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The

Charity of Churchmen : or  
a vindication of

Mr William Walsh

By H. B.

1649.

II.

THE

CHARITY OF CHURCH

OR,

A VINDICATION

OF

Mr *William Walwyn* Merchant, from the aspersions plentifully cast upon him in a Pamphlet, Intituled, *WALWYN'S WILES.*



By *H. B. Med.* a friend to Truth, his Country and Mr *Walwyn.*

Prov. 29. 26.

*Many seek the Rulers favour, but every mans judgement cometh of the Lord.*

Mark 3. 6.

*And the Pharisees departed, and straightway gathered a Councell with the Herodians against him, that they might destroy him.*

Luke 23. 2.

*And they began to accuse him, saying, we have found this man perverting the Nation.*

2 Tim. 3. 9.

*But they shall proceed no further, for their folly shall be manifest to all men, as theirs also was.*

L O N D O N,

Printed by *H. Hills*, and are to be sold by *W. Larnar*, at the sign of the *Blackmore*, near *Bishops-gate.*

M. DC. XLIX.

# THE CHARITY OF CHURCH-MEN.



The world cannot choose but take notice, of a strangely malicious and scandalous Pamphlet, Intituled, (*Walwyn's Wiles, &c.*) the particular slanders whereof, though heretofore privately, yet industriously dispers'd, accompanied with many more of a lighter nature, but more easily discoverable, which are therefore in this book left out, yet have the politick Authors not thought fit to collect and publish the same, till they knew Mr *Walwyn* was much straitned from the means and opportunity of Vindicating himself; and till they judg'd by such slanders, they should render him odious to all Religious people, and so fit him for that destruction, they do secretly, but most laboriously endeavour to bring upon him.

He has been hitherto silent, and when importuned to clear himself; he has argued, *That it was not the way of Christ or his Apostles; that we read of no Apologies of theirs, though in the same manner with himselfe, but in a more plentifull measure loaded with obloquies and reproaches: That the best use he could make of such hard speeches, was to be more circumspect in his waies, and not to deviate from the path of righteousness, that so by the innocence of his life, and unblamablenesse of his conversation, he might give check to such rumours and evil reports. That he knew very well what was the root from whence such bitter fruits proceeded: viz. his engaging for the people, and discovering a resolution in himself to persevere in the same.* Indeed neither he nor his friends did ever thinke they would have proceeded so far in these crosse and rugged paths, as to prosecute him to the very death; for who could but suppose that either the precepts of Christianity that are in direct opposition to such courses, or at least (if nothing else is prevalent with them) that the outward reputation of their Religion would have restrained them. But when once the innocent and harmelesse path is forsaken, whether then? but into a sea of evil, where one bad action necessarily draws on another; and one injustice enforces the committing of another, for support and protection of the first? When Religious men become spies, and make use of Friendship to betray; when they shall hunt their Brethren like Partridges, ransack their whole lives, insinuate themselves into their acquaintance purposely to ensnare them, and justify themselves in so doing: wrest mens sayings to the worst, forge and fix upon them things of greatest antipathy to their spirits; what is this but to blast the name of Christianity, and the profession of Religion, and to make it evil spoken of all the world over? yet this hath been the practice of the Authors of that Pamphlet towards Mr. *Walwyn*, who has patiently bore all hitherto, and is now undergoing the highest proof of his vertue (which his Adversaries make his crime and disadvantage) and of his Christian fortitude (with which I well know he is amply endowed) as in these latter times I thinke any man has undergon. They have season'd this project of theirs to the purpose; took a course for restraining him, and then they revile him; knowing well that other men, though of never so great acquaintance and intimacy with him, cannot so clearly discover the mistakes and fallacious delivery of those speeches that are fathered upon him, as he himself could.

However I judge my selfe bound to do my best (though weak) I endeavour for his Vindication; out of my hearty respects to that Innocency and reall Goodnesse that is so visible in his life and conversation, as one would thinke should answer all objections.

Indeed I judge that Pamphlet more properly a designe, then a discourse; the politick contrivance (most of it) of other kind of adversaries then have subscri-

bed their names to it, for that the end cannot be out of conscience to prevent the perversion of honest men; for then they would have published it when those speeches are pretended to be spoken; but to fit the people to bear his destruction patiently, and to make him (if possible) so odious as that they may cry out for it themselves, and urge, as the deluded *Jews* did against *Paul*, away with him, 'tis not fit such a man should live upon the Earth.

And that which the more confirms me therein is, because one maine drift of the book is to take off the People from complaining of their Burdens and pressures, and rendering all them as suspicious of some dangerous designe, that shall give advice for the doing thereof; fixing an evil sence upon all the motions of theirs to that end, especially upon such as give them Council, or are most able amongst them, to thinke of wayes and means for getting relief, or deliverance. Now because Mr. *Walwyn* has been always a ready friend to all sorts of people usually suffering in any kind; and is stil putting such as are in Authority in remembrance of their duty, and has been a most unwearied solicitor these 8. years, for the just rights and liberties of People: hence is it that as heretofore he was made the marke of bad mens displeasure: so even now, when we hope to see better times, is become the common Butt against which all harsh censures are directed; and all this to over-awe mens spirits, and, by frightening him and others from doing their duties, make them submit to any yokes that shall be brought upon them.

Henceforward to Petition will be rendred a matter dangerous to the State, and he that shall set himself to frame and manage such things, may in like manner as Mr. *Walwyn*, be said to insinuate into, and mislead the people; to study their tempers and complexions, the qualifications of their spirits, their humours and passionate inclinations, their externall quality and estate, purposely to deceive them: he that shall urge the pressures and excessive-burthens we groane under, and insist upon the causes and remedies thereof, must by this way of judging, be a seditious person, an incenser of the people against Authority; a politick perverter of man-kind, which is such a machiavilian way of stopping our mouthes and making us stoop under every yোক that may be laid upon us, as no sort of men hitherto arriv'd unto.

'Tis well the Author of that Pamphlet and his accomplices are so wel pleased with the present sad and deplorable condition of the Common-wealth: the world goes wel with them it seems, so they enjoy the care and favour of Authority; and have faire hopes of advancing such of themselves as are not already advanc'd into places of profit; what care they though the poor starve, though all kinds of oppression be trebled and ten-coupled upon the Common-wealth: the fish is caught and therefore away with the nets, there must be Tyranny (so they now argue) and why not in these rather then in any else? changings are dangerous, and in time all that is desirable shall be established; and therefore let us as it becomes Christians, waite with patience upon Authority and see what they will doe: Thus they perswade most to a yeilding contentfull submission to the yोक, who once taken off, are engaged for justification of themselves, to plead and argue against those who see through the subtiltie of such deceptions, and continue notwithstanding all hazards, watchful and industrious as wel to manifest and bring to light what is behooful, as to discover what is pernicious to their Country.

'Gainst such as these, what means more effectuell then scandals? and what scandals more odious then Atheism and Communitie? By the first, all that are religious are incens'd, by the lust of all that are rich. And though the whole progresse of Mr. *Walwyns* life and conversation doth clearly evince the false imputation both of the

one and the other; yet having happily scattered in familiar discourses, some words, that by the extremity of wresting and mis-application, for want of observation of the coherence, by taking a piece only, or part of his speech; all which, such as came purposely to betray, must needs be supposed to be very much inclin'd unto; 'tis no wonder, if in so many years watching and way-laying him, some words be not gathered, which in a perverted sense may look that way.

Our blessed Saviour, notwithstanding the Divinity of his Nature, was frequently so mis apprehended; and though his design in this world was only to do good, and die for mankind; yet was he rendred by the policies of the Jews, a Subverter of the Law, an enemy to *Moses* and *Cesar*: When a liberty shall be taken to scrunity and comment upon other mens lines, and to judge of their ends and intentions, what man of parts and businesse in the world, but may be rendred odious? Who is there but may have such a glosse put upon his actions, as to make him appear a man of wicked designs? 'Tis a course, indeed, that if we should retaliate in the like kind, would in time heighten us to the extremest acts of violence one towards another, and beget everlasting feuds and enmity amongst us. If they suppose we want matter; we answer, that 'tis not good for them to trust to it, for we have a Bedrole of such enormities in some of the chief of them, that had we not great respects to peace, and reluctancy within us to discover the weaknesses of other men, we could make them ashamed of themselves: But suppose we did want matter, we answer, so also do they; and we, as well as they, may make it, and no lesse plausibly: If we would take upon us to judge Mr *John Goodwin*, might we not say, he is a Time-server, and visibly so? That his Doctrines are contradictory, not framed by the Line of Truth, but the probability of successe in each Party? That therefore when there was hopes of the Kings Restauration, he argued him to be unaccountable to any earthly Tribunal, and, as the consecrated corn, to be cut only by the hand of God: That he abhorred both the Jesuiticall Doctrine and Practice of taking away Kings; and yet afterwards, when the hopes of his return was over, and that he knew not only the prosecution of his Person, but also an abolition of the Kingly Office intended; who then became a more stout Arguer for the same then he? And though these things in a candid sense may be said to proceed from a further discussion and consideration of the point, and the appearance of light in him, yet allowing every man the liberty that the Author of the Pamphlet takes: how ealie is it to fix such a censure upon him?

So in like manner Mr *Goodwin* having said, That no Translation of the Bible, nor yet no Copy in the Originall Languages, can be truly called the Word of God: how clearly does it follow, that then we have no Word of God amongst us, since we have nothing that can in any sense be called Gods Word, but either the Copies or Tranlations, the Originall being kept from us? Neither doth he, when he comes to explain himself, much mend the matter, since the spirituall sense, and Divine interpretation, which only in his judgment deserves the name of Gods Word, is divers in every man; and that opinion the way to make our apprehensions the Judge of the Scriptures, and not the Scriptures the rule of our apprehensions. Hereupon, if, as the Author of the Pamphlet, a man may take liberty to assert, that when those things were spoken, it was Mr *J. Goodwins* intention, to subvert the very Foundations of other Divines, and of the Scriptures themselves, because the Liberty of Conscience was then denied him; how obvious would the inference be? And though he hath since evinced the Divine Authority of the Scriptures in writing, yet since Mr *Walwyn* hath done the like, and never said so much, nor so clearly to the contrary: what reason is there, but that he may stand as fair in the opinion of mankind, as Mr *John Goodwin* in that point?

For

For the scandalous speeches that in the Book are Father'd upon Mr *Walwyn*, though I cannot expressly and circumstantially manifest, that they are all false and forged, yet for the chief of them, which are of the foulest favour, I shall: For the rest, I shall either passe them over, and leave them to Mr *Walwyn's* own confutation; or from my knowledge of his opposite judgment in the particulars, evince the improbability of his ever speaking them.

For the first, 'tis thus far true, That Mr *Walwyn*, and a Member of Mr *Goodwin's* Congregation, together with my self, did upon a Fast day (as it hath been the usual manner of many of his Members) (an eie witness may speak it, and as Mr *John Price's* Pulpit Incendiary doth abundantly evidence) go to hear Mr *Cranford*, and some others, it being the time when the contests about Conformity and Toleration were very high: 'Tis likewise true, that we did all agree, coming afterwards home to Mr *Walwyns*, that the Ministers did severally spend their time either upon uselesse subjects, such as did little tend to edification; or about advancing their own interests and reputation with the people; and that Gentleman was as forward in such expressions as we. 'Tis true, that *Lucian* was taken off a shelf either by me, or Mr *Walwyn*, I can't say which, and that we read one of his Dialogues, which was the Tyrant, or Megapenthes; and afterwards commended it as very useful in the time he lived; when by setting forth the foulness and deformity of Tyrannie in a third person, he informed the people of the wickedness of such under whom they lived: but that any comparison was made between that and the Bible, is as false as in it self ridiculous.

'Tis at least 4 or 5 years that the Gentleman hath charg'd his memory with this; in all which time, his hatred and enmity against Mr *Walwyn* being in its growth, (for he is of the Council and Faction) 'tis no wonder if he be bias'd thereby to find that which he came purposely to look for, whether it were really there, or no.

Besides, Mr *Walwyn* prefer'd *Lucian* (as the Pamph'et saies) for wit, before the Bible: 'Tis well known, that Mr *Walwyn* hath the lowest esteem of wit that may be, counting it the lightest, volatile and superficial part of a man; whence his observation is, that commonly those that have most wit, have most wickedness: He distinguishes between Wit and Wisdom, and prizes only the latter, as of real benefit and benefit to mankind; it being that, which through the concomitant blessing of the Almighty, bears a man through all the straits and exigencies of this life: whereas Wit is but the exuberance of light and unsteady minds; which since he in all other matters dislikes; for the truth whereof, I appeal to all that know him: What ground is there for the least supposal that he should for that prefer *Lucian* before the Bible?

For his opinion concerning Hell, 'tis clearly thus: Though he judges every wicked man to have, *intus Gehennam*, a Hell in his own Conscience; as on the contrary, every good man to have the Kingdom of God within him; yet upon strict search, which we together have made into the Scripture, we have concluded, that there is another Hel succeeding judgment, convinced by those places of Scripture, *Psal. 6. 8. Mat. 23. 41. 2 Theff. c. 1.* So that the mistake is, that because he said, there is a Hel within man, therefore he concludes, there's none without him: And though it seems contrary to reason, that a man should be punished everlastingly for a little sinning in this world, in which sense only he spoke it: yet have we both submitted our Reasons to Gods Word, the places fore mentioned being expresse for the same.

For Books of Morality and History, though Mr *Walwyn* gives them their due esteem, and judges that the peoples reading them would very much advance their knowledge, and enable them to preserve themselves in freedom, by seeing through the

the policies of bad men and their many sleights by which they abuse and enslave the people, which are plentifully described in those Books: And thus far the Author speaks truth of him. Yet hath Mr *Walwyn* never elevated them beyond their proper sphere, or desert, nor made comparisons between them, and that Book which he ever hath accounted, *Biclior* & *Biclior*, the *Book of Books*, and truly deserving the name of Bible, or the Book; in comparison to which, all others, though good and usefull in themselves, do not yet deserve any esteem: This I do as truly know to be his judgment in this particular, as I know 'tis day when the Sun shines amongst us.

That he hath blamed the simple practice of this Nation, in bringing up their Children to learn Latin and Originall Languages, is most false; but that he hath and doth condemn the tedious and tiresome way that is taken in doing the same, is most true; his judgment in this particular being, that Children may be taught Latin, Greek and Hebrew, in a fourth part of the time that is now spent therein, and that purposely for the gain of the School-master.

It is as true, that he dislikes in the education of Children, that the Languages only are proposed, and not the principles of Divinity, and the precepts of Morality, in such a manner, as that their understandings may be possessed therewith, whereby they may be made both religious and true Common-wealths-men. And that also some Art, Mechanick or Manufacture, be taught according as their genius and disposition of body shall encline them; that so they may be both able to provide for themselves, and serviceable to the Common-wealth.

How easie in these particulars it is for other men to mistake him, that continually lie upon the catch, and are ready to interpret every thing he speaks to the worst, let the world judge. And consider likewise, how exceedingly it doth mis become those that profess Christianity, especially a more pure and refined way then other men, to lie lurking privily to destroy the innocent. That the Scribes, Pharisees and Lawyers should ask questions, and insinuate themselves into good mens company to betray them, is no wonder: but that it should be done, and professedly done by such as would be thought of a near relation to God, such as separate from others because they will not have a profane person among them, doth to my understanding call in question the sincerity of their assembling, and import the end thereof to be, not the edification one of another, but the undermining of all other men and waies, that are in any opposition to them. I speak not this of the generality of the Members, who questionlesse have good and Religious ends in congregating together; but of that Vestry or Conclave of them, that sit as Judges of every mans fame and reputation, and have for that purpose their Emisaries to bring them in matter to raise Batteries against any mans good name, they would make hatefull: They have indeed too exactly learn'd *Machiavel's* rule, to spare not to scandalize and traduce their adversaries; for that though some of the dirt may be wiped off, yet part of it will stick, and they shall be sure not altogether to lose their labours.

Where by the way, let every good man consider, whether their mixing with other men, under the notion of Friends, their getting into familiar acquaintance, eating and drinking together, and all this to betray, be not like *Judas*, kissing our Saviour, and in effect the dissolving of all society and friendship: For how should I, or any man know, but that every man, though seemingly a bosome Friend, is indeed a Traitor? How can this choose but take away the sweetnesse of friendship, and make us every one jealous one of another? Seriously I think they could not have done an action so discordant to Religion, nor of so evil consequence to mankind.

For the Objection in the generall, That Mr *Walwyn* labours, and makes it his main business to bring people out of love with Religion and the Scriptures, is a thing in it self so absurd, as I think nothing can be more; For what can be the end of a man in doing so? And certainly

certainly every wise mans actions are directed to some end: What would mens Atheism advantage him, since 'tis clear as day, and all his endeavours manifest it, that he strives to have every man good? And since he knows, that Religion doth restrain men from committing those evils, that otherwise they would rush upon, were that necessary Tie of Conscience taken off. Besides, I profess as in the presence of Almighty God, that I know no man that endeavours with more exactness to square his life according to the Rule Scripture, then Mr *Walwyn* doth; which is the clearest argument in the world, that they are dear and precious in his eyes; and all those I know, that are observers of his life and conversation, will give testimony thereunto.

The true ground of this bitterness of spirit against him may well be supposed to be, because he cannot associate into a Church way, upon their grounds; as not knowing any persons to be so qualified as Ministers of the Gospel ought to be; which he thinks is essentiall to such an association, and is in expectation that in time it will be so. In the mean time, he approves Congregationall Assemblies for instructing the people, and for the consideration and right understanding of the Scriptures; as also, for the making every man in love with true piety and virtue, and to loath whatsoever is evil: But because he can no more approve the Divine Authority and Sainthood of the Independent Pastours then of others before them; and reckons, that they are such but in pretence and shew only, and is esteemed able to manifest and evince the same: Hence have they drawn out their sharpest arrows, even bitter words, and let them fly at him, hoping thereby to make invalid whatsoever he shall say in order thereunto.

And this indeed appears to be the true ground of their persecuting him, and making use of all means, direct or indirect, to blast his spotlesse reputation, and which hath made them gather up that heap of forgeries and calumnies which in that Book are contained.

For these speeches which are said to be other mens whom he hath perverted; although I very much question, whether they were ever spoken by any man, they are so abominably profane and wicked: yet 'tis most clear, that for Mr *John Price*, or whoever is the Author of the Pamphlet, to suggest that which he cannot know, namely, that such wicked speeches have proceeded from the mans acquaintance with Mr *Walwyn*, doth clearly discover the maliciousness of his heart, and the Un-Christian spirit that is within him: which indeed is more evident by these bitter expressions that are scattered through his Book, as, English man Hunter, Factor for the Devil, Cunning and Hypocriticall Jugler, Wretched man, Journey-man, and Apprentice to the Prince of darkness, Artificiall and great Imposter, &c. all which coming from within him, do clearly manifest the defilements of his soul, and from what rancom all the rest hath proceeded.

But the height of his bitterness is discovered in a story concerning a Gentlewoman, whom he is said in her great paine and distemper to advise to make away with her selfe: a thing so false and scandalous, as I know not what can be more; For Mr *Walwyn* hearing of her distemper, and melancholly resolutions, did out of the respects he bore unto her (being a Woman of so much goodness, and with whom and her husband, he had been of long intimate acquaintance) frequently visit her, and advised me to do the like purposely to fortifie her spirit against so harsh and sinful a resolve, which we both did; and as her husband knowes to good purpose, that she was often much more chearful and better dispos'd after our being with her then at other times: Infomuch that he has often desired both Mr *Walwyn* and my frequent visitation of her. For a fuller testimony thereof, I intended that the Gentleman himself should have attested so much: but he being very sick in the Country, and his Sister and servants urging to me the danger of bringing to his remembrance his Wives sad distemper, and telling me, that probably it might be his sudden death, I have forborn for a time, till God shall give him more strength and health.

But forasmuch as Mr *Walwyn* hath been often with him since his Wives death, and been as



fully accepted as ever (as his Son and servants know) What clearer Argument can there be, but that he does acquit M. *Walwyn* of any such horrid action, as perswading his wife to make away with her self?

Besides, if M. *Walwyn* had bin so wicked as to urge her, can he be supposed to do it before I know not what stranger that told them the business; when the Gentle woman that was alwaies with her, her Sisters and servants, do none of them know any thing of the business, but are ready to attest his frequent perswading her to the contrary.

By the fallhood of this particular slander, a man may guess at the truth of all the rest; for they that will be so forward to divulge a Forgery so exceedingly tending to the discredit of another, and make expostulations thereupon, and appeals to the people; advising them to judge of the Frame, Temper, and Spirit of the man by this action; where will they stick? Or what will they not do to take away his life, which when a mans good name is gone is not at all to be valued? For a good Name, what is it, but the life of a mans life? I am very sorry for Religions sake, which I fear will very much suffer by this demeanor of men, whom I wish I could alwaies have accounted Religious. But I see, it is not an habit of Speaking, gained by Study and Custom, nor an Ability to Dispute or Discuss a point in Controversies, that truly denominates a man such; but the inward sweetness and calmness of Spirit, that Christianity prescribes; and which indeed, is more eminent in M. *Walwyn*, then I have known it in any man; whose way hath alwaies bin, to take the injur'd mans part, to diminish the aggravations of an accuser, slowly and unwillingly to hear any thing that tends to the prejudice or disrepute of another: as knowing well the aptness and propension in most men, to give credence when they hear others it spoken of. I cannot chuse but upon occasion break out into these Speeches concerning M. *Walwyn* (and I question not but good men will excuse me for it) because I am so experimentally sensible of the Truth thereof: Indeed, if I were to chuse a true Friends, a virtuous and Religious Associate, addicted to no vice or extravagancy, the most averse from contention, the most cheerful and pleasant (but for the disturbance of his Spirit to see the Common-wealth still in so sad a condition) If I would chuse a man to be readily assistant to his power in any distress, and that makes Conscience of his duty to God and man: It should be M. *Walwyn*: And I heartily bless God, that he hath afforded me the enjoyment of his Society for these eight yeers together, and upward; which I do reckon among the prime blessings of this life, and which I would not utterly leave, for any worldly Temptation whatsoever. God knows, I flatter not, for what need have I to flatter? but speak the truth of my heart, being inwardly conscious both of his innocence and goodness, of the many pressures that unexpectedly ly upon him; out of which I hope God almighty will shortly free him, by clearing all Scruple, and false Apprehensions concerning him. But to proceed.

What M. *Walwyn* has said concerning Professors, I know not; but sure there is much to be said, and much in them to be amended: haply in this particular he has bin more earnest than ordinary; because he sees so large a disproportion between the Rule and their Practice: and since this is true, and acknowledged so by the Author how uncharitable must he needs appear in judging M. *Walwyn* urging the same, to proceed from a designe to disparage Religion, and the Professors thereof? Sure I am, that if any man could be so wicked as to propose such a designe to himself, as the disparagement of Religion and its Professors, he would

not check, but countenance their wickedness; then which, nothing can be more discreditabie to Religion.

M. *Walwyns* next drift is said to be, to procure the trouble, misery, and ruine of this Common-wealth: A goodly work indeed, and which is likely, that a man which hath spent himself for the Parliament, and in endeavouring a good and happy settlement of the Common-wealth, should ever admit into his thoughts. For what end should he attempt any such thing? If for wealth or greatness, what an improbable way is that to get either? Besides, he has hitherto bin regardless of both: and certainly, if they had bin his end, he has brain and ability enough to have compassed them both, by striking in with any party that has had the dispensation thereof. But in this the calumination of M. *Walwyn* is not so principally intended, as to startle the people from finding fault with any thing that is amiss, or from complaining of the failings and undue management of things, by such as are, or may be in Authority; for this he cries out upon, as the means to carry on his private designs, which will unquestionless, be extended to any who sit not down contented with whatsoever happens, but appear in never so moderate desires for the rectification of what is amiss. How has he by this means, fitted every man with a way how to find fault with Petitioners; to stile them of *Walwyns* gang, received by his Wiles and Impostures; and so to take away that last human Refuge which good men have left them, viz. of making their Grievances known, and desiring Redress? For the waies which he is said to use to seduce the poor and indigent, as by telling them that vertue and ability for discharge of a Publike trust, ought to be the characteristical tokens of fitness to bear Office, and places of Government, and that it is a most unfitting thing that one man should have thousands to spend upon his lusts, and another want necessaries; though neither of these I think have so much irrationality or unchristianity in them, as to deserve to be cryed down by a Member of a Church, and are as uncharitably urged as supposed weapons M. *Walwyn* fights withal, in order to an imagined design, their either weak or wicked thoughts have invented. Yet can I truly say of M. *Walwyn*, as from my own knowledge, that he hath ever profess and proposed not to supply poor men by injuring the Rich, but by reducing the Common-wealth to so good a pass, that every man by care and easie labour, might have wherewithal to maintain himself and his Family in some comfortable manner.

To take away from any man what is his by inheritance, or by his trade or industry, or any other way, is so visibly contrary to the equity which he hath ever (according to his understanding) held forth, not onely in the front, but in the very heart of his designs (or what you please to call them) which makes me think that book was compiled by some-body that knows him not, but has had a heap of matter at random, gathered up and given him by such as knew him able to make inferences, and contrive a subtle Pamphlet thereupon; not onely to calumniate M. *Walwyn*, but to stop the mouths of all the aggrieved and discontented people of the land, and for that end has he marshalled all the several oppressions and burdens of the Common-wealth, into several ranks; as if they were not real things, but inventions of M. *Walwyn*, to irritate by some of them, the poor; by others, the rich; by some, the rash and choleric; by others, the discreet and apprehensive; to discontent and dis-affectation against such as are in Authority. So that unquestionless they hope by this means to terrifie all now from opening their mouths, be they under what oppression soever; though for my part, I think it

will work a contrary effect, when men shall see the Arts and Stratagems that are used to make them stoop under their burdens *Issachar*-like; and that the private Church-men are become the Sluggards of their fair and lawful endeavors, to redeem themselves from those pressures that ly upon them.

Did not in like manner the King and Bishops make the Scots odious, and the Puritan Party in England, a by-word, urging such like slanders of them, and saying that it was the designe of some discontented spirits, to alienate mens affections from their Governors, and that by private discourses, by printing and publishing Books, sending into several Counties, and slinging them into mens houses, as this Author imposerh upon Mr *Walwin*? Nay, did not the Presbyter Party, in particular Mr *Edwards*, Mr *Jenkins*, and others, do the like upon the Independents, Sectaries, Seekers, &c. inventing strange Designs, like these father'd upon Mr *Walwin*, and casting them upon any that they had a mind to make odious? And did not Mr *Goodwin* himself bear an ample share of these Calumnies, being stiled by them, *The Grand Heretick of England, a plucker up (presumptuously) of the Fundamental Priviledges of Parliament by the roots*: and is not this work of our Author the very same in effect, manner, and design? the tide being now turn'd, and the stream of profit runing into a new Channel; the only difference being a more subtille contrivance in this pageant of scandals, then hath yet by any of them been produced.

It will be needless for me to run over more particulars, the Principal having been already cleared, and the Remainder being but of the same batch and leven with the other; and if true, as in the ranknes of their expression they are not, they cannot beget that abomination against him, which they expect.

For the *Ware* business, it is so base and abominable a Fiction, so apparently the wicked offspring of a Politick brain, that little needs to be said to it, only thus, That if there had been any such design of the Agitators at *Ware* of the Ousting the Lord General, destroying the Lievt. General, and forcing the Parliament to prosecute the King, and Mr *Walwin* privie to it, the whole town should certainly have rung of it before now, and not only so, but the Designers should have been prosecuted for it, since there is Law sufficient for that; (Civil Law I mean, without the help of Martial) and since neither Power nor Authority hath been wanting to see so plain a piece of Justice executed; what therefore doth the not doing thereof more clearly argue, then the present forgery of this present fable, for their friend Mr *Walwins* sake, whose spotless innocence leaves them without any ground to raise their batteries against him, but with what comes out of the Mint of their own inventions.

Besides, the Author saies not that Mr *Walwin* was of, or privie to that Design, but only layes it upon certain Agitators at *Ware*; and yet he craftily and maliciously inserts it amongst other things he hath fram'd and father'd upon Mr *Walwin*, of purpose to make the world believe that this is also his.

If People knew how fertile their brains have been with Fictions of this nature, they would say all were not Christians that took that name upon them, and seem'd so zealous for the honor of God and dignity of the Scriptures: There is indeed scarce any thing that concerns a mans life, but Mr *Walwin* hath been abused in by foul Reports: to some he is said to paint his face, having been hitherto of a ruddy complexion; and the Reporters have been trac'd from one to another, till one would go no further, but only told him, That he heard it of credible men.

Others

Others report him loose in his Life, and one Mr *Husbands* meeting Major *Cobet*, bid him beware of Mr *Walwyn*: for he was a dangerous man, a Jesuite, an Antiscripturist; and to make the last good, said, That a Woman being tempted by him to lewdness, the replyng that it was against Gods Word which saies, that *Whoremongers and Adulterers God will judge*: Mr *Walwyn* (as this base man reported) made answer, *What tellst thou me of that idle Book?* Whereupon Major *Cobet* told Mr *Husbands* that he would tell Mr *Walwyn* of this, and that he should look to be called to an account for it: Within a while after, a Meeting being at the Windmill in *Lothbury* about a Petition, Major *Cobet* told Mr *Walwyn* of it before six or seven other men, at which Mr *Walwyn* wondered he should be so abused, having no other way left to clear himself but by a denial and abomination of the thing: But it so fell out, that immediatly after Mr *Husbands* came into the Room, and being urged by Major *Cobet* to make good what he had reported to him concerning Mr *Walwyn* before those six that were present; Mr *Husbands* Answered, *That he confessed he had injured Mr Walwyn in the Report, and desired his Pardon, for the words were true of another, but not of him*: In Witness of the truth of what is here Related, I Subscribe my name. *Robert Cobbet*.

Notwithstanding all which, both this and other scandals of the like nature are still scattered against him, so that, if he would clear himself, he must be ever writing in his own Vindication; this truck filling with such ditch-water faster then any one man can pumpe it out. In the mean time, what a e they? or what do they deserve? or for what end can all this be supposed to be done? but to villifie and render contemptible a man, that in his heart abominates all unjust wayes, which they know they are deeply engaged in.

Then again, there are divers that make it thir business about the Town, to close with such as they have any hopes will be flexible, and to advise them that they be cautious concerning Mr *Walwyn*, for knowing men say he is a Jesuit, and 'tis probable enough say they, for no body knows where he was born, or how he maintain himself; and that 'tis verily thought he was born in *Spain*: Some six or seven men that have been thus Accosted I know, and can produce, which shews that these things are not Casual, but proceed from Design and Pre-meditation.

How many are misled into a belief hereof, and of the former Scandals already, I know not, but that no more may, and that such as are, may be better informed: I hope without offence to any, I may give a brief and cursory Description of Mr *Walwyns* Life and Disposition, which is as follows:

Mr *Walwyn* was born at *Newland* in *Worcester shire*, of Mr *Robert Walwyn* Esquire, a man of good Life and Reputation in his Country, and of between three and four hundred pounds Annual Estate, that his Mother is still living and was Daughter to Doctor *Westphaling* Bishop of *Hereford*: his Brothers and Sister are likewise in that Country; But he being a younger Brother, was bound Apprentice in *London*, and served out his Time with a Silkmans in *Pater-noster-Row*: A while after, he was made Free of the Merchant Adventurers Company, and hath since traded as Merchant about seventeen or eighteen yeers; during all which time, his aboads have bin known and certain, and his residence in *London* constant, except two or three journeys into his owne Country, and one or two to the Army, before its first coming to *London*. That he was never over Sea in any Country whatsoever. That he has from the profits

profits of his Trade, maintained his Family in a middle and moderate but contentful condition; having bin much wasted, but never gained one penny by these eight years distractions, nor ever desired it; his only end, being that the Common-wealth might be settled, that men might with comfort and alacrity set themselves about their particular Callings and employment. That he is most strictly abstemious, and though of an open hand, and a large heart to his ability, yet did I never observe in any man so cautious and constant a Temperance.

That I never observed in him the least unbecomingly gesture towards women, being as an anored by such as intimately know him, for a most precise and exemplary modesty, naturally expressing it self (even at his yeers, which are almost fifty) at any obscene word or behaviour, by a blush: which is an outward manifestation of the inward distast and reluctancy of the mind, against the evil of the present object. That he has lived 21 yeers and upward with one woman, and she a truly good one; Between whom I have observed so constant, so growing an affection, as that I have nor known in my 8 yeers abroad with them, a hasty word pass from one to the other: By her he has had almost twenty children; that before the Parliament, he informed himself of all the extravagancies and oppressions of the King; and out of dislike hereof, and in hope that his Country should by the endeavors of the Parliament be freed from them, he engaged with them; that he has continued so doing till this day; and though he hath bin much dissuaded by his friends from crossing the stream, and advised to swim in it; yet could he never bring his mind to it; the light of his own Conscience guiding him otherwise. In this case, Charity (he thinks) ought not to begin at home, but at his Country; for though a mans sell may be allowed to be deerer then another, yet not then all. For the publike Liberties, he hath nor onely constantly appeared, but rescued most of them out of a heap of contrary Doctrines, and Politick concealments. And for Liberty of Conscience, there is a book (the first that was brought to light upon that Subject, since these Troubles) doth owe much to his Industry: And though he is not so much concern'd in the point as other men, especially his Adversaries (he having never bin of any private Congregation) yet did he one of the first break the Ice in that point, since this Parliament, and to the utmost of his power, both by writing, and by frequent and very hazardable Addresses to Authority, labored both to evince the equity of the thing in it self, and procure a Liberty for the Exercise thereof; as judging it a mans duty to move nor onely for those things that are of immediate concernment, but in those also, which being good and just, conduce to the more immediate benefit of his Brethren.

If I should reckon up all the good things he hath engaged in, I should haply be too tiresome to the Reader. I will therefore say onely this, that I never knew him engage in any thing that could (except in a wrested sense) be said to advantage a corrupt interest: He hath studied the Peoples Freedoms so radically, and hath brought to light Principles so supportive thereof, and so essential therunto, that no other Designe but their good, can with any pretence be fixt upon him; except for the misleading those that know him not, or do not well know him. I wish with all my heart, the necessity of writing thus much, had not bin enforced upon me: For there is nor any man I think, which loves retirement, and the not being seen in this kind, more then I do.

Neither

Neither doth M. *Walwyn* take the least pleasure in applause, or the worlds good opinion of him; which no man hath more slighted; but expects his recompense from Gods love to him (which certainly he will amply find; if not here, hereafter;) from the calmness of his own Conscience, and the respects of truly godly and ingenuous men; who not by hear-say, a casual expression, or slip of his tongue, do suppose they know him; but of such as are near and narrow observers of his Discourses, Life, and Conversation.

I have let pass many expressions of the lightest nature in the Book, that are not within the reach of my knowledge to disprove. Some of them I have heard of from them, and that 5, or 6. years ago (which shews that the Timber for this Structure has bin long cut down, and that they have had time enough to shape it to their own purposes) I suppose they will, if there be further need, receive answer by M. *Walwyn* himself.

For the particulars that concern Levelling mens Estates, &c. M. *Walwyn* has given such ample satisfaction, I conceive, in the Manifestation, which the Author too conceives to be principally his, that I wonder old expressions in hear of Discourses (who knows how long ago) dropt from him (as who knows too how slightly and mistakingly since reported) should be now urged upon him: But in order to a Design, what must not be done? But 'tis talkt abroad, they can be proved; that is, that credible people have heard them, and will attest the same. To that I shall say,

1. That M. *Edwards* had witnesses for attestation of many strange matters he reported of pious and honest people, and yet how deservedly were his slanders slighted, upon this ground, that men of different spirits do very familiarly hear with too open ears, and report with such additions as their spleen and dis-affection suggests against him they maligne? And as M. *John Goodwin* (whose hap it hath bin to suffer much in this kind with M. *Walwyn*) well expresses himself in his answer to M. *Edwards* *Gangreen*, p. 2. Sect. 3. *There is no reasonable man but will abate and deduct, and that to a good proportion, from such Reckonings and Accounts, which are drawn up and given into him by the hand of envie.*

2. That in many particulars urged upon M. *Walwyn*, the offence lies not in the things, but in the end for which they were done; which the Author takes upon him to judge; and does he not thereby (as M. *Goodwin* saies of M. *Edwards* in his *Innocencies Tryumph*, p. 3.) claim part or priviledge with God himself, in his Omniscience or heart-searching, which is (as he goes on) to magnifie himself above all that is called man, and to set himself down in Gods chair.

3. Of what credit pray is the testimony of an enemy, in matters of obloquy and reproach, tending to the disparagement of another; M. *John Goodwin* frequently tells you in his *Hagiomastix*, and his *Cretenses*, or answer to M. *Edwards* ulcerous Treatise, especially (I may add) when the memory is long charged therewith, and when discontents and new enmities do in the intervalls arise.

4. Let it be considered how unlike it is to the way of Christ and his Apostles, to have Eye-droppers, Agents, or Factors, to gather up and furnish themselves with the sins and infirmities of good men, who never took a report into their lips against any man upon loose or malicious suggestions, that pleaded the cause even of an Adulteress, and stopt the mouths of her Accusers: yet here hath our Author ranfackt all corners, sifted every mans knowledge of M. *Walwyn*, and then taking only the bran or dregs of his life, hath with the unworthy addition of the time of his brain,

made up a dish for his own and his friends eating; and hopes that by the large commendations he gives of it, it will find acceptance among all other good people.

Whereas the Author makes a difference between Mr *Walwyn* and the rest of his Fellow Prisoners, judging him to be the Principal, and they the Accessaries to the Chimerical Crimes, our Authors brains have fancied: to this I say, That they who do know, or do not conceal their knowledge of Lievt. Col. *John Lilburn*, must needs confess him to be a man the least liable to be moulded or bowed by others, of any man in the world. Who bias'd him I pray in all his sufferings before in the Fleet, Oxford, Newgate, the Fleet again, the Tower, &c? whose Counsel hath he taken in writing those many Discoveries of bad mens wayes, but God and his own? But our Author writes not so much his knowledge as his guesse, and not so much his guesse neither as his Design either to make difference between these Friends, or by laying the whole burden upon Mr *Walwyn*, to single him out thereby for destruction. For Mr *Prince*, as he is a man of a single heart, and lamb-like innocence; so is he far from pining his Faith upon another mans sleive, and professes himself guided in the present dislikes he hath manifested, not by other mens discourses, but by real and sensible sufferings: By what his eyes sees, his ears hear of the Peoples sad and deplorable Condition: by apparent contradictions in actions and Engagements, by the benefit of Law taken away, and by abundance of others instances and experimental proofs of things, by which, and the sense of his own duty, thereupon he is engaged, he sayes, to shew himself as he doth. But I shall forbear to speak further to this, since I hear they both intend to write something in Vindication of themselves: For Mr *Walwyn* in the supposition the world hath of him of being a Poltrick man; he is as much mistaken as may be; Policy being taken in the worst sense, for an ability to do things good or bad, just or unjust for advantage, and the accomplishment of an evil end. He is the most precisely tyed as to good in the end, so in all the means in Order to that end, that I have often told him of the impossibility of procuring that for the people his honest heart intended, against powers otherwaies resolved; and here upon I have often perswaded him to decline the Engaging as too difficult for him. To which he hath answered, That his thoughts did not so much insist upon the success, as his duty: the one he was bound to perform, the other was without him, nor in his power; and therefore though he should rejoyce at the good event of things, yet should he not be dismayed, when they fall out otherwaies; for that was at the good pleasure of him, to whom he was to submit.

'Tis observable that some of those that Subscribed the Epistle Dedicatory, are his most deadly Enemies; and of those, one hath very busily spread abroad that most malicious suggestion of Mr *Walwyn*s being a Jesuit, although I suppose he himself knows the contrary: other some, namely the two last, have been very scarcely known unto him, or he of them; and yet they tell you too, that they therein *Subscribed their own experiences and observations of his general Course in all his wayes, as they are in the Book set forth.* If this be the Course that must be expected from these Church-men, whose fame or reputation can be safe? though never so carefully guarded by innocence, and a diligent eschewing of evil? For as Mr *Walwyn* hath suffer'd, so who may not? or who is not likely to suffer, that stands in the way at least of their prospect? Every head must vaile, and every heart must stoop to the Glory and Sanctity of these Saintly men, that have already suckt in large hopes of being Possessors of the Earth, and begin to stretch themselves,

Selves, and juste out other men as profane, worldly irreligious, and what Titles else they please to defame them withal: Still must it be that new men rise up and tread in the same steps of reviling with their fore fathers. Was *M. Walsyn* a Traitor, Heretic, and Rebel in the Bishops esteem? Was he the Presbyters Schismatick, Atheist, Anarchist, and what nor that bad and monstrous, because his Conscience could not stoop to them? And must the sink of every mans malice be still thrown upon him, and his tender back press'd down with all the obloquies th't men of more copious and refin'd imaginations can invent and throw upon him: Must he ever be the man of infamy and disgrace? whether then shall he appeal for relief and vindication, but at thy sacred throne, O mighty God, whose Omniscience the secret thoughts and inmost corners of every heart are like a Text in great Letters, visible and transparent? Thy Majesty hast true and certain knowledge of every thing done and imagined in the world, thou knewest the innocence of thy servant *Stephens*, and the maliciousness of the Jews that stoned him; the purpose of *Tertullus* in accusing *Paul*, and of the forty Jews combin'd to destroy him. There is nothing at present that is hid from thee, no dark purpose or designe (though never so speciously vail'd over with good or Religious pretences, but is perspicable by the eye of thy All-seeing Wisdom.

The frailty and dimme of our sight cannot distinguish between things that are and but seem to be, between Truth and Falshood: inasmuch that this vain world frequently mis calls Good, Evil; and Evil Good: and upon confidence of this common fraiety, bad men endowed with craft and vain policy, to pose upon the weak and credulous what shape and imaginations of things their wicked ends suggest unto them Forasmuch as therefore O Lord, thou art the protector of all the Innocent, and detestor of the false accusers, give some real manifestation to the World, both of the one and of the other; open the breasts of *Mr Walsyn* and his Accusers: Let their thoughts be manifest, the secret purposes and designements of their hearts written as in their fore heads; that to thy Name may have the glory in a plain and visible discovery of them both, and the innocence of the one shine more bright by this fiery Tryal it is now undergoing, and the secret ends and contrivances of the other be no longer conceal'd under the painted garment of zeal towards thee and thy Word, which thou knowest O God, is by many of them put on purpose to enable them to destroy innocent men, and to persecute thy Christ in his Members.

But if O Lord thou hast decreed that bad men shall run on in the course of their wickednesse, till their measure be full, and wilt suffer them to be chaitizing instruments in thy hand for the many frailties and finnes of thy servants, thy will be done, only support us we beseech thee with the strength of thy inward consolations, with patience to drink of that Cup thou hast provided for thy servants, and to submit all we are or have, to thy hand, thy wisdom, thy will, our Lord, our God, our Father.

## Errata.

Page 2 line 12 for usually, read unjustly. l. 37 for coupled & centupled. l. 39. for changing & changes. l. 49 for lutt of, & by the last, all that are rich. p. 3 l. 11 for lines & lives. p. 4 l. 12 for severally & generally. p. 7 l. 6 for rule Scripture, & rule of Scripture.

The Printer to the Reader.

Some Copie hath *Mr Woollastones* Name instead of *Mr Husbands*: pray mend it with your Pen.



