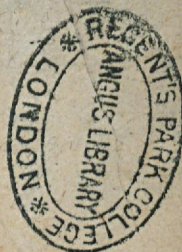




A
NARRATIVE
OF THE
SUFFERINGS
OF
THOMAS DELAUNE,



For Writing, Printing and Publishing a late
Book, Called, A PLEA FOR THE
NONCONFORMISTS, With some
modest Reflections thereon. Directed to
Doctor *Calamy*; in Obedience to whose *Call*,
that Work was undertaken.

By THOMAS DELAUNE

Gal. 4. 16. *Am I therefore become your Enemy, because I tell you the Truth?*

Eccl. 5. 8. *If thou seest the Oppression of the Poor, and Violent Perverting of Judgement and Justice in a Province, marvel not at the matter; for he that is higher then the highest regardeth.*

1 Pet. 3. 14. *If you Suffer for Righteousness sake, happy are ye; and be not a fraid of their terrors, neither be ye troubled.*

Printed for the Author. 1684.

(1)

A

NARRATIVE

OF THE

SUFFERINGS

OF

THOMAS DELAUNE, &c.

Sir, I am concern'd to acquaint you with my Case, and because possibly some affairs that are more considerable to you, may have Diverted you from any inquiry, respecting a Prisoner (whose compliance to you made him so) I will give you a brief account of the whole, and intreat you to give me some Resolution to some certain things which I shall propose ; which if fairly Resolv'd, will in my Opinion prove a considerable Step to convlncce a great many *Scrupulous Consciences*, or else give a check to Pulpit and Prefs-Challenges ; and mollify the hearts of such as so ruinously and severely prosecute them for such Scruples as are invincible by any other medium then what you direct to, *viz.* Our only RULE of faith, the BIBLE.

My Case is briefly thus.

On the Twenty-ninth of *November* last, late in the Evening, I was Apprehended by one *Robert Stephens* a Messenger to the Prefs; And by him carried before *Sr. Thomas Jenner*, now Recorder of *London*, who asked me divers Questions, the most material of which are mentioned in the following Letter sent afterwards to him: By the same

Recorder I was sent to the Compter in *Woodstreet*, where I had most wretched Accomodation; I was turn'd in amongst the Common-side Prisoners, where a hard Bench was my *Bed*, and two Bricks my *Pillow*; and not suffered to see some of my Acquaintance that were Prisoners there, as *Dissenters*.

Next Morning Mr. *Stephens* got me cald to the Lodge, and to his praise be it spoken, narrowly search'd me for Papers, but found none for his purpose, and so left me to be turned in again; but a little while after I was sent by a fresh Warrant to *Newgate*. The Copy of which follows.

To the Keeper of Newgate or his Deputy.

London ff. You are hereby required to receive into your Custody the Body of Thomas Delaune, and him safely keep, untill he shall be Delivered by due Course of Law; for that it appeared before me, by his own Confession, that he is the Author and Pen-man of a certain Pamphlet Entituled A Plea for the Nonconformists, and hath caused many hundred Sheets thereof to be Printed, wherein are contained several Seditious and dangerous matters against the Government, and for that he refused to find Sureties to appear at the next Sessions of the Peace, to be held for the City of London at the Old-Bayly, and to be of the good behaviour in the mean time, and for your so doing this shall be your Warrant. Given under my Hand and Seal, this XXXth day of November. Anno Caroli Secundi nunc Angi, &c. 35. Annoq. Dom. 1683.

Tho. Jenner, Record.

Ex a per A. Nicolas.

By vertue of that warrant I was committed to *Newgate*, and Lodg'd amongst Felons, whose horrid Company made a perfect representation of that horrible place which you describe when you mention Hell. But after two days and nights, without any Refreshment, the unusualness of that society and place having impaired my health,
the

the constitution of which at the best is very Tender, and Crazy, but I am now in the press-yard, a place of some sobriety, tho still a Prison.

Some few days after I sent the following Letter to Sr. Thomas Jenner, and on the Eighth of December by my Wife another to you, the words of the former were these.

To Sr. Thomas Jenner Knight, Recorder of London.

Sr. You know I was Committed Prisoner first to the Compter in Woodstreet, then to Newgate, by your warrant. In my Mitimus tis said that I refused to give Bail, which is a mistake, for being asked by you whether I would give Bail then? I said I could not, it being so late at Night, when I had no opportunity to send to such as would Bail me, and being askt whether I would give Bail the next Morning? I said I knew not whether I could or not, because I was not certain whether such to whom I might have made Application, would do it or not: This was no Sullenness, nor Obstinacy in me, but what my Real apprehensions then were. Some Friends of mine, Freemen of this City, went afterwards to be my Bail, but they were told you were not at home. They made thereupon an application to Sr. William Turner, who referd them to you.

It is said in the Warrant that I confessed I was the Author of a Libel, Entituled A Plea for the Nonconformists; wherein are contained things dangerous to the Government, which thus much and no further is true: I confessed before you that I delivered a Manuscript of my own writing to one John How, with that Title, in order to be Printed, and that if the Print agreed with the Manuscript I would own it, otherwise I could not, because the misplacing of a Stop, the misprinting of a Letter, or Syllable, or some other Errators of the Press, would alter the sence even to contradiction of what was intended to be discussed; which was not as my Indictment wors it, (in a form of aggravating terms) but in order to a plain disquisition of such things as Dr. Calamy from Pulpit and Press, invited Dissenters to inquire into, as you may see in his Book, called A Discourse of a Scrupulous Conscience. There is
nothing

nothing of matters Relating to the Civil State, in what I am Charg'd with, for I am not concern'd with that, but if the Guid's of the Church (as Dr. Calamy calls the Beneficed men of the Church of England) will make publick Challenges, they should receive Objections without punishing the Objectors, whose (Supposed) Crime is only for obeying them; and that you know Sr. is disagreeable to Justice.

If any thing I have done falls within the lash of English Laws, Fiat Jultitia. But I am satisfi'd I have done nothing in this point unbecoming an honest Subject, a Scholar, a Gentleman, and which is worth all, a Christian. I Commit the whole matter, with Respect to this Dispute, to that Supream Legislator, who is without Exception just, and who will judge all that are S ubordinate to him, which is all from Sr. your Servant

Thomas Delaune.

To Dr. Benjamin Calamy, These,

Sr. In your Printed Cermon, Intituled *Scrupulous Conscience*; you know you gave a fair invitation to such as differ from you, to examine what each party (viz. Conformists and Nonconformists) say for themselves, with respect to the Rites and Ceremonys which the Guides of the Church impose on their Members, and by Penal Laws upon their Protestant fellow Subjects, the Nonconformists: Without doubt your call to such, pre-supposed a Reply, by which you expected that there may be either an Opportunity given to you and your Brethren, to Rectifie what *Scrupulous Consciences* Misunderstand, or that there may be some Relaxation procured of the severity they undergo, if their Dissent appears to be warranted by that only Rule of Faith which Dr. Stillingfleet and other Eminent Conformists call the BIBLE.

If you did not expect an Answer, or thought that none (for fear of the Act of Uniformity, &c.) would make any return to your Call, what can a man of Reason judge, but that it was a Florid Declamation, or a Triumphant Harangue, a meer mockery and ensnaring of poor *Scrupulous Consciences*, when they must be so muzzled that they must not Exhibit the Causes of
their

their Doubts. Sir you know that 'tis unequal to Gag the Respondent, when the Oponents mouth is at liberty; or to Manacle the assaulted, when the Challenger Flourishes a Manacing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent search I could make) what each of the said parties say for themselves, and this not out of any Litigious principle (that Pruritus Disputandi) now too fatally grown Epidemical; but to give such as are Concern'd occasion to investigate these disputed matters to the very foundation, to the clearing up of truth in a juncture when it can never be more Seasonable. What was digested, was intenc'd to be sent you in a Manuscript with some modest Inferences and inquiries, but upon Recollection I judged it would more Answer your End, viz. Publick Information, to have such Arguments, as are producible by the Dissenters, as Publick as the Invitation you gave them from Pulpit and Press: It being equal that the Answer should be as spreading as the Objections.

I am far from the Vanity of pretending to be your Competitor in the faculties of the Schools: I cannot judge of them any otherwise then as unserviceable to Christian Religion, unless Tinctured with that Grace Derivative only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the regards of the Shepherd of Souls, who is no Respector of Persons, and whose Example such as call themselves his Ambassadors ought to follow. And therefore though some who pin their faith upon Canonical Steers, may censure me, for opposing (or if I may use a Military metaphor, taking up the Gantlet against a man of your figure) yet I can take up my satisfaction in this, that it was not Pride, nor a popular Lich, much less the love of a Prison, influenced me to become an Answerer of your Scrupulous Consciences.

I could heartily wish (as a mercy to these Nations) that all Religious Differences were Compos'd by Evangelical Rules, and that all who own the Name of Christ, would serve him with one heart, and with one soul, and not tear each other to pieces, which by consequence must expose them as a Prey to such as gape for their Destruction. If

If the Sanctions of Christ in the Old and New Testament ought to regulate the modes of his Worship, and that we are under an indispensible Obligation to Obey that Magna Charta of Heaven, then let us either quit the name of Christians, or act according to the Supream Law-givers unrepealable Statutes, quite exploding what's undeniably borrowed from the Pompilian or Pontifical Canons.

Some Sheets have been Printed off, of what I intended to present to you, but the Messenger of the Press interrupted the procedure, and got me Committed to Newgate where I am now confined. There is nothing done, nor was intended to be done, but a fair Examination of those things your Sermon invited to, which I had thought (if esteemed Criminal) should fall rather within the Cognizance of Divines, then the men of Law. For methinks the Pandects should not be the Oracles of Religion; and that temporal Statutes should be so Civil as to give precedency to the sacred Records.

'Tis possible that inquirers into Religion will look upon it, as a preposterous proceeding, and disagreeable to the Nature of the Christian Faith, to force doubting persons by penalties to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say that tis a horrid disparagement to the self-evidencing Light of the Gospel, if it cannot stop the mouths of the Gain-sayers any other way then by the Rigid Execution of Acts of State? I cannot find that Christ or his Disciples ever Church-cursed or Newgated Scrupulous Consciences to Conformity.

My Confinement is for accepting your invitation to hear both sides, and I appeal to you, whether it be Candid to punish me for Obeying a Guide of the Church? I look upon you (in honour) Obligated to procure my Sheets (yet unfinished) a publick Passport, and to me my Liberty: Else I must conclude it unfair, and that if the irresistible Logick of Goals grows Al-a-mode, it will make the Reformation some pretend to, suspected to be very little Meritorious of theat Name.

Religion is a Sacred thing, and has been most horribly abused by such as have superadded their own inventions, or those Traditonal Fopperies, received from our Deceiv'd and Superstitious

fitious Ancestors. I am satisfied, you as well as Dr. Stillington will own (or ther's no debating with you) that the Scripture is our only Rule of Faith. If so, pray let your Scrupulous Consciences be won to Conformity, by that. All Men are not of Equal Capacity to apprehend things doubtful, for if they had been so, there had been no necessity of Preachers; and the Methods of convincing Men, is as plainly lay'd down in the Bible as any thing there, viz. By plain demonstrative Arguments, meek and winning Perswasions, not the Sylogisms of Prisons Pillories, &c.

I Beseech you in the fear of God, and as you will answer it to our great Lord and Master Jesus Christ, that without respect to any other end then the good of Souls (as the profession you take Obliges you to) that you would Treat Scupulous Consciences as you would be dealt withal your self: If they have no reason for their Dissent, and will without ground suffer Imprisonments, with all the Ruinous Concomitants of so dismal a Circumstance; tis certain that Bedlam is more fit for them, then such places of Confinement as are appointed for men in their wits; and by consequence tis pity to be so severe with such Simpletons. But if you will allow them any Modicum of Reason, then I appeal to all the Guid's of the Church, whether it be not more consonant to the precepts of our Sovereign Legillator, to confuse them by his Rules, rather then by such Coercive methods which his Majesty judg'd Ineffectual in his Declaration of indulgence March 1672?

As Truth seeks no Corners nor Suborners, and as Real Beauty will not be beholden to the Artificial dawblings of a Pencil, so the Christian Religion (where professed in its naked Simplicity) needs no other argument to beget Profelites then its own Lovely and Illustrious Features; altogether plain, honest, and every way Amiable, voyd of all Meretricious Gaudery, or that Majestical Pomp which pleases only the External Sense.

I have no malignity against any Person whatsoever, much less against your Church, or any of its Members; all I desire is, that Scrupulous Consciences, who trouble not the peace of the Nation, should be dealt withal (at least) as weak Bre-

thru, according to Rom. 14. 1. and not Ruin'd by Penalties for not Swallowing whats imposed under the notion of Decency and Order, tho Excentrick to the Scheme we have of it in our only Rule of Faith. Sr. I intreat you to excuse this Trouble from a Stranger who would fain be convinced by something more like Divinity then Negate, where any Message from you shall be welcome, to

Your Humble Servant
Thomas Delaune.

From the Press-yard
Newgate the 8th of
December. 1683.

To this Letter, Delivered by my Wife, I received an Answer to this effect, That if I had been Imprisoned upon the account of Answering your Book, you would do me any kindness that became you: But not hearing from you, I sent the following Letter by my Wife.

January Die Nono, 1683.

Reverende Vir;

Quod semel atq; iterum Concionatus eras, Typisq; mandaveras de Dubitanti Conscientia, quotquot Diversæ sint sententiæ circa quosdam Ritus ac Ceremonias, ad utriusq; partis Rationes Examinandas, satis publice vocitaverat.

Tacentibus alijs, in illa re, tibi parebam; non litigandæ Causa (imparnim est Congressus inter te, tantum virum & me tantillum) sed ut hujus-modi Litem adimendi, sicuti præceperas, adhibeatur occasio.

Si propter tale (duntaxat) obsequium, me penas daturum, nescio quot quibusve modis, decretum fuerit; Nunquid nova vincendi ratio, sacris paginis inaudita, apud quosdam Antesignanos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice ac probatis Scriptoribus disquirere proposui, (te Cunctos vacillantes tam acriter invitante) ex illo Lumine semitarum, ex illa Lucerna (Psal. 119. 105.) Rationes aliquot hauseram
adversus.

adversus varios ac Multiplices Errores, qui in Ecclesiam Irrepperunt.

Ea sola de causa usq; ad Carcerem, ubi nihil amabile est, adactus sum. Utrum Istiusmodi Argumenta valuerint ad vestra Concienis imdeoz probandas sub Iudice Supremo lis sit. Anve tali modo ullus ex dubitantibus in spirituale Cogi potuerit, Ovile, Iudex esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchia pacem asseritur. De Rituum ac Ceremoniarum origine, deq; rebus qua specie veritatis, Etiam si parum recte, in dubitantes Objiciuntur, sola dissertatio est.

Quid de me Curia decreverit nescio. Fiat summi Patris Voluntas, Universis qui salutis humana largitorem secundum verbum ejus Colunt Pacem internam ac externam in hoc, eternamq; in futuro seculo Precatur.

Thomas De Laune.

Ut Responsum aliquod, quod Theologum decet per dilectissimam meam Conjugem, uti promisisti remittas, obsecro.

The English of which is thus.

January the 9th 1683.

Reverend Sir.

What you once and again preached and then printed, respecting a Doubtful Conscience, has loudly enough call'd all such as were Dissatisfy'd about some Rites and Ceremonys, to Examine the Reasons on both sides.

Others being silent I obey'd you in that particular, not meerly to wrangle (for the Encounter is unequal, betwixt a Man so Eminent as you are, and so mean a Person as I am) but that an occasion may be given, in compliance to what you desired to conclude Controversys of this nature.

If meerly for such Obedience I must be punished I know not how, nor in what manner, is there not a new way of conquering [Scrupulous Consciences] unheard of in the Holy Scriptures, Started by some certain Ringleaders?

I purposed from Holy Writ and approved Writers, to Ex-

amire what we ought to judg of these things. From that light of our paths, from that Lamborn, psal. 119. 105. I gathered some Reasons against those various and multiplied Errors which have crept into the Church.

For that only thing am I brought to a Prison, where there is nothing amiable.

Whether Arguments of that kind will prevaile to prove the Suppositions in your Sermon, Let the Supream Judg Determine.

Or whether any of the doubting persons can that way be Compelled into the Spiritual Sheep-fold, judg you?

Theres nothing against the Kings Majesty, nothing about the Civil Government, nothing against the Peace of this Monarchy, there asserted.

The only dispute is about the original of Rites and Ceremonys, and of some things which under a shew of Truth, though not Rightously, are charged upon Doubting persons.

What the Court will do with me I know not, the will of the Supreme Father be done. Inward and outward peace in this, and Everlasting Peace in the World to come, to all such as worship the Saviour of mankind according to his word, is Pray'd for, by.

THO. DELAUNE.

I Desire you to Return me some Answer becoming a Divine, by my Beloved Wife, as you have promised.

To this Letter you answered by word of Mouth to my Wife, (for I had no answer in writing,) that you lookt upon your self *Unconcerned*, as not being mention'd in the sheets you saw with the Recorder: To satisfy which doubt I sent you a Third Letter, with the First sheet of the *Book* I am imprison'd for; which was a plain Demonstration that it was an answer to your *Call*, you know the Letter was thus.

January the 14th. 1683.

Sir,

Whereas, in Answer to my two Letters you said to my Wife,

Wife, that my Papers no way concern'd you, viz. Such as I am indicted for; To satisfy you, with respect to that matter, I here send you the first Sheet, and leave you to consider, whether in pure generosity you are not oblig'd to procure a Prisoner (whose Obedience to you made him so) his liberty. I am Sir.

your humble servant,
THO. DELAUNE.

I appeal to your Conscience, whether I had not some reason to expect some return to these Applications?

But I had none to any purpose, and that too but in a few words by my wife: I had some thoughts that you would have performed the Office of a Divine, in visiting me in my place of Confinement; either to Argue me out of my *Doubts*, which your promis'd SCRIPTURE and REASON, not a *Mittimus* and *Newgate* could easily do. To the former I can yeild----To the latter, it seems, I must----This is a severe kind of Logick, and will probably dispute me out of this World, as it did Mr. *Bampfild* and Mr. *Ralphson* lately, who were my dear and excellent Companions in Trouble----and whose absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly amiable: But I hope the God of mercy will supply the want, by a more immediate influence of Comfort, then what can be obtained at second hand.

On the tenth of *December* two Bills were found against Mr. *Ralphson* and me, by the *Grand-jury* of *London*, whose Names are as followeth.

Tho. Vernon.

Tho. Goddard.

Will. Gore.

Will. Wills.

Rand. Manning.

John Martin.

Richard Hows.

Tho. Hodges.

Joseph Woolhead.

Josias Ewth.

John Paine.

William Fazakerly.

Jos. Sparrow.

Joh. Reendal.

David Pool.

Ri. Beauchamp.

Rob. Minorics.

On the 13th day of the same Month, we were called to the *Sessions-House* in the *Old-Bayly*; And then our Indictments were read in *English*, to which we pleaded not Guilty. We desired Copies of the said Indictments, and time to make our Defence till next Sessions; which the Court after some pause granted. The substance of the Indictment against me was thus---*Juratores pro Domino Rege supar Sacram suum presentant quod. Tho Delaune nuper Delondon Gener ligeanc su, &c. In plain English thus, as to the material part of it.*

The Jurors for our Lord the King, upon their Oath Present, that Thomas Delaune late of London Gent. Not regarding his due Allegiance, but contriving and intending to disquiet and disturb the peace and common Tranquillity of this Kingdom of England, &c. To bring the said Lord the King into the greatest hate and contempt of his Subjects---Machinating and farther intending to move stir up and procure Sedition and Rebellion, and to disparage and Scandalize the Book of Common Prayer, &c.

On the 30th day of November in the 35th of the King, at London in the parish of St. Botolph without Bishops Gate, in the Ward of Bishops-Gate aforesaid; by Force and Armes, &c. Unlawfully, Seditiously and Maliciously, did Write, Print, and Publish, and Caused to be Written, Printed and Published, a certain False, Seditious and Scandalous Libel, of and concerning the said Lord the King, and the Book of Common Prayer, aforesaid, Intituled a Plea for the NONCONFORMISTS.

In which said Libel are contained these false, Fictions, and Scandalous sentences following, viz. " The Church of
 " *Rome and England also, are great Transgressors, to*
 " *presume to vary from Christs precept, in altering or ad-*
 " *dending to the form of words exprest by Christ, in this 11*
 " *of Luke. for so they have done: They say forgive us*
 " *our trespasses, as we forgive them who trespass against us;*
 " *when there are nosuch words in Christ prayer, his*
 " *words are, forgive us our Sins or Debts, for we also for-*
 " *give every one that is indebted to us, and (says the Indict-*
 " *ment*

ment again) in another part of the said Libell are
 contained these false, Fictions, Seditious, and scan-
 dalous Sentences following, *viz.* And may we not say
 that in these following particulars we do Symbolize
 with Idolatrous Rome herein? *First*, by injoyning
 and imposing this (here the Indictment makes an *Immu-*
endo) *viz.* Meaning the Book of Common Prayer
 aforesaid) as a set form as they do with penaltys,
 contrary to the Scripture. *Secondly*, by an often Re-
 petition of the same form in the same exercise three or
 or four times at least, *in so much*, that in Cathedrall
 Churches it is said or sung ten or twelve times a day,
 contrary to Christs Express words, that when we
 pray, we do not make vain Repetitions as the Hea-
 thens doe, for they think they shall be heard for their
 much Speaking. *Thirdly*, by injoyning the whole con-
 gregation, Men and Women, to repeat the same after
 the Priest, though no such Directions by Christ: Nay
 he forbids Women to pray or prophesie in the Church.
Fourthly, in Singing this Prayer in the Cathedrals by
 Responses of People, without the least warrant from
 Christ for such Song-praying [Then the Indictment
 ends with a fearfull Aggravation, that is] "in contempt
 of the King, and to the evil and most pernicious ex-
 ample of all such other Dlinquents in the like case,
 and against the peace of the said Lord now King, his
 Crown and Dignity, &c.

The Copy of the Indictment signed
Wagstaffe.

On the 16th of *January* we were called again to the
Sessions-House, but there being some Tryals that prou'd
 very tedious, we were not brought on.

The next day we were called to the outter Bar, after the
 attendance of divers hours in a place not very lovely, and
 in the sharpest Winter that you have known, which I like-
 ly prov'd the original of that indisposition which carry'd
 my two friends beyond the Jurisdiction of *Sessions*, *Bale-*
Docks, or *Press-yards*, to a glorious mansion of rest.

Then.

Then a Jury was sworn to pass upon us, whose names were.

James Wood.

James Smith.

Bernerd Mynn.

Thomas Jenny.

Kenelme Smith.

Matthew Walker.

Thomas Medcalf.

John Harbing.

Samuel Seale.

Laurence Weld.

John Callow.

Richard Johnson.

I desir'd my Indictment should be read in Latine, which was done. Then the Gentlemen of *Law*, aggravated things with there usual *Rethorick* ---- one of them, (I think the Attorney General) was pleased to say that the Prisoner that stood there before (for Mr. *Raphson* was try'd before me) did labour to undermine the state, and that man (meaning me) would undermine the Church : So that to Incence the Jury against us, he said, *heres CHURCH and STATE struck at.* Which Sr. was very improbable to be true, for tis wonderful that any *Church* or *State* so potent as this is, should fear two such underminers, as that Extravagant *harangue* term'd us. For my part I cannot be righteously charged with any attempt against either, unless my obedience to you, be so : And then if I be guilty, you that tempted me to it, can never prove your self innocent.

Being desired to speak what I had to say for my self, I spoke the following words, which one that knew me took in Short-hand, though without my knowledge.

My Lord, *Last Sessions I pleaded not Guilty, that is not Guilty Modo et forma, for I design'd not vi et Armis, to raise Rebellion, Sedition, &c. I detest such things; he that Swears in that Respect against me, must be perjurd'---The inst ances in the Indictment relate to no such thing.* My Lord, I pray you to trouble no Witnesses about me, I won't prevaricate. *I have written some Papers Intituled A Plea for the Nonconformists, not Instigated by the feign'd formalins in the Indictment; but it was at the Loud Challenge of Dr. Calamy, one of the Kings Chaplains, in his Discourse about a*
 Scrupulous

Scrupulous Consciences, Dedicated to your Lordship, wherein he called upon doubting Persons to examine what could be said on both sides, which I did; Now since publick Challenges are made to be Answered; to punish me for Obeying a Guide of the Church, is hard, very hard.

I desire that the intire Paragraphs may be read, from which the Crimes Charged against me are infer'd. If fragments only be produced against me, from which no perfect sence can be deduced; I shall be unfairly dealt with: The Coherence of Sence in a Continued Discourse, not Scraps and Broken-pieces of Sentences, can demonstrate the Scope of an Argument.

If what I have written be True, 'tis no Crime, unless Truth be made a Crime; if false, let Dr. Calamy, or any of the Guides of your Church Confute me [as he promised, p. 25. of his Sermon aforesaid] by good Scripture and good Reason, then I'll submit. If the latter Method be not taken, (I must Repeat it) 'tis very hard, my Lord, 'tis very hard.

Herethe chief Justice interrupted me, addressing himself to the Jury, and expounded that part of the Indictment which I excepted against, saying, it was only for forms sake, and that any breach of the peace in the sence of the Law, may be said to be vi & Armis, by force and arms, with some other expressions to that purpose---To the Latter which I acknowledged, he said, after a Torrent of Aggravations, Gentlemen, if you believe that man (pointing to me) viz. In what I had confessed in writing the Nonconformists Plea, you must find him Guilty, viz. of the whole Indictment. And which they readily did accordingly.

The next day, (viz.) the 18th, I received my Sentence. The very same with Mr. Ralphson, viz. (As 'tis recorded.)

Ad General. Quarterial. Session. Pacis Dom. Regis tent. pro Civitat. London per Adjournament. apud Justice Hall in le Old-Bayly London, die Mercurii Scil. Decimo Sexto die January, Anno. R. Regis Caroli Secundi nunc Angl. &c. 35.

Thomas Delaune Convict pro Illicite Scribend. Imprimend, et publicand. Libel. Seditios. dert concernen. librum Communis precationis. Fin. 100. Marc. Et Committit, &c. Et ulterius quousq; Inven. bon. de se bene gerend. per spacium Unius Anni Integri extunc prox. Sequen. Et quod libel. seditios. cum igne Combust. Sint Apud Excambium Regal. In London. Et si Del. Sol. 6S. Wagstaffe.

Thomas Delaune, Find 100 Marks, and to be kept Prisoner,

soner, &c. [which &c. they interpret till he pay his
 Fine] and to find good Security for his good behaviour for
 one whole year after-wards, and that the said Books, and
 seditious Libels by him published, shall be burnt with
 Fire, before the *Royal-Exchange* in *London*. And if he be
 discharged to pay * six Shillings.

Signed *Wagstaffe*.

* not with
 water you
 must note.
 * To the
 Hang-man
 for the
 Faggots I
 suppose.

The Recorder asked me some questions then, (*viz.*) *Whether I was in Orders? I told him I was never in any Ecclesiastical Orders, nor never Preach'd among any People. That I was bred a Scholar, and had been a School-Master, and kept a Grammar School till forc'd from it by the present prosecutions, &c.*

The Court told both Mr. *Ralphson* and me, that in respect to our Education, as Scholars, we should not be Pillory'd, though ('twas said) we deserv'd it.

We were sent back to our place of Confinement, and the next Execution day, our Books were burnt, as the Sentence ordered it, WITH FIRE in the place aforesaid, and we continue here; but since I writ this, Mr. *Ralphson* had a Superfedas by Death to a better place.

Thus Sir, you have a series of my Circumstances; I will make no Complaints of the usage I had, when forc'd, as aforesaid, to Lodge amongst a Rabble of wretches, whose society seem'd to me to be a Hell upon Earth, as before; nor of my other hardships, as Confinement, loss of Employment, loss of Health, &c. But if you have any sense of Humanity in you, you will Recollect your self, and procure me my Freedom, (being not able to pay the Fine) lost by obedience to your publick Call. Sir, I must tell you plainly, that you discover'd in your very dedication to Sr. *Gorge Jefferies*, now chief Justice, a kind of Doubt, to say no more, Respecting your Cause.

You say there (P. 2. Ep. Ded.) *How many it (viz. your Sermon) will anger and displease, I am not at all concerned, and tho I may be thought by some ill advised in publishing such a Sermon, yet, every one (*) will commend and justify my discretion in prefixing your name before it: For so great an awe have * the Enemy's of our Church and Government of your Loyalty and Fidelity to both, that they will Not dare Loudly to condemn what you are pleased to Protect, they will be justly Affraid of Quarrelling with me, when they know I have Engaged you on my side.*

* of your
 Mind.

* Meaning
 Protestant
 Dissenters

From

From these Expressions I must conclude (If you are in earnest) that you care not how much you offend your weak Brother. The Apostle *Paul* was of another mind, *Rom. 15. 1.* &c. *We then that are strong, ought to bear the infirmities of the weak, and not to please our selves; let every one of us please his Neighbour for his good to Edification.* Pray consider this, and what follows in the same Chapter: And *1 Cor. 8. 12.* *But when you sin so against the Brethren and wound their weak Consciences, ye sin against Christ.* ver. 13. *Wherefore if meat make my Brother to offend, I will eat no flesh while the World standeth, lest I make my Brother to offend:* And *1 Thes. 5. 14.* the same Evangelical Doctor, exhorts you, *To Comfort the feeble minded, Support the weak, and to be patient toward all men.* And *Gal. 6. 1.* *To restore the faulty in the Spirit of Meekness.*

What a Superlative, what a true Christian Compliance is here! Worth the imitation of the Guides of your Church! This Apostle would rather make a perpetual fast from flesh, then offend his *Weak Brother.* And I am apt to think no flourishes of *Pulpit-Rhetorick* ever drop't from him, to grieve his *Weak Brethren,* and that he never shrouded his writings, or preachings, under the terrible Patronage of such men as you Represent *Sr. Gorge Jefferies* to be. I have a kind of fancy that your said Patron, now *Lord Chief Justice,* as he is a *Gentleman* in Eminent place, and of a piercing Judgement, Strong Memory, and of fluent Oratory, could not but look through the Superficial Addresses of that Dedication.

In the second place, a Man so dignified as he is, must certainly take it as an affront to his title of *Lord Chief Justice,* that you should say that men will be *Justly affraid* of quarrelling with you, when they know you have Engaged him on your side. That same word [*Affraid*] denotes a Champion-like Courage in you; that no body should dare to come near you; and withal, a Reflection on the justice of your Patron, that he will take your part *Right* or *Wrong.* As to the word [*Quarrelling*] I know no body that has assaulted you in any more perillous Attaque, then in Examining the Merits of the Cause as you Preached, and by the same Sermon. (transfigur'd from the *Press*) invited men to do.

No Force and Arms were used against you by me, but Pen, Ink and a few Papers. The Indictment makes this a very formidable kind of Artillery.

But to bring the matter a little closer, I must desire you will please to take notice of this Hainous Charge given in against me, and how made good in the Indictment, and how severely handled both by the Juryes and Court thereupon.

The charge, as you have heard, is for *intending to disturb the Publick Peace, To bring the King into the greatest Hate and Contempt of his Subjects, to stir up and procure Sedition and Rebellion*: a high and Heinous Charge indeed! But how is this made good? *viz. By my disparaging the Book of Common Prayer.* But how doth that appear? *viz. By the force of Arms used Unlawfully, Seditiously, and Maliciously, to Write, Print and Publish a Seditious and Scandalous Libel, Concerning our Lord the King and the Book of Common Prayer, Intituled A Plea for the Nonconformists.* But wherein doth it appear by any thing which is writ in that Book, that this Hainous Charge is made good? *viz. By their pregnant instances, producea out of the Book expressed in the Indictment.*

The which therefore, since we must suppose they are the most Hainous and Dangerous passages to be found therein, and most proper and significant to make good the Charge, I shall for your information, and that you may the better judge how the Charge is proved against me, give you the intire paragraph out of which the instances were picked, which I must beg the justice of you to Read; & which I could not with all my Entreatys Obtain of the Court, tho so necessary (as you'll find) to come to the right sence, (and for greater Illustration, I shall distinguish the instances of the Indictment in a different Character) know therefore that I having (in the *Plea for the Nonconformists*) from p. 14. at your desire, been giving an account what the *Nonconformists* Answer to that great Objection; that all things they scruple in the *Rites and Ceremonies* of the Church, are not *Popish Novelties*, but of *Primitive Antiquity*, (as you say) and having distinctly gone through most of them, giving their Reasons why they are not of *Primitive Antiquity*, but of *Popish Novelty*, and containd in the *Mas-Book*---- This Objection came to be started, p. 40. "But what do you say to the Lords Prayer?" "must we forbear that too, because we find it in the *Mas-Book*; tho so publickly injoyn'd by Christ to use it, as a stinted form, *Luke 11. 2.* That when we pray, we should say, Our Father, &c? To which the *Nonconformists* say, that

" that it is a great mistake to suppose that Christ hereby in
 " this Scripture, has appointed this to be a set form, to be
 " prayd by all in these prescript words, when we pray unto
 " God, for then it would be unlawfull to use any other words,
 " then these herein expressed, in our prayers, and that the
 " Disciples and Apostles sinned in using other words in those
 " their prayers we read of in Scripture, and so does the
 " Church of England, in forming so many Collects and Pray-
 ers; And. p. 41. 42.

Secondly, *The Church of Rome and England are great Trans-*
gressors, to presume to vary from Christ precepts, in altering or ad-
ding to the form of words expressed by Christ in this 11 Luke. Indict-
ment.
 For so they have done, they say, Forgive us our Trespasses, as we
 forgive them who Trespass against us, when there are no such
 words in Christs Prayer, his words are, forgive us our Sins, our
 Debts opheilemata for we also forgive every one that is In-
 debted to us. Which, saith the Indictment, are false, fictitious, and
 scandalous sentences, but it shews not wherein.

" And also the Doxology, which is not in this Prayer in
 " *Luke 11. [viz. For thine is the Kingdom and the Power and*
 " *the Glory for ever and ever, Amen.]* But you'll say, as to the
 " Doxology, it is expressed by Christ at the end of the same
 " prayer in his Sermon on the Mount, *Mat. 6.* It is very
 " True, it is so, where he delivers this prayer not as a set
 " form, but a pattern of prayer: *After this manner Pray ye*
 " *houses* --- to this purpose, and which is an Explication
 " of what he says, *Luke 11. 2.* when you pray, say, *Our Fa-*
 " *ther &c.* That is, *after this manner,* and which can only
 " be a warrant to the; Church of England, or any other, to
 " make such alterations Christ no more intending to tye the
 " Disciple who desired to be instructed how to pray, to this
 " form of words (nor any other Disciple) then he did the
 " twelve Disciples when he sent them out to Preach with
 " this word of Command, *Math. 10. 7. Preach, saying, The*
 " *Kingdom of Heaven is at hand;* that they should thereby be
 " tyed to those very words in their Preaching (and Preach
 " nothing else) but as this was given as a Text or Theme
 " to Preach by, so the other to pray by: The Disciple who
 " proposes the question, *Vers. 1.* Desires that they may be
 " taught to pray as *John* taught his Disciples; but such a
 set

" set form of Prayer we find not that *John* in his Teach-
 " ings gave to his Disciples, neither do we find that any of
 " Christ's Disciples or Apostles did pray this very prayer, to
 " which our Expositors do agree.
 " *Grotius*, saith on *Luke* the 11. 2. That Christ herein
 " Teacheth us a Compendium of those things we are to
 " pray for; at that time (saith he) they were not bound to the
 " use of so many Words and Syllables: As also *Tertullian*, *Cypri-*
 " *an*, *Musculus*, *Cornelius Alapide*: and *Austin* himself (upon the
 " place) who saith *Liberum est*, it is free for us to ask the
 " same thing in the Lords Prayer, *Aliis atque aliis verbis*,
 " sometime one way, and sometimes another.
 " Doth not *Paul* tell us expressly, he knew not what to
 " pray for, but as the Spirit gave him utterance, *Rom.* 8. But
 " he did know what to pray for if this was to be his pre-
 " script form.
 " *Tertullian* saith, they prayed *Sine Monitore*, without a Moni-
 " tor (or Common-Prayer-book) and *Socrates* tells us
 " that among all the Christians of that age scarce two were
 " to be found that used the same words in Prayer, *Chrysostom*
 " on *Rom.* 8. *Homil.* 14. saith, With other gifts they had the
 " gift of Prayer, which was also called the Spirit, but he who
 " had the gift, did pray for the whole multitude, for that was
 " Expedient unto the Church, & also did instruct others to Pray.
 " And though we find neither Christ, nor his Apostles,
 " impose this or any other form of Prayer to be used by
 " us (but that we Pray in the Spirit, and Praise in the Spirits;
 " and that God being a Spirit, seeketh and accepteth such
 " worshipers) yet we find the Popes and their Councils im-
 " posing this and other Lyturgical forms.
 " The Councill of *Toledo*, Anno. 618. Decreed in the
 " Ninth *Canon*, that every day both in publick and private
 " worship, none of the Clergy omit the Lords Prayer, under
 " pain of Deposition; since (say they) Christ hath prescri-
 " bed this, saying, When you pray say, Our Father, &c.
 " And how formally and carnally, has the Pater-noster been
 " mattered over by the superstitious Papiests, ever since.
 " And may we not enquire, whether in the following particulars we
 " do not Symbolize with the Romish worship herein, which the Indict-
 " ment injuriously words thus.

And may we not say that in these following particulars [for may we not enquire whether in the following particulars] we do Symbolize with Idolatrous Rome herein] “ For we do not Symbolize with the Romish herein,] [meaning] faith the indictment with an *Innuendo*] the Book of Common Prayer, whereas it only relates to the Lords prayer.

First. By enjoying and imposing this, as a set form, without the Sanction of any sacred Text to warrant it, [which the Indictment words, contrary to the Scriptures]

Secondly. By an often repetition of the same form in the same exercise, three or four times at least, insomuch that in Cathedral Services, it is said, or sung, ten or twelve times in a day, contrary to Christs express words, that when we pray, we should not make vain repetitions as the Heathens do, for they think they shall be heard for their much speaking, Mat. 6. 7.

Thirdly. By enjoying the whole Congregation, both men and women, to repeat the same after the Priest, who no such direction by Christ may be forbids women to pray, or Prophesse, in the Church, 1 Cor. 14. 34. &c.

Fourthly. In singing this prayer in Cathedralls by Responses of Priests and People, with musick, without the least Divine Authority for such Song-Praying.

Which the indictment faith are fictitious, seditious, and scandalous sentences (but shew not wherein,) Thus have you the whole paragraph and what is picked out of it, to make good the charge; whereby you will easely discern,

Whether I have done otherwise therein then given you at your Call, 1 Query.
true and modest account of the *Nonconformists Arguments*, why the Lords Prayer is not a stinted set form of Prayer as supposed, but a pattern to pray by, which is done by several Arguments, *viz.*

1. From the practices of both Churches, *Rome* and *England*, who have both altered and added to it, which they ought not to have done (no no: so much as one Syllable) if so intended by Christ.

2ly, From the practices of the Antients, and Opinions of many Learned Commentators upon the place.

3ly, Because neither Christ nor his Apostles have so enjoined and practised it as a stinted form.

4ly, Because the Church of *Rome*, without Scripture Authority, have so imposed, and practised it; and therefore are those Queries, Whether for us so to impose it with penaltys, and to make often Repetitions of it, with Responses of Priest and People, and to sing it with Musick, is not without Scripture warrant, and a Symbolizing with *Rome* therein? and where's the *Sedition, Rebellion*, breaking the *Publick peace by force, and Arms* in all this?

2ly, Whether the picking out part, and leaving out the greater part, changing of words, and inverting of sence, is not most Injurious dealing? for what is it not, which may not be made of any mans sayings and writings, if such a liberty may be taken? For may it not with such a latitude be proved by Scripture, that there is no God, or any such Blasphemy or Immorality? 2 Query.

3ly, Whether the Grand Jury, in honesty and good Conscience, could find this Bill upon their Oaths, and the Petty Jury cast me upon it, and the Court pass Sentence upon me thereupon, without admitting the whole Paragraph to be Read, and Considered, as so was earnestly desired by me? 3 Query.

4ly, If this writing of mine, was only occasioned and drawn forth at your Call, as your Book evidenceth, and as declared to the Court; then doth not that hainous Charge of a Malicious and Seditious contriving, intending. 4 Query.

and Machinating *Sedition*, and *Rebellion*, and violating *Publick peace*, fall to the Ground?

5ly. If this part of the *Nonconformists Plea* be true, where is the Crime? Must I be made guilty, and punished for speaking the Truth? And if you were so satisfied, why did not you Interpose to prevent a precipitate Sentence and Verdict, and preserve an Innocent person? If it appear'd otherwise to you, Why did you not by word and writing endeavour my Conviction, and shew me my Error, and Mistake before the Sessions, that I might publicly, have owned and taken the Shame, as my three Letters with so much Importunity press't upon you; and that I was neither Obstinate, nor Incurable, you have againe and againe under my hand? And what an open Ear I had to receive conviction from Reason and Scripture, the Mediums you propos'd to Treat a *Scrupulous Conscience* with, and thereby to have acquitted your self from being a Decoy to inveagle into the Snare, and then leave them, but wholly to reject both, and silently to suffer me to be crush'd. is worse dealing, and lets Charity then the Guides of the Church put forth in *Q. Marys* days, who failed not of Prison visits and endeavours, to convince the *Hereticks* [as they called them] before they were delivered to the Secular Powers for Destruction.

6. Query. 6ly. Whether from this Liberty that is taken in Indictments (as in Chancery Bills) to say the worst of things which may be said against any, and assign the matter of fact to prove it forreign thereto, yet that the Jurys finding the matter of fact, must render a man Guilty of the whole Indictment, both matter and form, seems very hard, and no other then turning Judgement into Wormwood and Hemlock, and a bringing Legal proceeding, into great contempt?

For instance, if a man is charged in an Indictment that he contrary to his Allegiance, and not having the fear of God before his Eyes, but being moved by the Instigation of the Devil, did such a day, in such a place, bring the King into greatest Hate and Contempt amongst his Subjects, and did most Maliciously and Seditiously, &c. against the *Publick peace*, by force and Arms, Read a Chapter in the Bible in English before several People (which was Crime enough heretofore, however it is now) that the proving and confessing the matter of fact, (or any of the like nature) as foreign from the Crimes urged, must according to our Court-proceedings, bring him in Guilty of the whole Indictment, in order to be senetnced accordingly.

But ought not a Jury before they bring in their verdict upon Oath, as they would acquit themselves of the horid sin of perjury, Examine and have sufficient poof to make good those Luxuriant Cut-throat forms? And whether such matter of fact, either by the Righteous Law of God and Man, can render a man Culpable of so Hainous a charge of *Malice, Sedition, Rebellion*, bringing the King into *Harred* and *Contempt*, breaking the *Publick peace* by force and arms, before they make him Guilty thereof, and cause him to be punished for the same?

Thus Sr. you have a naked account of my Case, and if you Please, or any other of the Church Guides, to examine the respective Circumstances it, of or apply that soveraign Medium of good Scripture and good Reason to Convince me, you or they will satisfy the world that ye are honest Guides of the Church, and reduce many to your Communion, as well as

Your humble Servant,
Thomas De-Laune.

Candid Reader;

THE Absence of the Author, and his not Revising the Sheets, has occasion'd some literal Escapes, and some few Errors injurious to the Science, which you are desired to excuse and amend; yet they are not so Intollerable, but that an accurate Peruser will find them to be the Mistakes of the Press, not the Author's.

E R R A T A.

Page 2 line 1 read *pertly* for *party*. p 6 l 31 r *Revelling* f *Reviling*. p 49 l 4 r *with* f *wit*. p 51 l 10 r *present* for *crepent*. p 56 l 36 r *Antient* f *Antient*. p 57 l 10 r *Sollicitation*, l 12 r *Schisme*, l 15 r *were* f *whereby*. p 58 l 26 r *proceeding*. p 63 l 13 r *Hoff* f *House*, l 16 r *saith*, l 21 r *Dose*. l 23 r *ought*. p 64 l 17 r *Hamborough*, l 22 r *been*, l 25 r *Brentjus*. p 65 l 4 r *Altar*, l 30 r *there was much* f *much*, l 39 r *Greiferas* f *Great Ceras*. p 66 l 3 r *Cornelius* f *Cornelpis*, and *Anicrifs* for *Anicristis*. p 67 l 12 r *better* f *bet*. p 68 l 11 r *enjoynd* f *enjoyed*. p 78 l 17 r *pag. 73* f *71*, and l 26 r p. 66, 67, 68, for 64, 65, 66. p 80 l 21 read *the Merits* for *to Merits*.

In the NARRATIVE.

Page 2 line 16 read *by* for *dy*. p 5 l 17 r *here* f *heres*, p 22 l 32 r *publick*, l 49 read *Luxuriant*, l 48 r *of it* for.

