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High-Church :

O R A

Vindication

Of the Reverend Mr. William Richardson,

From near an Hundred Aspersions that are cast upon him, by Mr. JOHN DUNTON, in his Paradox intituled THE PREACHING WEATHER-COCK. But more especially, those of his picking up a Common Whore, — Her boasting of being with Child (as she impudently calls it) of a young Parson, — His hiring of her (as we do Coachmen) by the Hour, — His tempting of her to Perjury, to clear his Innocence, — His giving the Sacrament the next Day, and being *Thrice bound to his Good Behaviour*, by a Warrant from the Lord Chiefe Justice,

In which Vindication ——— *The Secret History of his Life, Conversation and Doctrines* ——— is set in a True Light, and his Low-Church and Fanatick Accusers, are characteriz'd and detected.

In a Letter to Doctor CALAMY a Dissenting Minister.

to which is added, KILLING NO SIN, or a Panegyrick upon Mr. William Richardson, for attempting to murder his Wife and Mother (of which they have made Affidavit). With An Apology for his praying several Times of late, that God wou'd bless the Pretender and the Church of Rome. ——— Also a Relation of the Great Honours that were lately done him at Oxford and Cambridge, where (at the Request of the Vice-chancellor) he preach'd a most excellent Sermon to that University.

LONDON.

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To His most Ingenious

AND

REVEREND FRIEND,

Mr. J. H.

Upon his SURPRISING BOOK, Intituled,
HIGH CHURCH: Or a Vindication of
The Reverend Mr. *William Richardson*:

A VINDICATION! And of Turncoat (a) too!
My Friend, what is't you undertake to do?
Bless me! Thought I: Can there within our Isle,
Be found a PRIEST, to praise a *Wretch so vile*?
Thro' what ALIMBECK was't you cou'd distill;
A VINDICATION, from a *Theam so ill*?
That Actions the most LEUD that e'er was done,
(Of which the TONGUEING (b) of a *Wife was one*)
Shou'd thus the Subject be, of *Turncoat's Praise*,
That *No-Church*, shou'd be crown'd with *High-Church Bays*,
Is that which does my *Admiration raise*.
This DARING TASK since you have undertook,
(And justify'd your Title by your Book)
Shews you that GREAT ELIXIR have obtain'd,
(So often sought for, but scarce ever gain'd)

(a) Viz. Mr. *William Richardson*, lately a Dissenting Minister,
and now a Presbyter of the Church of England.

(b) Alluding to Mrs. H———'s Affidavit, a *Hatter's Wife*, now
living in *Shadwel*, who swore before *Justice Frampton*, that Mr. *Ri-*
chardson on a Sabbath-Day, after he came from preaching, thrust his

Which by a **SECRET TACTION**, as we're told
 Transmutes the **BASEST METALS** into Gold:
 For you must needs show Nature's Mystick Powers,
 That from a **DUNGHIL** can extract such Flowers.
GOE ON—my Friend; for since you've got this Slight,
 Let none despair to wash the **BLACKMOOR** white.
 Since you have prov'd that **WEATHER-COCKS** are fixt,
 That *Changing Sides* is keeping to the **TEXT**;
 That *High-Church Priests* that swear and break the Peace,
 By being bound to't—do their Praise encrease:
SIR—Since you prove such Contradictions true,
 As n'ere was prov'd by any **PRIEST** but you,
 We'll all preach up **HEREDITARY-RIGHT**,
 That **HANNOVER** secures his Title by't
 For **Mr. H**— can prove that *Black is White*.

TO THE HONOURABLE HOUSE OF COMMONS IN PARLIAMENT ASSEMBLED.
 G. L. D.

Tongue into her Mouth, with a Design to debauch her. — See the
 Affidavit at large, in Mr. Dunton's *Preaching-Weathercock*, p. 34.

High-

High-Church: Or an Answer to Mr. Dunton's Preaching-Weathercock.

In a Letter to Dr. Calamy.

REVEREND DOCTOR,

Certainly *Bigotry* (or *High-Church-Zeal*) is a *Devotion form'd by the Passions of Mankind*, and is hood-wink'd by *Fancy*, beyond the *Light of Religion* to illuminate and guide: And therefore shou'd I now set up for a *High-Flyer*, with my Reverend Friend Mr. *William Richardson* (by lashing the *Dissenters*, and declaring, as he does, that *the late Glorious Revolution was a damnable Rebellion*) Dr. *Calamy* (tho' a *Divine of great Temper and Moderation*) wou'd reprove me to little Purpose: For *Bigotry* is a *Vice in a Man's Nature*, and therefore easier found Fault with, than mended. But whether I am my self a *High Flyer*, or no, as I call this Answer to Mr. *Dunton's Weathercock-Paradox, High-Church: Or a Vindication of the Reverend Mr. William Richardson*, from near an *Hundred Assertions that are cast upon him, by his Low-Church and Fanatick Accusers*. Some will suppose me a profest *Enemy to all Dissenters*, and a *Bigot to High-Church*; and consequently, that my ——— VINDICATION ——— of such a *High-Flyer* as Mr. *Richardson*, is as much to blacken the *Dissenters*, as will consist with that common *Honour and Justice* that I owe to all Men. But (*Realy Sir*) tho' I am a *Friend to the Church of England*, and conformable to her *Establishments* in as *High* a Manner as the *Law* or my *Pulpit* obligeth me, Yet I have a greater *Friendship for true Religion in the General*, in what *Habit or Dress* soever I find it, and amongst whatsoever different *Opinions and Perswasions*: I do not think any one Sort of Men, do engross all true *Religion* to themselves: *Apollos* and *Cephas* had I doubt not, as good *Christians* among their *Followers*, as *St. Paul* himself had; their Fault was, *Want of Good Will* one towards another, tho' of different *Seets*: And I find Dr. *Calamy* of the same *Opinion*, for in your *Sermon* intituled ——— *Comfort and Counsel to Protestant Dissenters*, ——— you there say, "We han't the least Doubt, but that there are among those who have been bred up in the
" Way

*Way of the Church of England, a Number of as good Christians, and
 as pious Persons as any upon Earth. Thus far Dr. Calamy: And as
 you generously own, there are a Number of good Christians and Pious
 Persons in the Church of England, so I shall return your Complement,
 so far as to say, "There are not more pious and eminent Christians in
 the whole World, than are to be found among the Dissenters. —*
 And therefore the sincere Conscientious Man, that is pious to his
 God, and honest and just to his Neighbour, the Israelite indeed, in
 whom there is no Guile, wherever I find him, whether in the Publick
 Church (with Dr. Sacheverel) or in the private Conventicle (with Dr.
 Calamy) this is the Man I take to be a good Christian, and a Member
 of that Catholick Church in which I beleive; and being thus perswaded,
 I have thought good to—VINDICATE—*The Preaching Weathercock* (as
 Mr. Duntton calls my Reverend Friend) — In a Letter to Dr.
 Calamy: And that, not only as you have been long a Dissenting
 Preacher (and consequently able to judge of the Truth of my VIN-
 DICATION, so far as it clears Mr. Richardson of the Aspersions
 cast upon him whilst a Dissenter) but I also chuse to inscribe your
 Name to this VINDICATION, as you have known (in the Instance
 of Bishop B — and Dr. W —) that *the brightest Innocence
 is no Security against Slander.* And therefore I think Dr. Calamy
 (tho' a Dissenting Minister) the fittest Man in the World, to be the
 Judge of this VINDICATION, tho' writ by a Conformist: And
 indeed Doctor, your own Personal Merits (but more especially your
 known Steadfastness to your first Dissenting Principles) had I no other
 Excuse for this Address, were a sufficient Reason for it, for even
 Mr. Duntton himself, owns you to be a Divine of Eminent Piety and
 Learning, and therefore calls you, the IMMORTAL CALAMY,
 (a) not only as you have the Honour to descend from the Fa-
 mous Edmund Calamy, formerly Minister of Aldermanbury, but as your
 ingenious and learned Uncle, Dr. Benjamin Calamy, cou'd never per-
 swade you to conform to the Establish'd Church: So that who-
 ever may be tax'd with Changeing of Sides, for the Sake of Preferment,
 I shall do you the Justice, to say you was never any Preaching Wea-
 thercock; you are so far from Leaving your first Love, that we still
 and always found you a Nonsconformist: For my own Part (Doctor
 tho' I am my self as resolv'd a Churchman as you are a Dissenter,
 can put no other Construction upon this your Presbyterian and most
 Religious Constancy, but this, that you do think some Rites and Ceremo-
 nies in the Church of England, unwarrantable, and therefore "Had
 much rather (as Dr. Williams says of that worthy Divine Dr.
 Annesly) quit a full Maintenance, than sin against God by Conform-
 ty. Or in plainer Words, "That you had much rather preserve
 good Conscience, than enjoy a Fat Parsonage. And if this be your
 true Character, I have Reason to intert (from your bright and sted-
 fast Principles) that this VINDICATION of Mr. Richardson, will
 meet with very Impartial and Candid Treatment, from a Di-

(a) See Mr. Duntton's *Preaching Weathercock*, p. 10.

Mr. Dunton's Preaching Weathercock. 3

vine of so great Honour, Learning and Integrity, as has ever been your distinguishing Character.

Doctor I hope these Reasons will be a Sufficient Apology, why I single out your self (from all other Divines) for that judicious Person, into whose Ears I wou'd presume as it were to whisper, what I care not if all the World shou'd hear: For (Doctor) your Polemick Divinity and penetrating Judgment are so well known to the Learned World (by your several Answers to Mr. Hoadly, intituled **MODERATE NONCONFORMITY**) that your Censure upon this **VINDICATION**, will by all Parties be thought Impartial; and I am sure no Person that is not so, (whether High-Church or Low-Church) is fit to be a Judge of so nice and tender a thing, as is the Reputation of a Clergy-man, especially if attack'd by a Person of Mr. Dunton's grave and honest Character; for of all Sorts of Detractors, none fasten deeper than the Religious Backbiter: The formal Hypocrite, whilst he is praising God and himself, condemns all the World beside: And when **SLANDER** is attended with Sighs and Groans with Eyes and Hands that are lifted up, let the clearest Innocence, the most unspotted Vertue look to it self, for if Religion is made the Vehicle of the Poison, 'tis convey'd so subtilly, so unexpected, that it deforms if not destroys the fairest Reputation. Doctor, Who have been most guilty of this Religious Way of Slandering, either Mr. Richardson, in his charging his Shorthand-Writer to look demure and Saintish, that he might take the Dissenters Prayers without being thought a Spy; or his Low-Church and Fanatick Accusers, will best appear, by comparing the vile things they charge him with in the *Preaching Weathercock*, with what I am going to publish in his **VINDICATION**, tho' perhaps I may vindicate his Reputation to as little Purpose as he recanted in *White-Chappel*; for the Receivers of Scandal are as loth to give it up, as they who first spread it, are to give Satisfaction; for there is such a Pleasure to some People, in beleiving ill of others, that to be set right again is a perfect Disappointment. 'Tis true, Mr. Dunton seems to be of a more Christian and Generous Temper, for in his Preface to the *Preaching Weathercock* he tells the World, "I have said nothing of Mr. Richardson's *Weathercock-Life*, but what I'm ready to prove or willing publickly to retract, if he can prove he has been wrong'd in any one Instance, which (adds Dunton) he'l never be able to do: But (Doctor) if I clear him of near an hundred Aspersions that are cast upon him in Dunton's *Weathercock*, I shall then leave it to your Justice, whether he ought to be acquitted or condemn'd, tho' I suspect the latter, for *The Butt of Envy still is Excellence*" (a). And there is no Perfection, without an IF or a BUT—However it shall be the Business of this **VINDICATION** to make as meer a Saint of my Reverend Brother as I possibly can. I confess I'm sorry to find my Athenian Friend shou'd write against him; for if I know any thing of Mr. Dunton, (and I have known him as long, and as intimately as any Man whatsoever, except Dr. Sweetner, who he has most deservedly lash'd in his—*Dying Farewel to Summer Friend*—

(a) Dryden.

ship (a) I can truly say upon my own Personal Knowledge, I never knew in my whole Life ——— A Whig that was more generous to a Friend in Distress (b) of greater Affability to all Persons, whether Rich or Poor (c) of a more projecting (or Athenian) Head (d) of more strict and scrupulous Justice in Trade (e) of greater Charity to such as dissent from him (f) or more constant to his first Whigish Principles; (for he's so far from being a Tory-Weathercock, that he tells the World (g) "I never yet turn'd my Coat in Religion, nor chang'd Sides, in the Choice of Parliament Men; and wou'd not do either to be Lord High-Treasurer of the Universe, as believing none but Knaves or Atheists change their Religion or Party). And to conclude his Character, as Mr. Dunton's own Estate (h) Education and Temper of Mind, set him above writing for Bread, or publishing any thing that he w'ont fairly own and defend, so 'tis also evident by his frequent Suretiship, and the great Summs of Money he has paid upon that Account (but more especially by those great Dangers that he has often faced, with a brighter Weapon than a Pen) that

(a) This Essay will be thus intituled ——— *MY FRIEND*, or a dying Farewel to No-Body; A Paradox, wherein Mr. Dunton (or the English Tymon) takes a final Leave of his Summer-Friends, but more especially of Dr. Sweetner (a meer Athenian or Yorkshire Priest), who whilst the Sun shin'd, wou'd be content with no other Title, than that of being his adopted Son and best Friend. The whole Farewel consisting of Three Hundred Letters that pass'd between Dr. Sweetner, Apemanzus, and Mr. Dunton, their constant and try'd Friend at a Dead-Lift. To which is added, *An Essay upon Self-Condemnation*, or an anticipating Answer to all Dr. Sweetner can possibly say in his own Defence, collected from his own Letters. The whole Publication justify'd, by the strictest Rules of Honour, Justice and Friendship.

(b) Of which his giving 500l. to Dr. Sweetner at his Dead-Lift, is a known and remarkable Instance.

(c) There's scarce a Beggar whilst he kept a House in the Poultry or Fower-street, but wou'd do him Justice upon this Head.

(d) Witness his *Question-Project*, *Post-Project*, *Rhyming-Project*, and above 600 new and surprizing Projects, now ready for the Press.

(e) His evening every six Months with all the Printers, Stationers and Binders in London, (tho' he has often had Twenty Master Printers at work for him at the same Time) as well as their generous Friendship to him, ever since his Misfortunes, sufficiently prove this.

(f) No Man will question the Truth of this Part of Dunton's Character, that reads his Answer to Dr. Kennet, intituled *The Hazard of a Death-Bed-Repentance*, or his Vindication of the Dissenters, to be found in his *Preaching Weathercock*, p. 84.

(g) See his *Preaching Weathercock*, p. 10.

(h) His own *Birth-Right* being a very considerable Estate in Land (now labouring under a Joynture Shackle, to which he owes all his present Misfortunes) besides a just Title (in Right of his Wife) to the Annual Income of 200 per Annum, when recover'd out of Hucksters Hands by a Chancery-Suit.

has nothing in him that's Little, Selfish or Cowardly (a); 'tis generally said, whoever reads Mr. REVIEWS late Panegyrick on himself and heartily believes what he says in his own Commendation (b) can't doubt that Perfection the Quakers pretend to, in this Life. However, I may venture to say, had Mr. Dunton given that Character of himself, as I have here given of him, he cou'd not in Common Justice have said less in his own Praise than I have here done; for every Man (like Daniel de Foe) best knows himself, and consequently if he keep as close to Truth as De Foe says he always does) is more likely to give a truer Character of himself, than any other Person can possibly do; but however MODEST or unjust Mr. Dunton might have been to his own Character had he drawn it himself, yet I can truly say I have no ways flatter'd him in it. And therefore, as this is acknowledg'd to be Dunton's True Character, by all but the High-Flyers (or such as his printed Satyrs have touch'd in the gal'd Place) I here publish it, to convince the World I'll be as impartial to the Man I write against, as I will to the Person I intend to vindicate: And indeed, to give Mr. Dunton a less honourable Character than I have here done, wou'd be to say that I did not know him, or to assert what wou'd be contradicted by all that do. And therefore (Doctor) I am much affraid, from that Great Generosity and strict Justice that has always been Mr. Dunton's distinguishing Character, the credulous Whigs will be ready to argue, that he charges my Reverend Friend with nothing in his Preaching Weathercock, but what he can fully prove; and indeed Mr. Richardson owns as much, by not daring to reply to Dunton's Charge, for Silence gives Consent; however if we'll believe the WHIM of the Philosophers Stone — *The basest Mettals have been transmuted into Gold* — and I'll not despair to wash (even) the Blackmoor white, tho' it must be own'd the playing an After-Game for Reputation, is very rarely attended with Success; they which think to Vindicate themselves or Friends, by writing Apologies, rarely reach their Ends, because *Their Game is an After-Game*, Prejudice is strong, and the Plaister can hardly be made broad enough, nor Apologies put into all Hands who have pre-judg'd and receiv'd the First Tincture. And the After-Game is yet the less likely to succeed in Mr. Richardson's Case, as Mr. Dunton and the rest of his Low-Church and Fanatick Accusers, are ready to prove those vile Things they have charg'd him with, when ever he'll stand the Test. But tho' the Vindication of Mr. Richardson from an Hundred Crimes that are well attested, must needs be a hard Task, yet 'tis what I attempt in the following Leaves; which (Doctor) are wholly submit-

(a) Reader you'll find this Character of Mr. John Dunton more amply attested by an eminent Prelate of the Church of England, and by several other Persons of great Credit, in an Essay now going to the Press, intituled — *Athens arrested, a Paradox proving the Fleet-Prison the Head Mansion Seat of the Muses, and the Creditor the only Debtor; to be dedicated to Anthony Grindal Esq; the present Warden of the Fleet-Prison.*

(b) In his Preface to the 8th Volume of his Reviews.

ted to your Censure, and I don't fear but I shall find you thro' of this Vindication, carrying as it were, a Pair of Scales or Balances in your Hand, with a Design to deal equally between Plaintiff and Defendant, the Accusers and the Accused, thereby exercising the Office of a MODERATOR, whilst we see the World so mad upon Extremes and all Churches so ruin'd by 'em: So that (Doctor) now seems to be the proper Season, to exercise that Moderate Nonconformity which you recommend with so much Candor and Learning, and to Religiously practice your self, for which all True (or Moderate) Church-Men so greatly respect you; had Mr. Richardson adorn'd his Sacred Function with the same pious Life, and shewn the same due Temper of Mind to such as dissent from him, I had not been now to smooth over his Vices, or to vindicate his Ignorance in calling the Dissenters Schismatics; which is one of the foulest Steps I have to take in his Vindication, for to rail at Dissenters for going to separate Meetings, when they dissent from a pure Principle of Conscience (a) "is to rail at Innocent Persons that are sincerely serving God" in a Way they think most agreeable to his Will. — However (Doctor) having undertaken to prove Black is White, (I mean, to make a Saint of an High-Flyer) I must rail at Dissenters, both in the Pulpit and out of it, or can't pretend to be HIGH-CHURCH: And therefore when my Hand is in, I'll not only vindicate Mr. Richardson's Errors as a High-Flyer (I mean in all that Bigotry, Perkinism and Ignorance, I find in him) but will also clear him of those Thirty-two Vicious Points that Dunton's Weathercock Compass charges him with; 'tis true, there's scarce a Person that knows him (except he be High-Church) but has one Vice or other to lay to his Charge. But his Accusers are all Whigs, and therefore I hope to prove him a meer Saint, in the Judgment of High Church. 'Tis true, I can't clear him of — Frequent Attempts to debauch Mrs. H —, of Calling the late Revolution a damnable Rebellion, of turning Evidence against the Dissenters, of Profaning the Lord's Day, and of his matchless Impudence in exposing himself stark naked to modest Women (b) yet I shall prove him a Man as free from wronging others, as himself; and that (tho' as a Mortal he is subject to Vice yet that) he has all the Intendments of an honest Man. Doctor, do'nt this resemble Innocence, (nay I appeal to his very Accusers if it do'nt)? And if he is so near innocent, I hope the Dissenters will give Grains of Allowance, and believe him (in the Jesuit's Phrase) As innocent as the Child unborn. Or, suppose Mr. Richardson has been guilty of some Extravagance, as whoring, swearing, profaning the Sabbath, damning the Dissenters, kicking his Wife, and playing the Devil when he was drunk. Would not others (if as drunk as he) have acted as vile Things? Which tho' it do'nt clear him of the Crimes his Accusers lay to his Charge, yet (at least) it makes him pass for a High-

(a) As Mr. Dunton observes in his *Preaching-Weathercock*, p. 84.

(b) These Black Charges with near an Hundred more, are fairly prov'd against Mr. Richardson in Dunton's *Preaching-Weathercock*.

Church-Man; and for that Reason, let the precise Whigs call him Jacobite, or what they please, he ought to be treated with due Respect, not only as High-Church is the Religion in Fashion, but as all that wo'nt whore and swear (whether they be Dissenters or Low-Church-Men) are call'd Fanaticks, which in a literal Sence is a Mad-Man; and I'm sure to say my Reverend Friend is a Mad-Priest, is less to his Commendation than to say he is High-Church, for under that pious Character I hope to clear him (or at least to Vindicate him) in all that Dunton has charg'd him with.

And here, as 'tis a censorious (and consequently a guilty) World we live in, I'll be so just to Mr. Richardson's Merits, as to conceal none of those High-Church-Virtues I find in him, and if I can wipe him clean (I mean prove him as High-Church as those Tory-Saints, that swear D——n 'em, they are the only Loyalists and true Church-Men) I say, if I can clear him of all Crimes, by proving (if he has neither Religion nor Morals) that he is High-Church, I hope Mr. Dunton will not only retract that vile Character he gives of him, in his Preaching Weathercock, but will approve of this Vindication.

Doctor, I have in my Time seen Pictures with two Faces, beheld one way, they have presented the Shape and Figure of a Man, beheld another, they have presented the Shape and Figure of a Serpent; the Account Mr. Dunton gives in his Preaching Weathercock, of the secret Life, Conversation and Doctrines of Mr. Richardson, has the ill Fortune to undergo the Fate of such a Picture; to me who view him impartially either in the Pulpit, or after a drunken Debauch (provided he has soberiz'd his Brains with a good Sleep) he appears a Sort of stedfast, penitent, humble Christian, but when he is lookt upon thro' the Affidavits and Letters that were sent to Mr. Dunton by the Reverend Mr. B——, Mr. G——, Mr. H——, the Grave Matron and other Persons of Note, he seems to be a Sort of MONSTER in Vice, or Vicar of Bray, that can change his Religion into that Shape which will bring the highest Penny. But let these his Low-Church and Fanatick Accusers call him Turn-coat, Preaching-Weathercock, Vicar of Bray, Changeling, or what Proteus Names they please; (tho' I must own, his Accusers are Persons of a spotless Life, and so truly just and scrupulous, that I believe in my Conscience they wou'd not wrong a Worm if they knew it) yet I must say (with all their abundant Honesty) they are greatly mistaken in Mr. Richardson's Character, for he is so far from being a Preaching-Weathercock, that he was ever a Divine of steady Principles, and a resolv'd Conformist, as I shall fairly prove by setting The secret History of his Life, Conversation and Doctrines in a true Light; and as the being a Weathercock is the blackest Crime Mr. Dunton has asperst him with, I shall first clear him of that Charge: and this is easily done, by telling the World Mr. Richardson was so far from being a Real Dissenter (even whilst he pretended to be so) that he told one of his best Friends, "That he had an Eye to Conformity before he came out of Scotland, but said, this considerate good Man, I knew I shou'd not be accepted in the Church of England, unless I came out from among the Dissenters." So that Mr. Richardson was so far from

from being a *Turncoat* when he left the Dissenters to preach a *Recantation Sermon in White-Chappel*, that he was ever by his own Confession) *A Conformist either in his Heart or Practice*, and let Mr. D. deny this if he can, for if he does, I'm ready to prove it by that very Person to whom Mr. Richardson said, "He had always an Eye to Conformity, and only dissented for some Time, that he might be the better accepted in the Church of England, by coming out from among the Dissenters: 'Tis true a learned Divine tells us (a) "That 'tis wholly owing to the Carnal Designs of unconverted Men, that there are so many Apostates, which have either sunk away, or else tack'd about, and are become the most bitter Enemies of the Cause of Christ. And (Doctor) I find you have the same Opinion of such as desert their People for *Worldly Interest*, as this Learned Divine has; for you lately told your *Dissenting Hearers*, (b) "We can seldom find that such as have been strictly educated among the Dissenters, upon their going afterwards over to the establish'd Church, do grow better Christians than they were before, and because this is not very common, and we have multiply'd Instances to the contrary; it may be worth your while to consider with your selves how little *Demas* or his Companions gain'd, when they forsook the Apostle Paul for the Love of this present World, and how sorry an Exchange they made. — Thus far Dr. Calamy, by which I find you have the same Opinion of the *Hypocrite* (I shou'd say *Piety*, as I'm now vindicating Mr. Richardson for flinging off his *Dissenting-Mask* and declaring himself a Church-man) of all *Preaching-Turncoats*, as the *Learned Author* before mention'd: But Doctor, I find my pious and Reverend Friend of a quite different Opinion of his going over to the establish'd Church, to what either you or your dissenting Brother has; for he tells us, "That he only dissented for some Time, that he might be the better accepted in the Church of England. (That is, he matters not being call'd a *Hypocrite* so that he might be thought that *High-Church-Man* he ever was in his Heart) and as a Proof that he ever was a *Conformist*, he Baptiz'd Children with the *Sign of the Cross*, all the Time he pretended to be a Dissenter; and he even left the Dissenters, not as "an *Apostate, Demas, or unconverted Person* (as you call the *Fanatick Turncoats*) but as a true Son of the Church of England of which (at least) he ever intended to be a Member, for he always wore a *Conforming Heart under a dissenting Cloak*: And the Truth is (want it for that Text of — *Woe be to you Hypocrites*) — there is no such Stuff to make a Cloak of, as Religion, nothing so fashionable, nothing so profitable, it is a *Livery* wherein Mr. Richardson can serve two Masters God and Mammon, and 'tis for that Reason the *Grave Matron* (c)

(a) In his Sermon intituled *The Ministers Duty*, p. 24. to be sold by J. Baker in *Pater-noster-row*.

(b) In your Sermon preach'd at *Salter's-Hall*, intituled *Comfort and Council to Protestant-Dissenters*.

(c) The *Grave Matron* here meant, is the same Person that sent t Mr. Dunton those strange and surprizing Discoveries concerning M
assert

asserts, that he covers all his beastly Carriage to his dissenting Mother and Wife, "with The Cloak of Religion and Zeal for the Church. But (Doctor) pray take Notice, I only *Whisper* this in your Ear (a). And therefore, that I may return to his *Vindication*, I say it again Mr. Richardson left the Dissenters, not as an Apostate, but as a true Son of the Church; and so conscientious is he, to convince the World of his Furious and Stedfast Conformity, that if he had not thus "sunk away, or tack'd about, he says in his *Recantation*, "That he shou'd have had no right to preach or administer the Sacraments; and that all are *Self-made-Ministers*, that are not Episcopally ordain'd. So that Mr. Richardson is so far from being a *Weathercock* in Religion, that he now conforms, and ever did so.

IF Mr. Dunton shou'd here object, and say that Mr. Richardson has already run the Circle in *Recantations* among the Dissenters (that is, that he has stickled hard to be chose Pastor to an Anabaptist, Presbyterian and Independant Congregation) and therefore is (at least) a Dissenting if not a Church-Weathercock. To disprove this Assertion, I shou'd reply to him, "That Mr. Richardson's present Aversion to all Dissenters, fairly proves him a High-Church-Man (or at least makes it probable, that he was ever *High-Church* in his Heart) for tho' he was first ordain'd by the Dissenters, and preach'd among 'em many Years, yet he never was a Dissenter any more than in *Shew and Pretence*; and he owns as much, in saying, *He always had an Eye to Conformity*. So that I think 'tis evident, that my Reverend Friend is no Dissenting Turncoat, but was always the same Conformist he now professes himself to be: And this (as it seems the most necessary Part of his *Vindication*) I shall further prove by publishing some of his private Speeches against the Dissenters, which take as follows, viz.

Mr. Richardson being once call'd a Madman by his Wife's Mother, for threatening to murder her and her Daughter, he told her, 'Twas no matter what such an old Jezabel as she said, for that he had a Commission from God, to curse Mother and Wife, because Dissenters; and for that Reason he has often threatned to sacrifice them: And once to shew his *Poetical Learning* (as well as the great command he has over his Passions) he flew to his Wife and put the Candle almost in her Eyes, and said, "If you say a Word more, I will make a Sacrifice of you just now to *Apollo*; which high Flight he repeated three Times at least, so that his Wife was forc'd to rise and call Mrs. Charlton in, for she was afraid of Murder, more than she was of *Apollo*, but there was no Mischeif done, by which 'tis evident that Mr. Richardson is (at least) a Philosopher, if not an absolute Stoick; for we here find he can stop his Hand in the full Career of Passion and where's the Seneca cou'd do more? 'Tis true, some short Time after Mr. Richardson had shewn to his Wife and Mother what *Self-Conquests* he cou'd make in the Height of a Passion, Ma-

Richardson, which are inserted in Mr. Dunton's *Preaching-Weathercock*, p. 106.

(a) For in p. 3. I there say, "I wou'd presume as it were to whisper such Things in Dr. Calamy's Ear, as I did not care if all the World heard.

dam Back (his Wife's Mother) made Affidavit before a Justice of Peace, " That he beat her, and kickt her about the Head, that he attempted twice to knock her Brains out with a Hammar, That he said he wou'd Sacrifice her, and had not a Neighbour stept between, Madam Back swears Mr. Richardson had certainly kil'd her. She also made Oath, that my Reverend Friend in a most furious Manner broke thro' the Wainscot into her Chamber, and broke all her Pictures: (Which Pictures I saw with my own Eyes, and must own I lamented over 'em; for perhaps all Europe can scarce match them, on Account of their curious and excellent Workmanship) — I must also own (for, to convince the World that I'm impartial in Mr. Richardson's Vindication, I must as well discover his bad, as his good Qualities) that his Wife swore " That he squeez'd her Belly (when big with Child) on purpose to kill the Child, and make her miscarry; that he beat her in a barbarous Manner, bruise'd her Head, hurt her Breast, and said he would sacrifice her. That at another Time, he pull'd her Head-cloaths off, tore her Gown, and rais'd a Mob (near two Thousand People) to insult and abuse her; that he call'd her above a Thousand Bitches and damn'd, confounded Whores. Now (Doctor) tho' I can't deny but Mr. Richardson's Wife and Mother have fairly prov'd and sworn these heinous Crimes against him, neither can I deny, but he has been Thrice bound to his good Behaviour for these vile and unnatural Practices, but what then? Can these Accusations (and those too made by Dissenters) blacken his Character as a High-Flyer, no (Doctor) when I come to vindicate that furious Carriage that bound him over to his good Behaviour (or rather that Good Behaviour he is bound to) I shall fairly prove his being bound so often to the Peace, has greatly tended to his Reputation,

*For High-Church-Priests, that swear and break the Peace,
By being bound to't, do their Praise encrease.*

Or, suppose Mr. Richardson had really murder'd his Wife and Mother, yet still I'de appear in his Vindication; for tho' the Action wou'd have look'd bloody, yet sure it must but look so in a Man in his sacred Function; for had he squeez'd and kick'd his Wife and Mother to Death because they were two Dissenters, he had but acted the Golden Rule in this seeming Unkindness, for his attempting to murder his Wife and Mother was no greater Cruelty than wou'd have acted upon his own Body: " For Mr. Richardson, after preaching a Sermon at Fulham, September 23d. 1711. whether with Horror of Conscience, or much drinking, got out of Bed from his Wife, to cut his Throat with a Razor. So that I think 'tis plain his attempting to murder his Wife and Mother was but doing us he'd be done by, for wou'd he not have cut his own Throat with a Razor? And sure I am, he that treats his Wife and Mother as tenderly as he does himself, will be always thought an obliging Husband and dutiful Son: And Mr. Richardson's Love

to Mr. Dunton's Preaching Weathercock. 11

his Wife and Mother (*had he cut their Throats*) seems yet the greater, as this endearing Action (for 'twas so in the Intention if not in the Act) was but to send 'em to Heaven where they desire to be: And perhaps (*Good Man*) 'tis his being a High-Church-man and sworn Enemy to Nonconformity, on the Account of its being (as he calls it) a *woeful Schism*, that makes him thus hasty to send his Wife and Mother to Heaven, as 'tis only in Heaven there is no Dissenter (a) for tho' Men are of different Opinions here, yet as soon as ever they get to Heaven, they are all of the same Mind.

Here *Bates* and *Hammond* in Embraces meet,

And *Baxter* joins in Praise with *Stillingfleet*.

Horneck and *Annesly* and Millions more,

Alike are Happy, and alike Adore:

ALL, all is PEACE, all Prejudice forgot,

From several Stations at one Mark they shot.

The Just reach Heaven, altho' by different Ways.

God is Their SUN, and they His spreading RAYES.

Tho' at the CIRCLE some are opposite,

They meet, and center in Eternal Light.

However, on Earth no Man deserves the Name of a *High-Church Man*, that will scruple to murder a Dissenter either in his Person or Credit, which is a further *Vindication* of Mr. Richardson's calling his Wife *Whore*, and his Mother *Bawd*, and for attempting to murder both, or if those Bloody and furious Actions that distinguish a *High and Lowchurchman* do not justify Mr. Richardson in his Attempt to murder his Wife and Mother, yet it can't be deny'd but they prove him a *High-Church-Man*, or at least, speak this in his Favour, that the putting innocent Persons to Death, has ever been the distinguishing Character of a *High-Church-Man*: And this (as I am now vindicating such bloody Actions as every good Man should abhor) I'll further prove, by presenting the World with *Killing no Sin*: Or, *A Panegyrick upon Mr. William Richardson, for attempting to murder his Wife and Mother*: This *Paradox* (as 'tis a Word in Season) I'll mix with a *Panegyrick on those bloody Furies* (or *High-Church-Men*) that under a Form of Law and Justice) murder'd my Lord *Ruffel*, *Collonel Sydney*, *Alderman Cornish*, and other innocent Patriots. But this *Vindication of High-Church-Principles*, will swell at least to a Book of six-Pence, and therefore I'll make it the Subject of a distinct Letter. 'Twill be enough to Mr. Richardson's Praise, if (at present) I only prove him a *High-Church-Man*, and that he ever was so. How strangely is *Dunton* mistaken, when he calls Richardson a *Preaching-Weathercock*? For (*Doctor*) I appeal to you, if that Man is not a

(a) Dr. Scot in his excellent Book intituled—*The Christian Life*, — uses this Expression, *For 'tis only in Heaven there is no Dissenter*. Adding I suppose, to that general Harmony there will ever be in Celestial Court.

High-Church-Man that leaves the Dissenters to beg Admission into the Church? And is not he a *stedfast Preacher*, that fixes in a Living (if he can but get it) tho' it cost him the Peace of his own Conscience? *If the attempting to murder a Dissenting Wife and Mother, and being above Scruples, e'nt the Mark of a High-Church-Man, I know not what is!* So that doubtless *Mr. Richardson* is a *stedfast High-Church Man*: And this will further appear, by detecting some more of his *private Speeches against the Dissenters*, for (Doctor) I can assure you *Mr. Richardson* does not only "curse his Wife and Mother, be-
" cause Dissenters, but (to prove he is *High-Church*) he curses all Dissenters in general. At one Time he calls the Dissenters, *Damn'd Confounded, cursed Dissenters*. At another Time he calls 'em, *a Company of canting Rascals*; And at another Time, (to prove himself *High-Church*) he calls that Dissenting, but most accomplish'd Preacher *Mr. Matthew Clark*, a *Canting Boobee*, and protests he will write against the Dissenters, and set that old *Fezabel* his dissenting Mother in the Front of 'em. — But *Mr. Richardson* being a Clergy-man that wou'd not be thought a *Boobee* (or *Dunce*) himself, I suppose he won't pretend to write against *Mr. Clark*, or prove his *First Ordination* invalid, 'till he has learnt to *Spel*, or (at least) to write *True English*, which certainly can't be long; for he lately told his Wife in a Letter from *Oxford*, "That he was very kindly receiv'd by the
" whole University. And since *Mr. Richardson* was thus caref'd by the *Oxford-Schollars*, that pious and faithful Historian *Abel Roper* writes as follows (a) *Camb. July 17*. "The Rev. *Mr. R* — who some
" Time agoe left the Dissenters, and receiv'd Episcopal Ordinati-
" on, has had great Honour done him by our University (as he has
" lately we hear by *Oxford*). Sunday last he preach'd a most excellent
" Orthodox Sermon at *St. Mary's*, for *Mr. Stanhope* of *Corpus*
" *Christi*, who was then appointed to preach before the University
but he being from Colledge, the Vice-Chancellor complimented
Mr. Richardson with his Course.

Now (Doctor) where's the Whig that dares be so spiteful as to say, *Mr. Richardson* does not deserve a *Vindication* from an Hundred Aspersions (or Two Thousand, had *Duntou* cast as many upon him in the *Preaching-Weathercock*) for do'nt we here find *Oxford* and *Cambridge* (the most famous Universities in all *Europe*, for *Piety* and *Learning*) both Caref and Admire him. *Mr. Richardson* tells us himself from *Oxford*, "That he was very kindly receiv'd by that whole
" University (and so he was by an *Oxford Strumpet*, or he's greatly bely'd). And if we'l believe *Abel* (as sure we may, being *High Church*) he had such great Honour done him, by the University of *Cambridge*, as to be complimented by the Vice-Chancellor himself into *St. Mary's* Pulpit, where (says *Abel*) he preach'd a most excellent Sermon before that University. I confess (Doctor) some will admire that a Clergy-man that can't write *True-English* (as I shall prove anon *Richardson* can't) and that is *leud* and *debauch* both

(b) See *The Post-Boy*, July 22d. 1712.

Principle and Practice (a) shou'd be thus caref's'd by two Universities; but I don't wonder at it, when I consider he is *High-Church*, for that of it self is *Merit* enough to compound with a whole University of *High-Flyers*, for his *Want of Piety, Learning and Common Sence* (I say it again, for his *Want of Piety, Learning and Common Sence*;) for I not only challenge *Oxford* and *Cambridge*, but his best Friends, to believe he has any one of these Qualifications, after reading the following Letter, which contains nothing but plain Matter of Fact, as I'll prove by *Twenty Witnesses*, if he'l stand the Test. But he'l have no great Occasion to clear himself of those Crimes the Letter charges him with, for *Doctor* I still keep so close to his *Vindication*, that I'm vindicating of him, when you think I'm speaking against him; and as a Proof of this *Paradox*, I shall so order Matters as to make all that *Impiety, Ignorance and Want of Sence*, that this Letter charges him with, to be Part of his *Vindication*: And having given such a kind Reason for detecting his secret Vices, I hope I may without being thought to reflect on my Reverend Friend, acquaint you, that the Letter that proves Mr. *William Richardson* has neither *Piety, Learning nor Common Sence*, was directed ——— To the Reverend Mr. *J. H.* at his House in *Chesham*, and is as follows,

Reverend Sir,

Lambeth, Aug. 25. 1712.

U Nderstanding that you design to write ——— *A Vindication of Mr. William Richardson*, from near a Hundred *Aspersions* that are cast upon him, by Mr. *John Dunton*, in his *Paradox* intituled *The Preaching-Weathercock*. But more especially those of his picking up a *Common Whore*, — her boasting of being with Child (as she impudently calls it) of a young Parson — His hiring of her (as we do Coachmen) by the Hour, His tempting of her to *Perjury*, to clear his Innocence, — His giving the *Sacrament* the next Day, and being Thrice bound to his Good Behaviour, by a *Warrant* from the Lord Chief Justice. and having been long and intimately acquainted with Mr. *Richardson*, his Wife and Mother, I thought it wou'd be a great Piece of Service to this New Convert, but more especially to *High-Church*, if in your *Vindication* of Mr. *Richardson* you'd clear him of these Black Crimes that his Wife and Mother charge him with, and for some of which he has been Thrice bound to his good Behaviour: So that having had a fair Opportunity for it, the Design of this Letter is, to set *The secret History of Mr. Richardson's Life, Conversation and Doctrines* in a true Light, and this will be best done by making the following Discoveries which I fear you'l find a hard matter to *Vindicate*. For *May* the 23th, 1712. being *Tuesday*, Mr. *Richardson* came Home about two or three of the Clock in the Afternoon very much in Drink; as soon as he came home, he goes up Stairs to his Wife, and instead of saluting

(a) As Mr. *Dunton* has fairly and largely prov'd in his *Preaching-Weathercock*, p. 28.

of her in that kind Manner as a loving Husband wou'd have done, he falls a treading upon a Petticoat she was then making; after which he wou'd have his Wife go along with him to the Alehouse, but she (finding him drunk) wou'd not go to the Alehouse with him, "telling him she had no Business there; to which he reply'd, "If you wou'd not go with him to the Alehouse, she might go to the Devil with other vile Words that I can't remember; and as ill as such Words sound in the Mouth of a Clergyman, they are frequently heard of his; for his Wife being in great Fear she shou'd want Necessaries when she lay in, she desir'd that he wou'd let her have the Interest that was due for her 300*l.* to which he reply'd, "That he wish'd the Devil might fetch him away alive, if he let her have it. She ask'd him another Time for the same Interest Mony, -and "Then he wish'd that his last Wish (which was that the Devil might fetch him away alive) might come upon him, if he let her have a Half-Penny of it. — Another Time Mr. Richardson asking her Husband for Money, to buy her Necessities in her lying in, his Answer was, "Money! No, the Devil a Farthing will I give to such a damn'd Jade as you are. — Another Time Mr. Richardson leaving his Wife without a Penny of Money, one of her Neighbours entreated him to leave her Money to which he reply'd, "No she shall be damn'd first; and calling to his Wife, he said to her, "You damn'd nasty Bitch, what do you think I'll give you Money, no, I'll see you damn'd and confounded first. These Words putting Mrs. Richardson into a Fit, her Husband seemingly went to kiss her, (to take his Leave of her) but instead of kissing her, he spit full in her Face. — Another Time, (being Sabbath Day) his Wife sat up for him 'till past Nine at Night, thinking he wou'd have come home, but not being able to sit up longer (for she had lain in but a Fortnight) she went to Bed, soon after which Mr. Richardson came Home, and being told by the Nurse, his Wife was asleep, she beg'd he wou'd not go to disturb her, but the Nurse no sooner utter'd those Words, but he flew up Stairs, and broke her Chamber Door, frightening her in a most dreadful Manner, and breaking his Wife of her Rest all Night, she went to Bed towards Morning to her Mother; and when she rose her Husband told her, "that he wish'd their Tongues might rot out, that ask'd her to come to Bed again. — SIR, such dreadful Wishes and Curses as these, are frequent with that High-Church-Convert (Mr. Richardson) who tells us in his Recantation Sermon, "That the Dissenters being woeful Schismatics he left their Meetings to beg Admission into the Church, from pure Conviction and Conscience: But (Sir) what Conviction and Conscience there is in wishing the Devil might fetch him alive, and that his Tongue might rot, or what Honour he has done to the Church by his Cursing and Damning, (for I heard him say G — D — n ye, with my own Ears) we shall see when we come to vindicate his Wishes, Oaths and Curses: And therefore that I may now proceed in that True Secret-History of his Life and Actions that will want Vindication, I shall next inform you, that Mr. Richardson's Wife not coming to him to the Alehouse as he expected, he returns home,

and brought a Man with him, soon after which he falls to calling his Wives Mother *Old Wretch*, upon which her Mother told him, *he might call her Old Bitch as he us'd to do*; to which he reply'd, *So you are an old Bitch*; upon hearing of these Words, the Man went away, but he was no sooner gone, but Mr. Richardson fell to calling his Mother *Old Jezabel, Old Witch, Old Devil, Old Bawd*; to which his Mother reply'd, *So then, now the Man is gone it is Time for you to begin*: Upon his Mother's uttering those Words, Mr. Richardson went up Stairs, where taking a Bundle out of a Drawer, his Wife but going to take it from him, "*He beat her so dreadfully about the Head, that she thought he would have murder'd her*: Her Mother happening to come up Stairs whilst he was beating of her, tho' she only went to take hold of his Hands, to keep him from striking her Daughter, and said, *Lord Child, what is the Matter, what is the Matter?* Upon saying those Words he left the Daughter, and fell a beating the Mother, kicking her about the Head so dreadfully, that Mrs. Richardson thought her Husband wou'd have murder'd her Mother; upon which she went to pull him from her, which made him fall to beating his Wife again, and after that to beating her Mother, in so furious a Manner, that Mrs. Richardson verily thought that her Husband wou'd have murder'd both her and her Mother; and less cou'd scarce be expected from him, for he told Mrs. Back, on the 20th Day of last February, "*that her Breath shou'd be stop'd in a short Time*) After Mr. Richardson had beat and kick'd his Wife and Mother in this dreadful Manner, he flew down Stairs and fetch'd the Hammar with which he broke thro' a Partion into his Mothers Chamber, and broke all her Pictures that hung there, and after that he ran to his Mother with the Hammar full drive, which frighted her so much, that she ran back from him as far as she cou'd, and said, "*You say you will be hang'd for me, Oh Lord he will murder me*. A Neighbour stepping in, she receiv'd a Blow on her Eye that made it as black as a Shoe, and besides that Blow, was threatned to be sacrific'd, after this he took the Hammar again, and broke a Lookinglass all to Pieces, and then ran to his Wives Mother to dash her Brains out with the Hammar, but one stept between and took the Hammar from him, upon which he gave his Mother most abusive Names, saying he wou'd never lye in the House with that *Old Devil* again: But at last he went to Bed; and as he was going to Bed he told his Wife, *that he wou'd bring her to a Piece of Bread, before he had done with her*. These terrible Threats so frighted all in the House, that no Person in it, (except Mr. Richardsons Mother) durst go to Bed that Night for Fear of being murder'd.

The next Day, Mr. Richardson's Mother sent for her Attorney to advise with him, what she shou'd do to secure her and her Daughter's Life and Quiet: And he advis'd her to bind him over to the Peace; which both she and her Daughter have done, but with a great deal of Difficulty: For when the Warrant came to be serv'd, Mr. Richardson got together a vast Mob, in a Moment, some of which were for hanging both his Wife and Mother, and some were for Burning the

House: One *High-Flying Lady* (knowing 'twas a Dissenter's House) said, she was for having the House fired; Sir *Fury* her Husband (out of his mighty Affection to *High-Church*) sent for the *Minters*, and said they were coming, and shou'd *Pump* 'em: And had not the *Deputy Marshal* threatned the Mob, I verily think Mrs. *Back's* House had been pull'd down, but 'he told them, If any hurt came either to the House or to the Gentlewoman, the Parish and the Bishop shou'd make it good; and said the Man that call'd for the *Minters* shou'd be hang'd. However, Mr. *Richardson* (who was the Head and great Encourager of the Mob) told 'em, that he wou'd stand by that Man that sent for the *Minters*, in all he said and did.

Now Mr. *H.——*, if you can vindicate Mr. *Richardson* in all these *Mad, Bloody and Immoral* Actions, (for which he has been once, twice, nay *Thrice* bound over to the Peace) I'll say you are a Man of Wit, a rare *Vindicator* indeed! For if you do vindicate these Actions, I'm sure it must be by some *New Scheme of Divinity*; that no Man has yet seen or heard of; for sure I am, these *Mad, bloody and Immoral Practices* are all indefensible by a Man of the greatest Learning, but much less by Mr. *Richardson*, who is a Man of such *Mean Parts*, that his very *Recantation Sermon* wa'nt made by himself (as *Dunton* has fairly prov'd in his *Preaching-Weathercock*), and for his pretended Answer to Mr. *Clark* (which he intitles *Episcopacy vindicated*) I can assure you 'twas none of his own Writing; for I cou'd name the Matron that saw the Copy of that *Vindication* preparing for the Press, upon Mr. *C.——r's* Table: And therefore except Mr. *Richardson* speedily clears himself, by an *Affidavit*, that he had no Assistance (from Mr. *C.——r*) in either of those Pieces, the Learned World will be asham'd of him, as well they may, were it nothing but for his *gross Ignorance*, but more especially for his *Vicious Life*, But I need not enlarge upon these Discoveries, for I suppose none of his *Brother Mohocks* will have the Impudence to deny Mr. *Richardson's* being a vile, ignorant, scandalous Priest, for this is evidently prov'd by his being *Thrice* bound to his good Behaviour (by his Wife and Mother) for *Three distinct Provocations*, two of which have been the attempting to murder his Wife and Mother; and the last and most notorious, take in the following Words; (for Sir, as you resolve to vindicate him in all his Enormities, I resolve you shall have the vilest of 'em) as they were sent to me by a grave Matron that was an Eye and Ear Witness to the Matter of Fact, which she says was thus, viz.

On the 18th of June, in the Evening, Mrs. *Richardson* went to see her Child, where she met with her Husband; and a Man he had brought with him, which he said was the Lord Chiefe Justice Barber. Mr. *Richardson* upon seeing his Wife, told her "that she should go with him; but she having sworn the Peace against him, she refus'd to go with him; Upon which (tho' at that very Time he stood bound to his good Behaviour for attempting to murder his Wife and Mother) he fell to his old Way of *Rough Courtship*, and tore her Head Cloaths all to Bits, and had drag'd her by the Hair of
the

the Head, had not the Man that come with him prevented it; however he drag'd her shamefully thro' the Streets, in the midst of near 200 of his Mob; he and they calling her all the *Bitches and Whores* in Nature; as he drag'd her along, he tore her Gown almost off from her Back: Some of the Mob were for ducking of her for a *Bitch*, and had not her Maids Mother, forc'd her into a House, she had been certainly torn to Pieces: Being secur'd in the House, he beat her in a most miserable Manner, bruising one Side of her Head, and her left Breast. Richardson wou'd fain have had the Mob come into the House, but the Gentleman that came with him, not only kept them out, but kept Richardson from going out to them, and (generously) pittily'd his Wife, saying, 'that if he were call'd to give his Testimony he must witness against him; but the Gentleman that came with Richardson, got away as soon as he cou'd: But tho' his Friend left him, he still encourag'd the Mob, by promising them Money, and giving them Drink, and telling them *He wou'd stand by them as far as a Hundred or two Hundred Pound wou'd goe*, upon which Promise, the Mob did not spare to call his Wife, damn'd *Bitch and Whore*, and at the same Time judg'd her to several Sorts of Punishments. Sir, I shou'd also inform you, that Mr. Richardson broke the Woman's Windows of the House where he staid, all to Pieces, and broke the Door of the House open, that it fell down, and had like to have kill'd the Woman of the House: And after having acted thus furiously, he pretended to fall down dead himself; (which he often does) but he soon reviv'd. After Mr. Richardson had abus'd and drag'd his Wife in this barbarous Manner, one Harry Pool (a Waterman) having the Promise of a Guinea from Mr. Richardson, undertook to betray his Wife, by pretending to carry her and her Mother over the Water; but when he they were in the Boat, they gave them Notice on the Shore, which was presently lin'd with the Mob. Mrs. Richardson seeing this, she cry'd out, "I am betray'd, the Lord have Mercy on my Soul, for I shall this Night be murder'd: But her Mother reply'd, Fear not, thou art like Israel of old, the Sea before thee, and Egyptians behind thee, But Innocence is thy Cause, and the Mighty God is thy Refuge, and he will deliver thee. — One of the Men in the Boat took up a Pistol, which made Mrs. Richardson say to him, — What will you murder me? — No Madam said he, you shall come to no harm. — And by Perswasion she and her Mother kept off from Shore a while; for after Mrs. Back told her Case to the Seamen, they begun to be more civil than they were at first. — Richardson's Wife and Mother being come to the House where his Maid was at Nurse, he fell a calling Mr. Frame (a) (a very honest Gentleman, tho' one Mr. Richardson is jealous of) *Rogue*, and his Wife *Whore*; and clapping his Hand on his Backside, said The *Pop* of Canterbury might kiss his A — and the Dog's A —, (added Richardson) I say it again, the Bishop of Canterbury may kiss my A —, here 'tis; and upon uttering those Words, he pray'd to bless the Pretender and the Church of Rome. By which Prayer Richardson, it plainly appears, the Devil never does so much

Mischief, as when he transforms himself into an *Angel of Light* and treason and Rebellion is never like to be so successful, as when it is carry'd on in *Masquerade*, and cloaks it self under a *Form of Godliness*, for all Men are naturally apt to think well of Persons of strict Life and Conversation, or that are (seemingly) zealous and devout at Church, who cou'd imagine that hears Mr. Richardson praying earnestly (in *Ailsbury Chappel*) for the *Princess Sophia*, that he shou'd pray for the *Pretender* and the *Church of Rome*, when he knows his Company, or who that knows his Lodging at *Lambeth* is near the *Archbishop of Cantenbury*, cou'd ever suppose he'd bid his Grace (the *Metropolitan and Primate of all England*) kiss his *A* ——— and the *Dog's A* ———. But into what Shape (as I said before) w'out *High-Church Hypocrite* transform himself? For Sir, I assure you Mr. Richardson to convince his *Wife* and *Mother* he is *High-Church*. He pray'd God to bless the *Pretender* and the *Church of Rome*, several Times: And if he prays so often and so hearty for the *Pretender* and the *Church of Rome*, I do'nt wonder he calls the late *Glorious Revolution*, a *damnable Rebellion*; as it has deliver'd us from *Popery* and *Slavery*. But to do Mr. Richardson Justice, his Religion and *Moderity* is all of a Piece, for after he had done praying for the *Pretender* and the *Church of Rome*, he told his Mother *He wou'd lay his House as flat as the High Way*. ——— Then he fell again to abusing his *Wife*, saying her Child was a *Bastard*, only he father'd it; ——— and then added, if she was again with Child, he was sure it was a *Bastard*, and after uttering those abusive Words, he fell to his *old beastly and immodest Practice*, of endeavouring to thrust his Tongue into his *Wifes Mouth*, and at last grew so impudent (as his *Wife* assur'd me with her own Mouth) — *That he would have lain with her before all the People*. Mr. Richardson kept the *Nurse* and the *Boy* up all Night, and acted so many furious and wicked Things, that several said he was *Mad*, which I believe is true, for I observ'd him rolling his Tongue out, and his *Postures* declar'd him *Mad*; that sure he was drunk, and swore *G — — d D — — n ye*, and curs'd his *Wife* and *Mother* and said, *they were damn'd eternally* ——— to which Curse his *Mother* reply'd ——— That the *Curse* causeless cou'd hurt her, and that his violent Dealing shou'd come down upon his own Pate. Sir, I shall only add, the Gentleman that came with Mr. Richardson (when he treated his *Wife* in this Barbarous Manner) told her that he wou'd convey her away from the Mob, but he was no way, and had not the Tide been up, she shou'd have been under Shore. But *Oh the filthy, bawdy Discourse* that Richardson's Mouth was fill'd with, and swearing and cursing in Abundance. The *Wife* was for drowning the *old Bawd* (as they call'd his Mother) and for his *Wife*, he has kick'd the Side of her Belly, and pinch'd her Back in so cruel a Manner, that she is so sore she can't stir; therefore the next Work Mrs. Back and his *Wife* have to do is to give him Sauce to the Leg of Mutton he treated the Mob for; for the Labourer is worthy of his Hire, and he must pay for it; I hope the Mob will prepare a strong Purse, and fill it well, for he

need it. No History can parallel his, for his whole Life is so black and vile, that any thing but a High-Flyer might with as much Honour praise the Devil as they can vindicate Mr. Richardson; or in plainer English, none but the Devil or a High-Flyer will have the Impudence to give him a good Word, or his Wife and Mother a bad one, after reading the following Account of his picking up a common Whore; for who' (as his Friend) you wou'd clear him of those Hundred Aspersions that are cast upon him in the Preaching Weathercock, yet (Sir) you'ld be of my Opinion, that Mr. Dunton has not wrong'd him in any one Instance, when I assure you, that ——— August 21st 1712. My self, Mr. C——, Mrs. K——, Mrs. Back, and Mr. Richardson's Wife, went all five to Clerkenwel Bridewel, and having procur'd from the Turn-Key a convenient Place, we sent for Elenor Kirk (the Whore that Richardson had pick'd up the Night before he administred the Sacrament) as soon as this Strumpet saw us, she fell a crying and lamenting in a bitter Manner, as if in Penetential-Tears she wou'd have ask'd Pardon of his virtuous Wife, for picking up (and as some think, poxing) her Reverend Husband, for she was, as common on the High-Way, having been a Night-Walker many Years; and therefore her seeming Penitence did the more surprize us: For I think I may venture to call it Penitence, as Kirk freely declar'd to us, ——— That whilst a French-man was picking her up in St. Paul's-Churchyard, Mr. Richardson a Minister beckned to her, upon which she left the French-man, and coming to the Minister he ask'd her to go home with him, saying " He wou'd use her very kindly; accordingly he led her into a Court in St. Jones's, and got her Admittance into his Chamber, where she undrest and went to Bed, before Mr. Richardson's Wife wou'd suffer Kirk to make any further Confession she charg'd her (and so did the whole Company) to speak nothing but the Truth, in what she said of the Minister that pick'd her up. To which she reply'd, " He actually lay with her, and enjoy'd her two Times and more, and was the most unreasonable Man that ever she knew, and he enjoy'd her so much and so often, that she did not know (she said) but she was with Child by him. ——— And she told Mr. ———th in St. Jones's Lane, " That if she wan't with Child by the Parson, yet she was sure she had done enough to deserve for it. Richardson and Kirk had not been long in these Adulterous Embraces, before the Frenchman with whom Kirk had before parly'd being vex'd at his own Disappointment, came, and inform'd a young Woman that belong'd to the House where Richardson lodg'd That he had dog'd a Parson into that House, who had a Whore with him, upon this Discovery, the Landlady went up to Mr. Richardson's Doors, and knock'd, desiring to come in, but was refus'd, — she said she wanted something that was in the Room, but he told her, she shou'd not have it 'till Morning; she " then desir'd that his Bed-fellow might get up and give it her, but that also was refus'd, Richardson growing uneasy at the Discovery of a Harlot's being in Bed with him, as soon as his Landlady, was gone from his Door, made Kirk dress her self, and then lock'd her up in his Closet; where

where she staid 'till they thought the Family was in Bed, and then Richardson came and releast her, bidding her take her Shoes in her Hand and go softly down Stairs; and endeavour to get out of the House, and now thinking all was secure, Madam, trip'd down Stairs, but found the Door double-lock'd; and making some Noise, the People of the House come and surpriz'd her; asking what Business she had there and who she was; she said she came to the Gentleman above Stairs, hoping he'd make some Excuse for her, but Richardson deny'd that he had ever seen her, so that she was sent to New-Prison that Night, and the next Day to Bridewell. Mr. C ———'s Family being now convinced that Richardson had pick'd up a common Whore, and knowing he was to administer the Sacrament the next Day, Mrs. C ———, and Mrs. L ———, said all they cou'd to perswade him from it; but he told 'em, he thank'd God he was prepar'd to receive it; tho' Kirk not only assur'd Mrs. C ——— and Mrs. L ——— that Richardson had actually lain with her several Times, but she also affirm'd the very same thing to his Wife, and to several others in my hearing: And what further shews Richardson a hardened Sinner, (the Night before he administred the Sacrament) he wou'd have hired Elenor Kirk to forswear her self, to clear his Innocence, for she told Mrs. C ——— and Mrs. L ———, "That Richardson wou'd have hired her to swear that the Gentlewoman of the House where he lodg'd, had pick'd her up to trapan him; to make him odious, which was notoriously false, and so contrary to what his Agents wou'd have had her said to the Lord Chief Justice, that even an Irish-man wou'd have blush'd to have sworn it. Neither did Kirk pretend to any Excuse for her Whoredom but that of being tempted to it by a Minister; for the next Morning (after she was seiz'd) she was fetch'd from New-Prison and carry'd before Justice Fuller (as Richardson was from his Congregation after he had administred the Sacrament) and being both met before Justice Fuller, Kirk declar'd "That the Gentleman had brought her to his Lodgings, promising her half a Crown if she staid all Night, or Eighteen Pence for the first Hour, according to the Usage of Hackney Coaches. So that Kirk was so far from being trapan'd by the Gentlewoman of the House where she was seiz'd (as Richardson at first wou'd have had her sworn) that she declar'd before Justice Fuller, that Richardson had hir'd her (and that by the Hour) to play the Whore, and therefore his tempting her to Perjury to clear his Innocence, proves his Guilt (as the Murder of Godfrey confirm'd the Truth of the Popish Plot) and that by Kirks own Confession: For when I ask'd her if she make Oath of the Truth of all those Things she had discover'd to us she said she had already affirm'd 'em to be all true before the Justice, and that was as good as swearing to the Truth of 'em: And I found Justice Fuller of the same Opinion, for my self, Mr. C ———, Mrs. Bacon and Mrs. Richardson going to Justice Fuller to enquire of him whether her Husband was guilty of picking up a common Whore, and lying with her as was reported, his Answer was, "I will not tell you Particulars (for they'll be known at the Sessions) but I do assure you he is notoriously guilty, to which I reply'd, "Then (Sir) he deserves to have his Gown strip'd over his Ears. To which Justice Fuller again answer'd

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before he met her at Justice Fuller's House, and that her Charge against him is a Combination, wholly owing to the Spight the People of the House where he lodg'd had against him; but the contrary is fully prov'd, by Kirk's scrupling to forswear her self to clear his Innocence, and by standing to her Text (and that better than the Parson has stood his) ever since Richardson's Irish Friends offer'd her Ten Guineas to swear she was let into Mr. C——'s House to rob it; which has no so much as the Appearance of Truth, ——— Mrs. C——'s Person of undoubted Credit) having positively sworn before Justice Fuller, ——— "That she heard two distinct Persons talking together in Richardson's Room; at the very Time Kirk was suppos'd to be in Bed with him, and after that (Mrs. C—— swears) she heard them walking about the Room. So that here is the concurring Evidence of some of the Family, that Kirk was in Richardson's Chamber, and that he actually talk'd with her; and indeed, his very attempting to suborn her (of which Mrs. C—— and Mrs. L—— have made Affidavit, and which she has own'd to Mr. L—— and Mr. K——, since she was with the Lord Chief Justice) sufficiently proves his Guilt.

Sir, Having inform'd you what (even) the High-Church-Men (as well as Richardson's Whore) say of his hiring her (with Ten Guineas to clear his Innocence; I shall next tell you what my self, Mr. C——, Mrs. K——, Mrs. Back and Mrs. Richardson observe concerning this Subornation, which so concurs with the former Evidence, that it do'n't leave the least Room to think Richardson innocent, either of the Adultery or Subornation he is charg'd with; for in Concurrence with that, Mr. L——, Mr. K—— and even Mrs. Back her self has declar'd, since she was tempted to clear Richardson by a false Oath, my self, Mr. C——, Mrs. K——, Mrs. Back and Mrs. Richardson do assert, that August, 21, 1712. Eleanor Kirk told me "That several Gentlemen had been with her in the Morning, and that she expected 'em again that Afternoon, on purpose to perswade her to say any thing that shou'd expose the Minister that had pick'd her up for if I do (said Kirk) these Gentlemen tell me he'l have his Office pull'd off, and that he will be utterly ruin'd: Which Words were sooner utter'd by Kirk, but several Irish Sparks came to the Parson to inquire for Kirk, which she told us were the Gentlemen whom Richardson had sent to her; and upon Kirks saying those Words, my self, Mr. C——, Mrs. K——, Mrs. Back and Mrs. Richardson withdrew, being all five convinc'd she was then to be tam'd with in Order to clear Richardson; but this they can never do, except (Sir) in your Vindication of him you can prove that We are that testifie to this Confession of Kirk's, ought not to believe either our Eyes or our Ears; for if we may swear upon that Testimony and upon that of Kirk who owns the Guilt, We Five (and several others) are ready to make Affidavit, that "Mr. William Richardson late Preacher in Ailsbury Chappel; actually pick'd up Eleanor Kirk a common Whore, in St. Paul's Churchyard, that he carry'd her to his own Lodgings; that he enjoy'd her in a most unrea-

ble Manner in his own Bed, and that afterwards to prove himself wholly innocent of this Charge, he employ'd several Irish Men to perswade Kirk (the Whore that he pick'd up) to say she was let into Mr. C——n's House (where Richardson lodg'd) to rob it.

Thus (Reverend Sir) have I given you, *The Black Character (Or True Secret History)* of that High-Church and Triumphant Convert, Mr. William Richardson, so far as either *Myself, or his Wife and Mother*, (a) have been Eye and Ear Witnesses to it; and I again assure you, 'tis all Matter of Fact; if therefore you can vindicate him in those vile and debauch'd Practices I have here detected, you will not only prove a Generous Friend to his Reputation, but will for ever oblige me to be,

Your great Admirer

And

Humble Servant,

A. K.

Doct^r, this Letter being sent to me by a Person of undoubted credit, (and one that was an Eye and Ear Witness, to those vile things It charges my Friend with) let the World judge, if the University of Oxford was not complemented a Vile, Ignorant, Scandalous Priest, with the Degree of Master of Arts, or if the University of Cambridge has not advanc'd a B——head to preach before it, that has neither Piety, Learning, nor common Sense, or any Excellence but High Church, but what of this, Can these Blemishes lessen Mr. Richardson's Reputation, when they only serve to prove him a High-Church-Man? What tho' at Present his Morals are out of Order, can that be any Bar to his future Preferment? Or can it render him unworthy of a Vindication? When we find Dr. S——vell expecting St. Andrews Holbourn, a Living of Seven Hundred a Year, after that Pious and eminent Divine, Mr. Bisset, (b) had charg'd him with —— Blasphemy, Swearing, Drunkenness, and several immoral Actions: And we all know that the High-Church-Libel, (for it is against my Conscience to call it a Sermon) that was publish'd by this Recorded Criminal, has rais'd such furious Divisions in England, (besides giving the Hyppo to all Europe) as will scarce be laid 'till the End of Time. But what tho' Dr. S——vell by his Bull-baiting-Speech (c) has turn'd the Brains of the whole Nation (the QUEEN God save Her only excepted) yet I'll appeal to all (but Dissenters) if the High-Church Doctor han't a

(a) Mention'd in Mr. Dunton's *Preaching-Weathercock*, p. 106.

(b) In his Book intituled, *The Modern Fanatick*.

(c) Alluding to Mr. Dunton's Answer to Dr. Sacheverel's Sermon, intituled, *The Bull-Baiting*.

sufficient Warrant, to divide and confound us (by falsely asserting the Church is in Danger) for does not High-Church (as well as Love) Cover a Multitude of Sins, or if it did not, what wou'd become of S——rel, H——ns, R——son, and all the Tory Rories, of their Stamp. So that to call a Man High-Church, is the highest Flight you can take in his Praise; for 'tis to call him a Saint, at the same Time that you find him a Devil; 'tis to call him a Schollar, tho' as meer a Duncce as my Reverend Friend, who (as you'l hear anon) cannot write true English: Yet 'tis not impossible but Don Furioso (alias S——rel) may be advanc'd for his Learning (and I hope Penitence) and when we can say as much of my Friend William, I shall hope to see him in Lawn-Sleeves. But this, as High as he is for the Church, 'ent like to be very soon, for there's so little Hopes of his Penitence (the only Thing that can advance a scandalous Priest to a Bishoprick). I heard Mrs. H—— say, he tempted her to Lewdness by gilding over the Temptation with these Words, "Why shou'd you scruple to lye with me, for if you be in a State of Grace, you'l certainly be sav'd, live you please. ——— And as his Penitence 'ent like to advance him, so there's less Reason to think that his Learning shou'd; and I am sure no Man can doubt my doing him Justice in this Point (I say Justice, for I'm still upon his Vindication, and you'l find anon, all I have said of his Ignorance, vile Life and Impenitence, is part of it) that has seen A Specimen of his Wit, Learning and Casuistical Divinity, in his Letter to Mrs. N—— (now in Mr. Duntton's Hands) which is such an odd Composition of gross Ignorance, Enthusiastick Nonsense and false spelling, as has no Parallel in a Clergyman that has been twice ordain'd: And therefore (as I said before) He'll scarce quarrel with Mr. Clark, 'till he can spell better, or at least write true English; for I do assert, there is not a Line in his Long Letter to Mr. N—— but is stuff with Impertinence (and such as even a Woman wou'd blush to own) and scarce a Word that is spelt right: So that Oxford and Cambridge have done themselves mighty Honour, the first in giving the Title of Master of Arts to a meer Ignoramus, because (an't please ye) he is High-Church; and the last by complimenting him into St. Maries Pulpit, where he preach'd an excellent Sermon (as Roper calls it) to be sure 'twas no more of his own making than was his Recantation Sermon in White Chappel, which he fairly own'd, "was not penn'd by himself, but was under the Inditement of another Hand (a). And yet, (as Paradoxical as some may think it) I do but vindicate him by thus detecting his Ignorance, vile Life and Impenitence, as they all serve to prove my Reverend Friend is silly, mad and Furious enough to be High-Church, which sure is Praise, enough! For, tho' to pretend to brighten a Clergyman's Character by detecting the Sins he commits looks like a Paradox, yet 'tis often seen (among High-Church-Men) That a Reflection is a Vindication; for tho' to expose the Vices I find in a Friend is no Vindication in common Cases, yet 'tis so when a Leud Priest

(a) See Duntton's Preaching Weathercock, p. 53.

to be fainted, a bloody Fury vindicated, or a dissenting Wife or Mother murder'd: And therefore I judge 'twere as good to strike upon Goliath's Brazen Helmet, as upon those Sins that High-Church-Men think are none, being they are all the Bastion; for if (like Richardson) we tempt to Adultery, resolve on Murder, practice Drunkenness, pick up a Whore, or affect any other Vice, we entertain it as a Vertue, as may be seen in them that will keep their Fools at their Elbows, when their wiser Attendants shall wait aloofe. Flattery was no Fault in the Tory Court of Alexander, that lov'd it, but rewarded as a Vertue, whilst he more esteem'd the vulgar Medes and Persians, for reverencing him for the Son of Jupiter, than he did the Whigish Nobles of Macedonia for their Loyal and faithful Dealing. So when Swearing, Drunkenness, Whoredom, Murder, (a) and other Vices, get a Clergyman's Hand to their pass (especially if like Will Richardson he's High-Church) they are defended by some as necessary, by others as convenient to be us'd, losing (by our viewing of 'em thro' a false Glass) the very Colour and Nature of Sins. I confess (Doctor) this Spiritual Legerdemain has no Scripture Warrant, and therefore I wou'd not have any High-Church-man venture his Soul upon it, for 'twill afford him little Comfort in a Dying Hour. But if I'll vindicate my Reverend Friend from those Hurtful Aspersions that Dunion has cast upon him in his Preaching-Weathercock, or wou'd clear him of those Black and Scandalous Vices that Mr. K—— charges him with in the foregoing Letter; I must not pretend to do it the common Way, but by some New Scheme of Divinity, as High-Church and Fallacious as his Life and Practice, neither are we without Presidents of Persons (as notoriously wicked as Will Richardson) that have been vindicated by new Notions, where their best Friends have thought they deserv'd a Halter. Just thus in Egypt, sometimes they that were unlearn'd in the Black Art were accounted infamous (tho' it made 'em so) wherefore the best and wisest Egyptians wou'd apply their Study to it: So not to be a High-Flyer in England (a Sort of Black Art, as 'tis now practis'd by the Passive Canters) is enough to bring Disgrace and Poverty, or perhaps Death (when Opportunity serves) for the Bridgewater Adversers tell her Majesty (tho' the best of Queens, and a most tender Mother to all her People) "they doubt not to see the insalent Faction suppress'd, by Faction meaning the Dissenters and Low-Churchmen, and by suppressing of them (seeing Toleration is establish'd by Law) what can they mean, but a Design to revive the Pious and Laudable Trade of informing, imprisoning and packing of bloody Furies, and this is Richardson's Text as a High-Flyer, and therefore Ignorance, Falshood and Impenitence is made Part of his Vindication, for without those Tory Qualifications he'd be branded for a dam'd Fanatick, or at best for a Low-Church-man; and (Doctor) if you'll grant this, you'll own the Truth of this strange Paradox——That a Reflection is a Vin-

(a) Which several Vices will have a larger Panegyrick in my Essay intituled, *Killing no Sin*, promis'd in p. 10.

dication; or in plainer English, that I'm vindicating Mr. Richardson when you (and my other Readers) think I'm speaking against him, or suppose my detecting Richardson's Vices did not vindicate his Fame as a High-Flyer, yet at least (which is much to his Honour) it serves as a Foil, to set off the Praises I am going to give him, with the greater Lustre.

And therefore (Doctor) I wou'd now proceed to a distinct Vindication of every one of those black Crimes that Mr. K—— charges Richardson with, in the foregoing Letter: But (for want of Room) I shall at present only single out that Black Charge of Adultery (or picking up and lying with Elenor Kirk) as 'tis a Charge that has made such a mighty Noise in the City, and has more expos'd my Reverend Friend, than his swearing, lying, Drunkenness, or all the Vices of his Life beside: I confess (Doctor) I shall find it the harder to vindicate Richardson for lying with a Common Strumpet, as Dunton in his Preaching-Weathercock has prov'd Adultery his beloved Sin, (and I'll own it so, if he'll admit the many Temptations I shall produce in his Vindication, are a sufficient Salvo for his having committed it). What tho' Richardson told his Wife, " 'Twas more lawful, and less Sin, to live with a common Whore, than with her? What tho' Mrs. Henchman a Hatters Wife in Shadwel, has sworn before Justice Frampton, that Mr. Richardson often attempted to debauch her? What tho' the same marry'd Woman has asserted in my Hearing, that Mr. Richardson gilded over his leud Temptation with these Words, " Why shou'd you scruple to lye with me? For if you be in a State of Grace, you'll certainly be sav'd live as you please? What tho' Elenor Kirk a common Night-Walker, has asserted to several Persons, that Richardson pick'd her up and enjoy'd her twice and more at his own Lodgings? I say what if these black Crimes are fairly prov'd, and believ'd by all but the High-Flyers? Yet I dare say, Mr. Richardson is so very pious, he hopes to compound for these Two Adulteries (or perhaps more, for he told Kirk he'd not pay her beforehand, having been often jilted) by shewing a mighty Zeal to bring Men over to the Church of England; and to do him Justice, he is more furious to convert Dissenters (by railing at 'em in the Pulpit and fighting with 'em at home) than e'er a Satheverel, Higgins or Pinfold of 'em all; so that did Richardson abhor Adultery as much as he does to be thought a Dissenter, I shou'd have no Occasion to vindicate his hiring a common Whore (as we do Coachmen) by the Hour, and giving the Sacrament the next Day; however, seeing Kirk charges Richardson with this Night-Walking and secret Adultery, I'll see how clean I can wipe him of it, but I find it so hard a Matter to vindicate Conjugal Perjury, that I can do it no other Way but by saying, —

" Tho' Richardson loves a Whore, yet he never justified Whoring, and was at worst but a secret Whoremaster, for he is so religious (which few Whoremasters are) as to know and confess Whoring a Sin. O who knows but my Friend William may be a Papist (for that he has declin'd for Popery I am able to prove by a credible Witness) and we all know the Papists hold Whoring a venial Sin: Or if a Jacobite Parle

must not be excus'd because of his sacred Function, or Affection to Popery, yet sure 'twill be some Vindication of my Reverend Friend, to charge his running astray, upon the Delusions of the Fair Sex,

Yes for the Plague of Humane Race,
 These Devils have an Angel's Face;
 Such Youth, such Sweetness in their Look
 Who can be Man and not be took?
 They'll tempt a very Parson from his Book.
 Nay Kirk tho' but a common-Shore,
 A Drunken, (a) nasty, Filting Whore,
 Yet William hugs her ore and ore, (b)

Not but Richardson wou'd have been Chast with all his Heart, but his Flesh being a little malicious the other Way (for Kirk told me, "He was the most unreasonable Man she ever lay with") I've seen him leering at pretty Women in the Pulpit, at the very Time he has been calling the Dissenters Schismatics; and Mrs. Henchman confirms this, by swearing before Justice Frampton that Richardson said, "As soon as he saw her in the Church where he was preaching, he was in such an Agony, he knew not what he said, or how he went on. But still 'tis good to be charitable; Origen had that Charity for even the Devil himself, as to think he'd be sav'd at last: And therefore those that love Richardson's Credit, shou'd say, if he pick'd up a Whore, 'was only that a leud Woman might be converted; or did he attempt to debauch Mr. Henchman's Wife, he had no design in lying with that vertuous Charmer, but to "Still Pleasure into a Quintessence, "to reduce Beauty to her first Principles, and to extract Innocence from "the milk white Doves of Venus, which is all I dare say in Defence of his Whoring: And therefore I entreat the Favour of my courteous Reader, that it may serve as a full Vindication upon that Head: 'Tis true I cou'd here vindicate that false and plausible Story Richardson's Friends got Kirk to subscribe, and swear to, when she was drunk, (which wou'd further clear his Innocence) but she having repented of that Perjury, and contradicted her whole Affidavit since she was sober, I shall not here vindicate that Subornation; neither dare I (tho' 'twere but in Jest) attempt to be so Atheistical, Dr. Calamy having lately prov'd Perjury the worst of Crimes, in an excellent Sermon upon Oaths, which 'tis hop'd his serious and attentive Hearers will perswade him to print.

Doctor, I shou'd next vindicate my Reverend Friend with Respect to that Swearing, lying, Drunkenness, Attempt to murder his Wife and Mother, being bound to his good Behaviour, and near an Hundred other Aspersions that are cast upon him by his Low-Church and Fanatick Accusers. I shou'd also bestow a few Remarks upon Gondomar's Speech to the Spanish Court in 1620. (as Sacheverel's Jacobite Sermon,

(a) For Kirk has swore her Affidavit was false, and that she was drunk when she made it.

(b) Alluding to what Kirk has affirm'd (to a Hundred Persons) that Richardson enjoy'd her twice and more. And the same Thing is confirm'd by Seven Affidavits.

and Richardson's Recantation seem to be copy'd from that Speech which is a Rarity I never yet saw, but in Duntun's *Preaching-Weathercock*) but for want of Room, this *Further Vindication* must be the Subject of a *Second Letter* to Dr. Calamy, except Richardson (by having his Gown stript over his Ears) shou'd render a further Vindication of no Use to his Reputation, which (as much as I love and praise him) I much suspect, for tho' he is suffer'd to preach again in Ailsbury Chappel, 'twas with much Difficulty, and he is to preach only the *Evening Lecture*, so that he is so far from being clear'd of that *Adultery Kirk* charges him with, or from having any Hope that those *Credible Witnesses* that swore against him, will forswear themselves to acquit him; that my Lord Bishop of London declar'd, He shou'd leave the Matter to be determin'd by Law; which the truly pious and charitable Bishop wou'd never have said, had he been in the least satisfied of Richardson's Innocence. And therefore as that *Honourable Churchman Mr. L_____* intends to prosecute him in *Doctors Commons*, (tho' he's greatly importun'd by Richardson's Friends to stop Proceedings) 'tis not doubted but Mr. Richardson's Wife will soon get a *Divorce*; or shou'd he by *Perjur'd Evidence* to blind the Eyes of his Learned Judges as to get acquitted; yet no *Dark Night* or *Perjur'd Evidence* can conceal his *Adultery* from the *All-seeing-Eye* of God; and therefore tho' his *High-Church-Friends* may now smooth over his *Whoredom* with great *Impudence* and *Cunning*, yet the next *Time Kirk and Richardson meet at the Bar*, which they will infallibly do; and *Ten Thousand Witnesses* shall be produc'd against 'em (that is *Kirk's Conscience* and his own) 'twill then be found to be true, "That he really pick'd up *Elenor Kirk*, enjoy'd her twice, and afterwards to clear his *Innocence*, got her to swear to a *false Affidavit* for such *Kirk* owns it to be, in swearing since she came from the *Lord Chiefe Justice*, That Richardson's Friends got her Hand to an *Affidavit* when she was drunk, but with her dying Breath she'd swear her *first Evidence* was true, (which was that Richardson actually pick'd her up, and lay with her Twice at his own Lodgings).

Doctor, If any Critick shall say I forget my Subject here, and am rather reflecting upon my Reverend Friend than vindicating of him, I must refer him to page 12. where I have fairly prov'd that in some Cases a Reflection is a Vindication; for (tho' it may seem a Paradox) where I call him *Whoremaster*, *Swearer*, *Liar*, *Drunkard*, &c. 'tis but to vindicate his Reputation, for shou'd I clear him of the Vices he daily commits, by the *Rule of Contraries*, those Vertues I extol in him wou'd be thought Vices; so that to call Mr. Richardson a *leud scandalous Priest*, (Mrs. Henchman having sworn it to be matter of Fact) is a necessary Part of his Vindication, not only as it makes what is good in him shine the brighter, but as it makes those excellent things I say of his Vertues the less suspected. So that I have fairly prov'd when I reflect upon Mr. Richardson so far as to say, "He pickt up a common Whore, lay with her at his own Lodgings, and then (to clear his Innocence) got her to swear to a false Affidavit" 'tis but to vindicate his Reputation, and I think no Man can doubt

is, that considers the *High-Flyers* never value a Man for his Sincerity or Good Morals, but meerly for his *Chicane and Impudence*, & so many *Hot-Heads* and *She-Tories* (whose very Sex shou'd have sought 'em greater Modesty) wou'd never have run to *Fulham*, to make a *Saint of a leud Priest*: Then let *Richardson's* Enemies charge him with *Whoredom, Perjury, Drunkenness*, or what else they please, his Words can need no Credit nor his Actions no Praise: For if a *High-Church Hocus Focis* he can change *Vice into Vertue*, can I indicate him too much (by way of *Reflection*) who is so *Hypocritical* he'l stick at nothing (be it never so false) to clear his Innocence, for he thanks God he is innocent, tho' *Kirk* that he pick'd up, has affirm'd his *Adultery* to an Hundred Persons. However (as I have done *Mr. Richardson* Justice in this *Vindication*, so in my *Conclusion of this Letter*, I shall do *Mr. Dunton* the Justice to say he is a fair Enemy, for he sets his Name to all his *Satyrs*, and has not said one ill thing of *Mr. Richardson* but what he is ready to prove, and will be fully attested in a Book now going to the Press, intituled, *The Conjugal Narrative, or a History of the leud and scandalous Life of William Richardson, written by his Wife, and publish'd to confute and compleat the black and heinous Charges exhibited against her Husband in Dunton's Preaching-Weathercock*; which if compar'd with *Ms. Richardson's Narrative of her Husbands Life*, 'twill plainly appear, that *Mr. Dunton* has been a very exact and faithful Historian. Ple do *Mr. Dunton* Justice (at the same Time I am vindicating my reverend Friend) I must be forc'd to own that in near an Hundred *passions that are cast upon Mr. Richardson in the Preaching-Weathercock*, there is but *Three Mistakes* to *Mr. Richardson's* Wrong, and the none of *Mr. Dunton's* Fault, but are wholly owing to *Mr. G* ——— from whom *Mr. Dunton* receiv'd the Intelligence, and are insignificant as scarce to deserve a Publick Recantation: For the *three Mistakes* were only concerning, *The Wapping Adultery*, (which is only mistaking *Wapping* for *Shadwell*). *Mr. Richardson's Jealousy of a certain Captain*, (which was only the mistaking a *Captain* for *Collonel*). And dropping his *Wife* in *Cheapside*, when going to prove her Innocence, (where *Cheapside*, thro' *G* ———'s Mistake, is put for *Richardson's Lodgings*).

As to the *Wapping Adultery*, *Mr. Dunton* tells us 'twas related to him by *Mr. G* ———, who has own'd to me, he gave *Mr. Dunton* the very same Account of the *Wapping Adultery*, as is publish'd in p. 6. of the *Preaching-Weathercock*; and as *Mr. G* ——— speaks of the *Wapping Adultery* only by *Hearsay*, a *Hearsay* is all the Proof *Mr. Dunton* pretends to make of *Mr. Richardson's* horning the *Wapping* *Wife*, which was wholly *Mr. G* ———'s Mistake, but such as is very trifling; for whoever reads the Affidavit *Mrs. Henchman* made (a) of *Mr. Richardson's* frequent Attempts to *abuse her* ——— Of his offering to put his Hands up her Coats, on a Sabbath-Day after he came from preaching ——— And thrusting his Tongue into her Mouth, in a leud and

(a) As inserted in the *Preaching-Weathercock*, p. 34.

Beastly Manner, can't think he'd scruple the vilest Act of Unclean-ness (that has been reported of him by mistake or otherwise) but let Mr. Richardson be as *lewd and vile* as he will, yet I have undertaken his *Vindication*, and for that Reason, were he the Devil I'd give him his due, so far as to say, as he never made any *Hatter* in *Wapping* or *Cuckold*, 'tis but common Justice to tell the World he is wholly innocent of that Charge: And tho' I can't but own that he'd fairly have been as guilty of *Whoring in Shadwel*, as (by a mistake of the Place) he was falsely represented to be in *Wapping*, yet how well I have vindicated him on this Head, I leave those to judge that look back to p. 10. where I have said as much to excuse his *Conjugal Perjury*, as I cou'd with a good Conscience. However, Mr. G ——— mistaking *Wapping* for *Shadwel*, is here Publickly own'd, as well to do Justice to Mr. Dunton's Integrity in his relating the *Wapping Adultery*, as to acquit Mr. Richardson where he is really innocent.

I might next proceed to make some Remarks upon Mr. G ——— Two Mistakes with Respect to *the Captain*, and Mr. Richardson dropping his *Wife* when going to prove her Innocence, but (as I said before) these two Mistakes being insignificant, 'twill be wasting of Time to say any Thing of 'em; besides I have said enough (under the *Wapping Mistake*) to convince any unprejudic'd Reader that Mr. Dunton has said nothing in his *Preaching Weathercock* but what he is able to prove (save the Three Mistakes before recited, which tho' none of his, are here at his Request, fairly acknowledg'd) and the Truth is, I find more downright Honesty in Dunton's writings, than in any of those *Tory-Whigs*, who will neither praise Men nor Books without a Reward, but pay 'em well and they shall write for or against the very same Party: But whoever reads Dunton's *Hazard of Death-Bed-Repentance* (of which there has been Ten Editions) or his *Bloody Assizes* (of which there is Five Editions) or his *Satyr on King William* (of which there is Four Editions) or his *Preaching-Weathercock* (to which this *High-Church-Project* or *Vindication of Richardson* owes its Rise) I say (Doctor) who ever reads these Four Essays, will readily own, by the bold, and daring Truths that Dunton has spoke of the greatest Heroes (but more especially of William late Duke of Devonshire) that he is above saying *Black is White*, to fill his Bell or to write *Pro and Con* at the Will of a Bookseller.

Thus (Doctor) have I done equal Justice (in this *Vindication*) to my two Friends, Mr. Richardson and Mr. Dunton; and tho, a *Friend* is an *Alter Ego*, I hope I have not been too lavish in their Praise, they have been both attack'd either by *Whigs* or *Tories*, and therefore tho' the Description of a Friend is my other self, yet *Self-Praise* has no stinking Breath when there is no Ostentation in it, but is published to justify a Man's Reputation, or to vindicate the Truth. And for this Reason, tho' Mr. Dunton has publish'd *An Hundred Projects* of his own Writing (and has 600 more ready for the Press) yet they will all writ for his own Diversion, or to serve the Publick, he disdain'd to scribble on any Subject that is not of his own proposing.

I shou'd next acquaint such that believe Mr. Richardson innocent of the Adultery he is charg'd with, that if I find this First Vindication has done any Service to his Reputation, I shall publish a second in a few Days; in which I shall further prove that Kirks first Evidence was true, and that Richardson is a Suborner of Strumpets, as well as a hardned Whoremaster; and sure I am none but a Jacobite or Libertine dares say otherwise, for he that wou'd tell Mrs. Hinchman, *That she might whore with Safety, if in a State of Grace,* wou'd never scruple to tell a Whore, "*She might easily repent of taking a false Oath to save a Clergyman's Reputation, and to keep his Gown on his Back.*" But as I design these Reflections shall give the finishing Stroke to Richardson's Vindication (for I shall still keep my Paradox, of clearing his Reputation by detecting his Vices) I shall conclude this First Letter with a short Exhortation to Mr. Richardson, that he'd be his own Vindicator, for you see Doctor (as much as I love him) I dare only vindicate him by Way of Reflection; which tho' it be a new Strain in Complements, will scarce clear him of all Crimes, but this he may do himself by being his own Vindicator; I mean (instead of railing at Dissenters, and smoothing over his Whoredom, as he did in his Vindication Sermon) that he'd do Publick Penance in Ailsbury Chappel; for 'till Richardson has publickly own'd his Adultery and done Penance for it, he has brought such a Scandal on High-Church that I heard honest Mr. S——th say, "*If he had a Mind to pick up a Whore, he wou'd pick her up in a Parsons Gown, and then no body wou'd believe him guilty.*" And therefore I exhort him to a speedy and publick Confession of the several Acts of Adultery that Kirk charges him with; for as his Crimes are publick, tis not his profaning the Church or Pulpit, by asserting his Innocence in it (which will be largely disprov'd at his Tryal) but only a Publick Repentance that can (wholly) clear him of his past Adulteries, and render his future Reputation spotless.

Doctor, I have already exceeded the Bounds of a Six Penny Book (considering the Fineness of the Paper, Largeness of the Page and Smallness of the Letter) or I wou'd now have clear'd my Reverend Friend of all those Hundred Aspersions that are cast upon him in Dunton's Preaching-Weathercock (and in those two scandalous Libels, intituled; *Malice defeated,* and *The Trial of Mr. Richardson at Fulham*). But what's wanting to finish Mr. Richardson's Vindication in this First Letter, shall be compleated in my Second; both which (Doctor Calamy) I submit to your Charitable Censure, and what you cannot approve, I hope you will generously pardon. ——— In the mean Time (Reverend Sir) beleive me to be, *Your Humble Servant*

J. H

F I N I S.

Advertisement.

Courteous Reader, The Book I attempt to answer in this *Vindication of Mr. Richardson*, is intituled, *The Preaching-Weathercock; a Paradox, proving Mr. William Richardson* (lately a Dissenting Minister, and now a Presbyter of the Church of England) will *Convert and recant*, 'till (to prove he is no Schismatick) he has fix'd his Religion and Conscience to all the Points of the *Compromise*. Fairly argu'd from *the Secret History of his Life, Conversation and Doctrines; and late Recantation in White-Chappel: Or, A Letter to the Universal Turncoat, concerning his so often Changing his Religion.* To which is added (1.) *Mr. Richardson's Penitential Letter to Dr. Williams*, and great Temptation (as he call'd it) from the Devil to conform. (2.) *The Affidavit of Mrs. Henchman of Shadwel*, concerning his frequent Attempts to debauch her. (3.) A Letter sent to the Author by an eminent Clergyman, discovering *Mr. Richardson's* Designs in hiring a Short-Hand Writer to take *The extempore Prayers of Dr. Williams, Mr. Burgess, Mr. Brag*, and other Dissenting Ministers. (4.) *The Secret History of his Caterwauling, or sensual Amours.* (5.) His bold Attempt to prove the late Revolution a damnable Rebellion. (6.) *Gondomar's Speech to the Spanish Court*, the same Year that he left England. (From whence *Sacheverel's* *Fourth Sermon* and *Richardson's* Recantation seem to be copy'd and is a great a Rarity, as not to be met with in London). (7.) *Mr. Richardson's Domestick Behaviour*, containing a Medley of his various Practices; his scandalous profaning the *Lord's-Day*, with a Description in what leud Manner he lately expos'd himself stark naked to two modest Women; with near an Hundred other Discoveries, well attested. Written by *John Duntou*, Author of *The Hazard of Death-Bed-Repentance*. To be sold by *F. Baker* in *Pater-Noster-R.*
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