rock, allowing them Competency of Maintenance, till they are ransomed or discharged, according to their Quality. Nay, we read in the Writings of *Vega* and *Acosta*, in their Relations of the *West-Indies*, that the very *Cannibals*, that live by eating of their Enemies do feed their Prisoners as fat as they can, before they devour them, using them with all Accomodation according to their barbarous Manner. But alas, such merciless Creditors as *Dice Hewson* wou'd have their Debtors live upon Air or Lice, and had much rather starve them and their hungry Families (as was before shewn in the Case of *Dawley, Frub* and *Allen*) than fill their empty Bellies, or give 'em Liberty to pay their Debts.

Surely those Creditors that are thus cruel, can never expect any Mercy themselves, or a Blessing on what they have left: Besides, the Imprisoning Mens Bodies for Debt, is against the Creditor's own Profit; for all Means of Satisfaction must arise either out of the Debtor's Credit, out of his Labour and Industry, out of the Good-will of his Friends, or out of his own Estate. And all things that deprive or disable the Debtor in any of these, do weaken and lessen his Means, and consequently tend to the Creditor's Prejudice and Disadvantage. Now the Debtor's Credit is lost, as soon as he is made a Prisoner; his Volition, Labour and Industry, is denied by Imprisonment: And the Prison makes him become a Reprobate to all his able Friends; for they all mistake him (like *Dr. JOHN'S-SON*) when he's cast into Prison. And Imprisonment no way enableth the Means for Payment of Debts, but doth absolutely consume the Debtor and his Estate, to the enriching of Lawyers, Keepers of Prisons, Bailiffs and Others: For besides the Prisoners most necessary Expences, for the Livelihood and Maintenance of himself, Wife and Children, while he lies in Prison, and the unavoidable Fees and Charges that he must undergoe; he is forc'd, by Reason of his Want, Extremity, and Restraint of Liberty, to trust Friends and Servants with

with the Sale of Lands, Chattels or Goods, and with Receipts and Payments of Money; by whom he is very often deceiv'd, cozen'd or rob'd, as by daily Experience is seen, not only to the Creditor's Prejudice, but many times to the overthrow of the Prisoner's Life. So that it is by daily Experience found, that many Debtors have offer'd at first to pay *the principal Debt, or Half, or more, or less, as their Estate and Means did then enable them*, who, after they have been cast into Prison, have been so far and so suddenly wasted, and consumed by *lesser Charges, Fees and Sickness* (as I prov'd before in the Case of *Fido*) as they have not been able to pay any Part of that which before Imprisonment they offer'd, and were able to perform, but have perished in Prison (as we see in the Instance of *Dawley, Frith* and *Allen*): And tho' it be true, that some Debtors have paid their Debts while they have been in Prison, yet they have been very few; nor were they enabled any way thereunto, by Imprisonment, but by some *accidental Estate* fallen unto them by Death of Father, Friend or Kindred, or by some Sale of Lands, or other Estate, that cou'd not be made sooner. For *Imprisonment of the Debtor's Body* no way enableth the Debtor to give Satisfaction: How preposterous and absurd is it then, to *cast the Debtor's Body into Prison*, where his Estate is wasted, his Credit spoiled, his Fortunes lost, his Body afflicted, his Life consumed, or *murdered*, and whereby the Creditor bars himself from all Remedy against his Estate for ever! Whenas the Debtor, tho he be not able to pay presently, yet, while he is at Liberty (as *Mr. A-gil* observes) he hath *his Credit, his Fortunes, his Friends and Endeavours, free; to raise a new Estate for the Payment of his Debts.*

But it is here objected, *That if the Debtor hath Estate and Means to maintain him in Prison, why doth he not pay the Debt, and clear himself out of Prison?*

Ans. For divers just and weighty Causes, *viz.* It is in general Reason presumed, That no Man can be so void of Understanding, or desperate of his own Life and Liberty, that he will lie in Prison all his Days, if (by any, tho' hard Conditions for Flesh and Blood to undergo) he may be delivered: For either to avoid the Shame Misery, and Danger of his Life, by Imprisonment, he will pay the Debt if he can. Therefore *Hewson's* refusing the 50*l.* that *Fido's* Friend did at first offer, to keep him out of a Prison, was such a Piece of *Folly* as well as *Cruelty*, as proves he delights in *Dice-making*.

2. The Debtor when he is cast into Prison, hath seriously to consider, Whether the Payment of all his Estate will clear him, or not. For to pay all his Estate, for Part of his Debt, and perish in Prison for the Remainder. Or to pay all his Estate for the Principal Debt, and acknowledge a Judgment for the Interest and Forfeitures, whereby he must shortly come to Prison again: Or to pay all his Estate to the Creditor that hath cast him in Prison, and not have wherewith to pay others, who are ready to do the like. Or to pay all the Estate for a Debt doubled by Forfeiture,

when

when he hath paid the greatest Part already, is no more than to starve himself in Prison, and consequently to betray his own Life; which the Law of God and Nature abhorreth. Of all these Reasons, the Creditor that cast him into Prison (who commonly hath the worst Debt, as is seen by the vile Cruelty of Dice Hewson) will take no Notice; but against his own Conscience, and Knowledge, and to colour his Cruelty, clamoureth and cryeth out falsely, That the Debtor is a Knave, a Villain; he hath Means to pay, but unconscionably lieth in Prison, and will not pay.

3. *The Imprisonment of the Debtor's Body, is the Creditor's Satisfaction, that keeps him in Prison.* Ple have all the Money down (said the merciless Hewson) or Ple make Dice of his Bones; which dying by Piece-meals, is the greatest Satisfaction that the Creditor can exact, and the dearest Payment that the Debtor can make: And the Creditor is thereby excluded from all Pretence against the Prisoner's Estate, and the Debtor can in no sort be truly said to keep or spend the Creditor's Estate in Prison; for if the Prisoner shall pay all his Means, and not be sure to get his Liberty thereby, he payeth the Debt double, and doth Injustice against his own Life.

Thus I have largely shewn, what *Humane-Dice* is made of the Bones of the honest Debtors; I have also prov'd by *The miserable Case of the three Men that perished in Jail, and by Mr. A--gil's Reasons for a more extensive Act for Discharge of Prisoners*, that he that owes Five hundred Pence has as much right to our Forgiveness (or at least Forbearance) as he that owes but Fifty. And I hope the serious Paraphrase, that I have here made upon *humane Dice-making*, will have that good Effect, as to shew, *The Necessity and Justice of a more extensive Act for Discharge of Prisoners*; and may all British Prisoners (but more especially these Brave Men, that fought so well both at Sea and Land, during the War,) bear a Share in the general Jail Delivery as one Part of the Jubilees of this Happy Peace: And may all honest and generous Creditors, such as Proctor, Hool, Sheaf, Grantham, Tooke, Snowden, Orme, say AMEN to it. For sure I am, if this present Parliament makes *A more extensive Act for Discharge of Prisoners*, the Blessing of those that are ready to perish, will fall upon them and their Posterity after them; I say it again of those that are ready to perish, for

Amongst the most Criminal Pervertors of the Law, the unmerciful Creditor exceeds all, exacting by the Law what can never be paid him, but satisfies his Malice or Revenge, in making a Man miserable for his Pleasure, he very well knows the Intention of the Law is, by depriving Men of Liberty and Reputation (two things so dear to all Men) they might be forced to pay their just Debts; but after such a Trial made, shou'd it appear that the Person is not able to pay, 'tis barbarous to detain such a one in Prison, for no good to themselves, but the greatest Injury to the Debtor it may (as was hinted before) keep him from the Means of repairing his broken Estate, by some good Providence he might meet with, in his Converse with the World, and in Time, by a more careful Industry, he may be in a Condition to pay something towards discharging the Debt, or at least

least to shew his Gratitude, and ingage him and his Posterity in their Prayers, to beseech God that he would repay them to the full; that which they wanted the Means to do: How much better is it to stand thus in Relation to poor Debtors, than by such cruel Treatment of one that is utterly unable to pay? You only show (as Hewson does to Fido) a malicious Wickedness, hateful to God and Man, renouncing in Effect both Humanity and Christianity; as Man, he should have Compassion, and as a Christian, he is commanded to be merciful, as his heavenly Father is merciful. By this Uncharitableness a Snare is laid, both for the Debtor and Creditor, of being surprized by Death in a very sad Condition; 'twill be a great Obstacle to the Debtor's heartily forgiving his Creditor, that (like Fido) daily feels the Effects of his Cruelty, but the Creditor most certainly loses his Soul, while he obstinately persists in such a Sin, as puts his own and Debtor's Soul in Danger, unless the Debtor by a sanctified Use of his Affliction, comes to such a Degree of Mortification as to esteem no Man his Enemy, but look to the Hand of God in whatever befalls him, and so he may possibly by his hearty Prayers to God, turn his Creditor's Enmity into Love, which may fit 'em both for Heaven, and then Death can't be unwelcome, that puts an End to all Contentions for the Things of this Life, which with just Reason shall have my Dying Farewel (in those Farewels to this Life and World, that I hope to finish in few Weeks).

And thus in a Serious Paraphrase upon Mr. A--gil's Reasons for a more extensive Act for Discharge of Prisoners, I have endeavour'd to shew the Justice and Charity that there is, in a general Fail Delivery; I have call'd this Paraphrase Humane-Dice, as it presents the World with the true Phiz of a merciless Creditor, but more especially of Dice-Hewson, who now keeps Fido in Prison, for a Debt which is not yet due, nor will ever be so, if he dies in Fail; and therefore if my Remarks upon this Canibal, or upon Mr. A--gil's Reasons for a more extensive Act for Discharge of Prisoners, shall either excite a generous Pity in the Hearts of merciless Creditors, or (which is much better) shall encline this present Parliament to set all insolvent Debtors at Liberty. I will thank God on my bare Knees, that ever I knew Fido, and that his being a Prisoner put me (as it formerly did that ingenuous Fleeter Moses Pit (a) upon proving that The releasing of insolvent Debtors, is an Act of the highest Justice and Charity.

I cou'd have enlarg'd in the Character of TOM Hewson (and that of his Brother DICE) but I spare him, out of meer Pity (a thing he never show'd to Man or Woman, save the Object of his L——) but tho' at present I conceal his Deeds of —— in Long-lane — His unwilling Trip to the P——try C——ter—— And his tr-ck-ng his bonest —— (for which he was forc'd to arrest him) yet if

(a) See a Book intituled, *The Cry of the Opressed*; writ by that eminent (and truly honest) Bookseller, *Moses Pit*, whilst he was a Prisoner in the Fleet, at the Suit of that notorious Knave *Adrian M-lls*.

he gives my Friend *Fido* any new Provocation (by denying any thing I have here writ) or don't set him at Liberty in few Days, I'll then publish his *R-bling C-rt-sh-p*, and *L-----d S-----fle* in *Long-lane*, which will not only confirm all I have said of his Cru-
elty (for what won't a *C-----ly* do, that will fight for a *C-----n*
W-----) but will fairly prove, that nothing else cou'd be expect-
 ed from such a *C-----ter Rat*, and *Humane Dicemaker*, but that *base*
and cruel Arrest, that has made *Fido* a close Prisoner for two Years.

Reader-----I shan't publish this *K-----t E-----try*, with any
 Design to revenge that great Dammage that *Hewson* has done to
Fido, by a long Imprisonment (tho' the Mischief he has done him,
 can scarce be repaid with 500*l.*) but only to shew the Necessity of
 such an *Act of Parliament*, as may either release the honest Debtors, or tie
 up the Hands of the *Wb-----ing* and merciless Creditors (I mean no
 Body in this Reflection, but such as shew their Guilt by wincing)
 from ruining Her Majesty's Subjects, by Extortions, Prisons and
 'Scape Warrants; so that you see (Reader) the Publick Good is all I
 aim at in this Essay upon *Humane-Dice*; for as to my Friend, he
 does not expect to be deliver'd by *A more extensive Act for discharge of*
Prisoners, he being no insolvent Debtor, but only a Prisoner to his
Wife's Jointure: So that *Fido* under all his Losses, is still a Prisoner
 of Hope; 'tis true, Hope is at best but a *waking Dream*, or a Sort of
Rattle, to keep a Prisoner quiet and easy, but as *Fido* desires no Fa-
 vour that he han't already deserv'd, and won't hereafter requite, he
 can scarce be a Prisoner long, for *JOHN's-SON* and *SMIRK* can't but
 know, that *Fido* has no Children, and can if he pleases, give his
Whole Estate to the next Man he meets, for tho' his Generous Spirit
 is ready to magnify *Small Favours*, yet all his Debts (both of Jus-
 tice and Gratitude) will be paid with a small Matter; and for that
 Reason his Noble Friend *Mr. William Lutwich* lately said, "Mr. *Fido*,
 " *tho you have already made me your Executor, I am willing you shou'd*
 " *make such a New Will as may make you easy*; by which generous
 Consent, that *Fido* shou'd cancel his last Will, he has oblig'd him more
 than by all the Favours he ever did him, for tho' *Fido* will never desert
 his old, constant, and generous Friend (as others have basely done)
 yet the chief Value he puts on his own *Estate* is, that he can give or
 sell it to whom he pleases, and therefore (perhaps) it wou'd be as
 much *Dr. JOHN's-SON's* and *Dr. SMIRK's* Interest, as it wou'd
 shew their Gratitude, to set *Fido* at Liberty, seeing they may yet
 hinder *Hewson* from making *Dice* of his Bones, and are sure to ob-
 lige a Friend, *that never did, nor never will desert 'em at a Dead-List*:
 So that (as I said before) *FIDO* is a Prisoner of Hope. But except
JOHN's-SON and *SMIRK* (by calling to Mind the solemn Word of a
 Priest) will voluntarily come and release him, or *Friendly Death*
 will knock off his *Jointure-Shackle*, he may (perhaps) ride at Anchor
 in the *Royal Fleet*, 'till his *leaky Vessel* (a) sinks into Native Clay,

(a) Alluding to *Fido's* Hereditary Distemper the Stone, and the many other Distempers that he has contracted by Means of a long and close Confinement.

or (in plainer English) 'till his Immortal Part *imbarks* for that *Glorious World*, where all that were *Honest Prisoners* on Earth, shall enjoy perfect and eternal Liberty, for (does not Saint Paul say) *The Creature shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God* (a). But tho' *Fido* expects no Deliverance from the *Fleet Prison*, but by the Means of some *grateful Friend* (b), or by the more merciful Hand of Death, yet that he may make both himself and other *Captives* easy, that like himself *are like to be Prisoners for Life*, he has (lately) writ a *Poem*, which he intitles, *The 'Scape Warrant, or A Satyr upon Liberty*; and with this *Cordial* (or Word of Comfort to his Fellow-Prisoners) I'll conclude my *Essay upon Humane-Dice*.

This Paradoxical Poem, was sent to the *Sword* in *New-street*, with a Request, that I'de *first revise and correct it*, and then publish it with this Title, *viz.*

(a) *Rom. viii. 21.*

(b) I call him a *grateful Friend* that delivers *Fido* from his present Imprisonment, as he has more Reason to expect his Inlargement from Dr. *JOHN'S-SON* and Dr. *SMIRK*, than from all his Acquaintance besides, for (Reader) you heard before in *page 23.* that *Fido* gave 500*l.* to help Dr. *JOHN'S-SON* out at a *Dead-Litt*, and Dr. *SMIRK* owns (in one of his Letters) *That he had been generously us'd by Fido for many Years*—— In another Letter he says, *He had been greatly oblig'd to Fido*—— And in a third Letter, he complements *Fido* so far, as to say, *He was his, in ten Thousand Obligations of Love and Service*; and Dr. *SMIRK* had good Reason to write in this grateful Manner, for he owes not only his *High-Church Reputation* to *Fido's* Fidelity, but his very *Chaplain's-Scarff*, to *Fido's* *Guineas* (as I hinted before in *page 32.*) that is, “ *Fido lent Twenty Guineas to Collonel Fitz-G——d, for which, all the Satisfaction he ever made him, was, to advance Dr. SMIRK to the Honour of being a Chaplain to the Marques of ——, (now Duke of ——).* So that you see (Reader) what great Reason *Fido* has, to expect his Deliverance from Dr. *JOHN'S-SON* and Dr. *SMIRK*; and I do say (for *Fido* is ready to prove it to both their Faces) that had either of 'em one Grain of *Common Honour, or Gratitude*, they cou'd not take a *Wink's Sleep*, whilst *Fido* continues a Prisoner.

The Scape-Warrant,

O R A

Satyr upon Liberty.

A Paradox.

Writ to comfort such Gentlemen-Prisoners, as expect no Jail-Delivery 'till Death comes and pays all their Debts; but design'd chiefly, for the Lashing of Dice-Hewson, and such merciless Creditors as have vow'd to make Dice of their Debtor's Bones.

By Mr. John Fido, a Prisoner in the Fleet, at the Suit of Dice-Hewson, an Undertaker in Cheap-side.

The Introduction.

*A Fig for 'Scape-Warrants, all Men are confin'd,
In Body, in Pocket, or else in their Mind;
There is no 'Scape-Warrant, if Liberty be
A Sort of a Jail, to imprison the Free.
I had ne're been confin'd by Hewson's Arrest,
Had not Liberty first, made way for the Jest;
For Prisons are Jest, and ne're were design'd
For the Man that is honest in Body and Mind:
So that Liberty was the Prison to me,
For had I not rang'd, I still had been free;
Yet I live now at large, and so ever shall be:
For Prisons are free, and Liberty is
A Jail, a 'Scape-Warrant, to shackle our Bliss,
And more to be fear'd, than a Creditor's Phiz.
All this I have prov'd (a) and that none are confin'd
But such as are free, both in Body and Mind.
Did Creditors think this Paradox true,
That Prisons give Ease, and Liberty too.
The merciless Creditors (take it from me)
Wou'd open the Prisons, and all shou'd go free.
But Freedom is lost, where we Liberty have,
For the Self-Keeper is ever a Slave.
From the King on the Throne, to the Wretch that is fed,
They're Pris'ners to Vice, or Slaves for their Bread.
Ev'n Poets at large, are ty'd to a Link,
To rhyme in true Measure, or dribble Prose Ink.
And all Men are Bound, to speak as they think.
Except the Mad Jacks (b) who dispence with their Chain,
For all Men do so, that e'nt cool in their Brain.*

(a) In a Paradox entituled *The free Prisoner, or the Liberty of the Rules*; now ready for the Press, and will be dedicated to Anthony Grindal Esq; the present Warden of the Fleet-Prison,

(b) Alias High-Flyers.