

THE  
SECOND PART  
OF THE  
*State Anatomy, &c.*

CONTAINING

A short VINDICATION of the former Part, against the MISREPRESENTATIONS of the Ignorant or the Malicious, especially relating to our MINISTERS OF STATE and to FOREIGNERS; with some Reflections on the design'd Clamor against the ARMY, and on the SUEDESH CONSPIRACY.

ALSO,

LETTERS to his Grace, the late ARCHBISHOP OF CANTERBURY, and to the DISSENTING MINISTERS of all denominations, in the year 1705-6, about a GENERAL TOLERATION, with some of their Answers to the AUTHOR:

WHO

NOW offers to PUBLICK CONSIDERATION, what was then transacted for PRIVATE SATISFACTION; together with a LETTER from their High-Mightinesses the STATES-GENERAL of the United Provinces, on the same Subject.

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*To every thing there is a Season, and a Time to every purpose under the Sun——a Time to keep Silence, and a Time to speak.*

Eccles. 3. 1, 7.

Magna est VERITAS, & prævalebit. Ecclus. 4. 41.

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*The SECOND EDITION.*

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L O N D O N:

Printed for JOHN PHILLIPS; and Sold by J. BROTHERTON, and P. MEADOWS, at the *Black Bull* in *Cornhill*, and J. ROBERTS in *Warwick-Lane*. MDCCXVII. [Price One Shilling.]

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## E R R A T A.

**P**Age 11, line 24, *belivers* read *believers*. P. 33, in the margin, 58 r. 59. P. 38, l. 13, *answer* r. *answers*. P. 45, l. 32, *or* r. *and*. P. 48, l. 2 in the note, *theequity* r. *the equity*. P. 52, l. 10, of *r. of his*. P. 57, l. 14, *bette* r. *better*. P. 58, l. 21, *followship* r. *fellowship*. P. 65, l. ult. *Gazettee* r. *Gazette*. P. 74, l. 9, 1716 r. 1710.

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P R E F A C E.



**T**O prevent any future Antagonist from encreasing the bulk or price of his elaborate lucubrations, by a curious and very important Disquisition, whether this Preface be written by my self or a friend (as the author of the late Remarks against me has been at those pains, because I thought fit to speak in the third person) I shall now, to gratify such studious enquirers, bespeak my Readers in the first person: assuring them it was out of pure Variety, authoriz'd by frequent custom, I did otherwise in the Preface of the other part; but not as to any the least apprehension I cou'd have, either with relation to the affairs whereof I treated, or the persons which I had occasion to mention. I desire the same may be understood, of my not putting my name to this book, no more than to that: for did the Remarker or his fellow-servant know any thing of the several reasons, besides caution, that writers may have sometimes not to express their Names, they might have sav'd themselves the labour of telling mine. It was sufficiently publish'd, and by my own friends too, before their libels appear'd. Nor had I been a whit more shy, were I certain beforehand of being attack'd by a thousand answers: for as Error and Falshood may as well be confuted by one man, as by one thousand; so Reason and Truth have no more to fear from one thousand, than from one man.

WITH regard to my present task, I have onely two or three things to premise; to make what I have said in some places better understood, or to save it from being misunderstood, at least from being industriously perplex'd and perverted. Upon occasion of what I have written about FOREIGNERS in the following sheets, I shall here acquaint the Reader with one remarkable artifice, among many millions, that were practis'd by the enennies of the present Government, in order to alienate the minds of the people from it, a little before the late Rebellion broke out. The Conspirators observing that by the increase of our Trade, there grew of consequence a greater intercourse of

strangers, perpetually passing and repassing (most about their affairs, tho many out of curiosity) they presently publish'd a quarter of a sheet, which was slipt into people's hands as they went along, the most dangerous Quack-bill they ever receiv'd; and vast quantities of them were thrown into houses, or dropt in the streets. The Title of it was, Advice from the Custom-house about the importation of Foreigners to starve our own poor, and devour the fat of the land. The Gentlemen of the Mob were invited to see those strangers come a-shore, but not to see any of them go aboard again for their own Countries. All the Rotterdam sloops, with some more, were nam'd, and insinuated to have been appointed for this very purpose; that, as other libels affirm'd, we might insensibly have a Hanoverian army brought over. As the party derives its original from the father of lies, and that nothing but lies can support it: so they gave out in this same quarter of a sheet, that the sloops which brought Passengers only, never reported the vessels, and deliver'd the passenger's baggage (which was never search'd) by sufferance; as likewise that no Land-waiters were appointed for ships not reported, with the like palpable untruths, reflecting upon some worthy officers of the Custom-house by name. They perform their voyage, says the Traytor, from the river to Rotterdam, and back again in less than three weeks; so that we are like to be soon stock'd with Foreigners—— German Foreigners, an excellent commodity to discharge the debts of the nation. He adds, that sloops are employ'd, on the like account, in other parts of the kingdom; and concludes, that the whole nation is in danger of being over-run with this sort of vermin, unless timely prevented. Thus simple ignorant people going down to the Custom-house, and seeing great numbers of passengers daily arriving, with their numerous goods and baggage (which is no less the glory than the profit of a trading nation) they were by crafty villains made to believe, that these were coming to eat the bread out of their mouths, instead of the bread they brought; that all their luggage were knapsacks, tho we cou'd never after set eyes on any of those soldiers, no not to suppress their tumults: and therefore timely to prevent poverty and conquest, they did, as in this libel exhorted, rise in actual rebellion against the mildest



of Kings, who is himself the greatest admirer of our Constitution, and a stricter observer of the Laws than any of his Subjects.

Nunc BRUTUS amaret

Vivere sub Regno tali.

It is a thing therefore most plain and notorious, that the invidious cry about foreigners is directly aim'd at the ROYAL FAMILY: nor needs there a more certain mark of any man's disaffection, than railing in general against the Dutch and the Germans; as of late against the French, since the REGENT has wisely shown himself such a friend to his Country, as to become a friend to King GEORGE.

OUT of sincere love to his Majesty, I pass over those, at least for this time, who are displeas'd with me for letting the world know in several parts of the State-Anatomy (what the event has demonstrably prov'd to be true) that the King understands the nature and extent of Trade and Credit, as well as any of his Merchants or Bankers; that he's as farr from discharging his Engagements by a Spunge, as he's from thinking the best way of paying national Debts, is to ruin national Credit; that he's abl<sup>e</sup> to give lessons to the Officers of his Exchequer, and will be his own High Treasurer, as he's his own first Minister; that he's never to be frighted or forc'd out of his Measures, nor to be long impos'd upon in the choice of his servants; and that the old way of combineing into factions, of enrolling into squadrons and phalanxes, will never do with him, who won't fail to examine into the bottom of every thing himself. The men I mean, cannot endure to hear of any King who's a perfect man of business, who will not be govern'd by favorites, and whose favorites they are not to be themselves. But here I leave 'em to grow wiser by my advice, and to share the benefits of that Credit they wou'd destroy, while I proceed to our MINISTERS OF STATE: who, as I hope of them in the 43<sup>d</sup> page of the following book, and as Count Gyllenborg says of them in his Letter of November the 4<sup>th</sup>, W'ONT DO THINGS BY HALVES. Let me add, with all possible respect for their persons as well as their characters, that they'll meet with no more obstruction in doing any thing partly, than in doing it entirely; that they'll be as much malign'd and

envy'd for the half as for the whole; and that the Clamor against them will be equally loud, for an Inch as for an Ell. Wise Ministers therefore are arm'd beforehand against all Obstructions, and value no Clamor (which is but a short flurry that spends it self) provided the thing to be done is just, or that it be likewise feasible: and if it be both just and feasible, they'll never think it unseasonable, merely because they are to be envy'd or malign'd for it; since they are sure to be so for willing, no less than for doing; but with this difference, that if they go through with it, they make more friends, whereas if they do not, they add those friends to their enemies.

I SHALL not at this time enquire, how farr these maxims are applicable in particular to the case of the PROTESTANT DISSIDENTS, as to removing the Incapacities under which they ly from serving their King and Country, or even preserving their lives and properties. I have amply spoken to this point in the former part, as also in this part, where I push the same argument still further: and not only show in both their just title to any favor, the Parliament will please to show them in this respect; but also the consistency of the same, with the happiness and safety of the national Church. This I take to be so certain, that were I in a station to draw up the preamble to such an Act, one consideration shou'd be, for the further honour and advantage of the Church of England, and for the better strengthening and securing the same, with the whole Protestant Interest. I have been told, its true, by some, who highly profess to think the propo'al most reasonable and just, that nevertheless it is not seasonable at this time: but in the light that I view things, I cannot, I confess, think any time more seasonable, than (first) when very late experience may convince us, that both of us together, Churchmen and Dissenters, are not by much overstrong for the artifices of the Papists and their accomplices; that (secondly) the Dissenters dureing the last Rebellion, and upon all other occasions, have appear'd to a man most zealous for the King, the Government, and the Reformation; and that (thirdly) we cannot, in the present conjuncture, have too many hearts engag'd for the common Cause, nor too many hands arm'd for the defence of all that's dear and valuable us. As to the thing's being feasible, when tis

So undeniably seasonable and equitable, they who are at the head of affairs know best. But if they judge it not yet to be so, it wou'd prove of infinite service to the publick, since they are innocent themselves, to let us know who they are (besides profest Papists and protestant Nonjurors) that obstruct a matter of this high importance, so necessary for the preservation of the SUCCESSION, and so expedient for the UNION of his Majesty's Protestant subjects. From the grave Sage who sanctify'dly deceives every body, to the Milkop, that like one of Busby's schollars, is afraid of the lash, even after he's transform'd into a States-man; they are all without excuse, or plainly have no good meaning, who let slip any favourable opportunity in their power, of serving their country, especially in healing its divisions. This I say in general. So long indeed as any Laws, tho ever so burdensom, remain in force, tis the duty of all subjects to bear them with patience; tho it is likewise no less their duty than their right, modestly to show the inconvenience, or to desire the repeal of them; and therefore I hope that no DEAD WEIGHT will hang upon this desirable UNION; nor that any pettish self-carvers will make the cementing of Britons and Protestants, a handle to CLOG THE WHEELS of the administration. The consequence may convince 'em too late of their mistake.

BY UNION in this sense I only mean a mutual good understanding, and Christian Charity, among those of the same Religion, those that profess the same Doctrines; tho differing about Ceremonies, and in some points of Discipline: which ought not to hinder them, as they are all Countrymen, and equally zealous for the Government, to be indifferently employ'd in CIVIL AFFAIRS; while the national Church stands secure in the possession of its dignities and emoluments, and the Dissenters from it continue as secure in the enjoyment of their religious Toleration. How this may be done, I gave a demonstration in the 30th\* page of the State-Anatomy; and, in the next page, declar'd, that a stricter unity in the nature of things cannot be obtain'd, as in the effects it is equal to perfect unity, any other COMPREHENSION being impracticable. Tis certain, that by degrees, this will bring over a world of Dissenters to the establish'd Church; especially if the notion and office of a BISHOP be settl'd, as hereafter explain'd. But there can

\* Part I. chap. VI.



never be any COMPREHENSION of all the Sects at once with the Church, as some have vainly fancy'd; or if the Deputies of any one of them, will come to an amicable conference with it, and that they shou'd happen in the end to agree, these can onely promise for themselves: nay if the whole party shou'd come over, tis but as every individual of them (without having any right to conclude for others) is convinc'd by the arguments offer'd on both sides. All this is commendable, as are all other ways by reasonable overtures: and the UNION propos'd will serve all the ends and purposes of Government, as well as the strictest UNIFORMITY, which nothing can procure but an Inquisition. But the State ought to take great care that Churchmen (of any sort) be not left to reform themselves, which they never yet did in any part of the world; eternally wrangling and disputing about trifles, without coming to any conclusion about material abuses: wherefore the State, as I said, without any regard to their clamors, must set things to rights by its own authority, after the Example of Henry VIII; opportunely discountenancing, and, when there's occasion, effectually chastising the troublesome or contumacious.

I SHALL premise nothing in this Preface concerning the other heads of the following Discourse, which I take to be plain enough already. I only say upon the whole with Pliny †, that tis a very unjust, tho a very ordinary custom, for good or bad Counsels to be either approv'd or condemn'd, merely according as they succeed well or ill: whence it happens for the most part, that the very same actions are at one time attributed to diligence, at another to vanity; at this time call'd liberty, and at that time madness. Nor is it only the event, but sometimes the person that is excepted against; as some of my adversaries have broadly insinuated, that certain advices I give might come with a better grace from other people, meaning no doubt themselves, cou'd they but have thought of those things: but as in this Discourse I do more than justify my self with respect to their misrepresentations of my Religion; so were their charge as true, as tis most false, yet those concern'd wou'd not the less hearken to good advice from any hand. Dicaearchus ||, notwithstanding he maintain'd the mortality of the Soul, and consequently deny'd all future rewards (which is an opinion I think inconsistent with society) yet wrote so excellent a Treatise on the government of the Spartans, that a Law was enacted at Lacedemon, which continu'd a long time in force, enjoining the publick reading of this book once a year in the Court of the Ephori, where all the youth were to attend as Auditors, and consequently as Learners.

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† Est omnino iniquum sed usu receptum, quod honesta Confilia vel turpia, prout malè aut prosperè cedunt, ita vel probantur vel reprehenduntur: inde plerumq; eadem facta modò diligentia, modò vanitatis, modò libertatis, modo furoris nomen accipiunt. Lib. 5. Ep. ult. || Suidas in the word Dicaearchus.

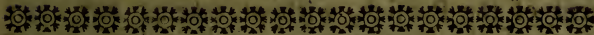




A SECOND  
MEMORIAL,

SENT

*By an intimate Friend to a*  
FOREIGN MINISTER,  
*lately nominated to come for*  
the BRITISH COURT.



SECTION I.



HE reasons (My Lord) which you are pleas'd to communicate to me, for your not setting out for this country so suddenly as you once expected, being of such weight with relation to the publick good, I shall the easyer bear my own disappoiment, and labor to moderate the impatience of your other friends. We must, in a word,

B

make

make a vertue of Necessity. But having told your Lordship in my last *Memorial*, that your Inclination had gain'd upon your judgement in pitching upon me for your Correspondent, I am now the more confirm'd in the truth of this; by reason of the undeserv'd commendations you bestow on that same paper, which is become valueable onely by your approbation of it. Since the liberty you gave me of publishing it in print, it has met with more impartial judges, whose exceptions in certain places to the turn and manner of expression, wherein I seem to be somewhat too positive, I receiv'd with no less docility on my part, than they were by them candidly intended. But it has also met with other Readers very partial and indeed unjust; who attribute views to me the farthest in nature from my thoughts, nay directly contrary to my judgement of things, and to the express words of the *Memorial* it self. Had they censur'd me for want of wit, or language, or method, or address (as angry folks inconsiderately bolt out whatever comes uppermost) I had silently submitted to the Judgment of the Publick, without taking any more notice of the ignorance or injudiciousness of any particular persons, than I am in the least concern'd at their envy or malice, at their narrowness of soul or prejudices of Education. The World in such cases decides for it self, without being sway'd by the self-love of an Author, or the ill-will of his Antagonists. But when I am not only charg'd with Designs I never entertained, or ever heard as much as propos'd: but that other persons likewise are taxt as accessory to such Designs, or rather as the principal authors of them, who yet knew no more of my *Memorial* than the Emperor of *China*, till they say it in print; I conceive I am oblig'd

oblig'd in justice to them and my self, to undeceive such as may have been surpriz'd into a belief of those wicked calumnies and falsehoods, tho otherwise perhaps well-meaning people.

IN doing this, I shall at the same time (to avoid giving a double trouble to your Lordship) insert in their proper places those further notices you desire, as a Supplement to the *State-Anatomy*; and which are both so considerable and so many, as to require this *Memorial* (since you give me permission to publish it) to be entitul'd a *Second Part* of the same Work. The first thing that created uneasyness to some of my Readers, was, whether your Lordship be a Lord or no, or indeed whether you have a being: but when these had persuaded themselves of such important points, as that you were a man and a Lord, then their next enquiry was, which of our Lords? tho I had in capital Letters call'd you a FOREIGN MINISTER, which is to say none of our Lords, and said that you were coming from another King to wait on our Sovereign King GEORGE. Others wou'd needs still have you to be an imaginary person, and were not a little solicitous to discover from what excellent original I had drawn my Copy. My answer to both these was onely this, that they might e'en fancy what they pleas'd; since it was all the same thing to the plan of my book, upon which the stile of it wholly turns.

WHEREFORE I told them, in a short *Letter* which has been likewise made publick, that I cou'd not but be surpriz'd at the weakness of those men, who cavill'd at the ASSURANCES I gave to my Correspondent about several matters, as if I cou'd

have talk'd otherwise in the personage I had assum'd of a *Memorialist*. Besides that if these very ASSURANCES were not in other places couch'd under the expressions of HOPES and EXPECTATIONS; yet no fair reader wou'd otherwise interpret them, than as my firm belief that such Reformati<sup>o</sup>ns as I propos'd, and which I still think absolutely necessary, wou'd be made by this excellent Parliament. Thus, in reality, I have been understood by every body, except a few persons; who are so penetrating and so wise, that is, so suspicious and over-curious in their natures, as to find a mystery in every thing. The reason of this temper of mind is evident. Because they are double in their own dealings, they think every one else is so in his speech; and knowing nothing themselves but as they lick the spittle of others (pardon the expression tho' proper to the persons) they imagine every man must have his prompters, who writes or speaks beyond the narrow sphere of their comprehension. Nor, in their sage opinion, had I less illustrious prompters for my share, than some of our Ministers of State, and those believe me not the least capable. But after thanking them for the honor of a confidence I was farr from receiving, I desire the favor of them in return to be satisfy'd, if any thing can satisfy such untoward dispositions, that *no Minister or Ministers whatsoever are at the bottom*, to use their own words; that neither any Minister, nor any other Person, native or stranger, had the least concern in my book besides my self. And now I hope they'll commend my self-denial for the sacrifice I make of their notion of me, which wou'd render some others very vain, but most of all some of these very sagacious Gentlemen. Nevertheless, tho' the Ministers (whose

apology



apology I shall have a better occasion of making lower) were not even privy to the book; yet, such is my good opinion of them, that I despair not of seeing many of those glorious things accomplish'd by their means: which, in my humble judgement, is not onely the most certain way to secure to them the after-fame of the *Burleighs* and the *Walsinghams*; but likewise to secure themselves in their posts, in the love of the best people at home, and in the esteem of all people abroad.

IN the same paper I acquainted those nibblers at Letters and cavillers at Syllables, that what I had been saying with respect to the Ministry, might serve for an answer to those wonderfully wise politicians, who gave out that I dictated to the Parliament: and they must be mad themselves, who cou'd think any man else mad enough, to prescribe to any publick assembly, much less to the Legislative body of the nation; tho every man may lawfully propose to them, what he thinks either expedient or necessary. Surely these men have not learnt to read, or they must have known, that scarce any thing is ever debated in Parliament, that is not first canvass'd without doors: yet they who either talk or write best on such matters, are neither taken for the authors of them when pass into laws, nor said to have blindly led the Members. Are not a thousand Proposals in a thousand shapes daily offer'd them? and was this ever deem'd a leading them, or a dictateing to them? Is it not an essential Liberty that every subject may take, that has ever been and ever will be taken, without the offence of any, but of those who are against the things propos'd? as no body complains of my dictateing (forsooth) to the Parliament, but such

as are heartily displeas'd and vext at the measures I presume to offer, tho with as much dutifulness and deference as can be reasonably desir'd. These people, however, want not a precedent for their grievance: for I remember very well, when the **ABJURATION-OATH** was first debated in the house of Commons, that a certain member now of the upper house, and who voted against that Oath (which he has since so often taken) said, he lik'd it the worse; because every word which was offer'd in behalf of it, was taken out of a book, entitul'd, *Reasons for ABJUREING and ATTAINTING the Pretended PRINCE OF WALES, &c.* This occasion'd a loud laughter (as I found a speedy opportunity to be even with that eloquent Gentleman) so farr was the house from thinking I dictated to them by those **REASONS**, which nevertheless preceded any mention of the thing within their doors, and which furnisht those without doors with arguments to justify their proceedings. It was with the very same intention, and not without suceable success, that I have been preparing the minds of those without doors now: and if I am over-confident that some things will be done by those within, according to what is my opinion of their Integrity and their Interest, and yet that these things shou'd not be done; this is but my mistake, for which I shall be glad or sorry, as the Event happens to prove. The Parliament is no more infallible than my self, tho the probability of being in the right preponderates infinitely on their side.

AS for the designs of my book, they are very intelligible, and laid down without the least art or disguise in every chapter of it. Some people think I am too plain: but, as I shall never write what

I wou'd not have understood ; so I had no reason, I hope, to be shy of defending the King and his glorious Administration, of setting the strength of his friends and the weakness of his enemies in their clearest light, as well as to show who those friends and enemies were. It was my duty to demonstrate (according to the best of my knowledge) from what fallacies and mistakes, from what wrong principles and pestilent projects, proceeded all the opposition to his Majesty and his illustrious family ; which was with the utmost industry represented to the people as inconsiderable, if not obscure. Wherefore, without insisting on the most ancient stem of *Wittikind* or the Royal blood of the *Plantagenets*, I gave (what strikes the people more sensibly) a minute account of the present state of this potent house ; and particularly how two of the three Empresses now alive are of it, being the King's near relations : that he himself is the father in Law and uncle of a King, the father of one Queen, and the brother of another, with the like happy circumstances ; for,

*\* Crowns to each sex the house of Brunswick brings,  
And stocks the world with matchless Queens and Kings.*

In the catalogue of those Princes and States, on whose alliances or friendship the King might depend, it appears since, that I had my reasons for leaving out the K. of S-----n. Besides the just characters of the several branches of the Royal family, I mention'd many of the numberless benefits the  
nation

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*\* Nam domus hæc utroque petit Diademata sexu ;  
Reginasque parit, Reginarumque maritos.*

*Claud.*

nation had already receiv'd, and was still like to reap above its neighbors, from the PROTESTANT SUCCESSION; which in so little a time had signally distinguish'd us by an unhop'd for encrease of honor, wealth, and power. And not to enumerate all that you know already, I pointed to such ways and means, enforcing them with cogent reasons, as I think are the most likely to secure to us those unvaluable blessings: desiring you (from time to time) not to doubt of their accomplishment, by reason of the successful choice of our Parliament; with the zeal and ability of his Majesty's Ministers, of whose great Loyalty and other conspicuous merits I gave you exact information. To these general heads may be reduc'd all the particular heads of the *State-Anatomy*; which some others, I confess, might have done to more advantage, but none with more sincerity or a better intention.

BUT, besides the attacks of Coffeehouse-Politicians, there appear'd a couple of Adventurers against me in Print, the one a Clergyman, the other a Layman: and I do assure your Lordship, that I wou'd never have enter'd the lists with either of them, did what they say entirely regard my self; or that innocent persons were not to be wounded through my sides, and a flurr endeavor'd to be cast on a good Cause. It has been my constant practice never to answer Personalities, wherein the reasonable part of the world never concern themselves: but onely then to reply, when an Adversary starts a new subject for me, either serving to illustrate my former argument, or as being it self of no less importance. This is the case now in more than one respect. Tis true, my Adversaries are not agreed



agreed among themselves about the Performance. One of them says its dull and jejune, without connection and sometimes without sense: the other, that it is written with all possible art, and dress'd up in the most polish'd garb. But as neither of 'em, nor any such as they, can ever help to mortify or exalt me; so I am perfectly well satisfy'd with the judgment the Publick is pleas'd to make of my manner of writing, wherein it has been always one of my principal rules, *so to express my self, as to make it impossible I shou'd not be understood.* If I am not intelligible accordingly in the *State-Anatomy*, it was abusing his time for the Author of the *Remarks upon it* to write against me; since Nonsense or Obscurity wou'd sufficiently obviate all the ill designs, and expose the false reasonings of it, to do which he professes was his end in writing: nor wou'd so contemptible a piece deserve to be confuted by an eminent hand, as my Antagonist was modestly proclaim'd beforehand to be; much less, that all the true friends of the Church and Constitution shou'd be so often call'd upon, in the News-papers, to encourage an antidote against it. Upon these considerations, he might have likewise spar'd his indignation against that great number of persons, who, tho' showing themselves capable on other occasions of making a reasonable judgment; have yet conspir'd to recommend and speak advantageously of a performance, which, even in the most material parts of it, is written without either reason or tolerable sense. Whether this be a greater complement upon those Gentlemen's Understanding, or a demonstration of his own Abilities, the sequel may perhaps convince you.

p. 71.

I AM inform'd that Dr. *F--dd--s*, Chaplain to the Earl of *Oxford*, is the Author of those *Remarks*, whereof you shou'd never have heard the Contents, if I had not given you this notice my self; for notwithstanding the many advertisements in the Newspapers, I have a very good reason furnisht me by *Martial*, that no such book appear'd against me at all. Hear and judge.

† *F--dd--s* to write against my book is said:  
But he writes not, whose Works are never read.

Whatever the Parent may have suffer'd in the throws, tis certain the *Remarks* were still-born or overlaid at nurse, for which I shall never quarrel with him: and yet he's unreasonably angry that the *State-Anatomy* had receiv'd a fourth Impression before he made his Answer; as by the five other Editions it has receiv'd since the makeing of his Answer, he may see how little capable he was to obviate the further publication, any more than the designs or reasonings of it. He lets us know he was but three days about his book, and to convince us of this, puts not onely a date at the beginning, *Jan. 25*, but another at the end of it, *Jan. 28*; in order, no doubt, to show us how much he cou'd do in so little a time: whereas every body wonders on the contrary, how he cou'd be so long about so little, or rather about nothing, I mean nothing to the purpose. This is the opinion of the Publick, and the practice of it too, as his bookseller can tell. But alas! how can we help the corruption  
of

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† *Verficulos in me narratur scribere Cinna:  
Non scribit, cujus carmina nemo legit.*

of the times? The same fate with the *Remarks* will probably befall a *System of Divinity* the Doctor has been long preparing; and which, if we may judge of it by the genius of the book before us, is never like to occasion any Schisms or Heresies in the Church. Tho the Author is farr from being of a pacifick spirit, we are notwithstanding pritty secure never to be disturb'd by the *Fiddefites*; so that if this System shou'd not do as much good as others, yet it will do less hurt than any System ever did in the world.

NOW to give your Lordship a few specimens, how little capable the Doctor was to take me, or how very willing he was to mistake me (let him chuse which side he pleases) in that shortest chapter of my book that he only at- p. 10.  
tacks, he wonders I shou'd assert it to be impossible for reasonable Men, not to differ about the meaning of ancient books or intricate doctrines; when he cannot produce, as I defy him to do, that one old book in the world (without excepting even the *Old Testament* or the *New*) about whose meaning such as make use of their reason, are not widely divided: while implicate belivers, and such as make no use of their reason, swallow all books alike, without examining into their original or meaning; and consequently, not otherwise differing about them, than as they are taught to prate by rote. The same holds as true of Intricate Doctrines (as of the Trinity or Predestination) which occasions them to be so differently explain'd by reasonable men; whereas there is no disagreement about them among those, who never enquire into their meaning, nor reason a moment about them. The sophistry of this wretched cavil lies in his

confounding pure and original Reason, with the limited and imperfect exercise of it in mortal men, who have different capacities and apprehensions, no less than different views of things, and different opportunities to examine them.

THUS he uses me throughout. When I say that the differences between those of the national Church and the Dissenters wou'd be of little moment, or easily compos'd, were the notion of a Bishop here once acknowledg'd the same with that of a Bishop in other Protestant Countries ; he does, besides abundance of long-winded absurdities of his own growth (and never was there ranker soil for such than his imagination) challenge me  
 p. 37. to instance any abroad, who holds *that there is in reality no difference or none of any moment, between the Episcopal ministers and those of the Independents and Anabaptists.* Pray who is there abroad or at home that does not, were there nothing else but Election to be consider'd? And if there were not a difference, why shou'd I wish the notion of a Bishop here and among the Protestants abroad to be declar'd the same, that the notion of their ministers might likewise become the same? Is not the Notion of a Presbyterian Minister also, tho not in all things as the others, different from that of an Episcopal Minister? else why shou'd the Reordination of the former be no less rigidly insisted on, than of the Independent and Anabaptist Ministers, who onely circumstantially differ from the Presbyterians in Ordination? The case is quite alter'd from the days of yore, did but our Dr. know what belongs to his Profession. But if instead of understanding the *Elders* (who are further call'd *Overseers* or Bishops in the 20th of the *Acts*) to be



be superior Bishops, of a distinct Order in power and jurisdiction from Presbyters, who can onely be regularly ordain'd to any spiritual purpose by such Bishops, and which Bishops themselves must derive an uninterrupted Succession from the Apostles: if instead of this *jure divino* notion, I say, Bishops and Elders be understood as different names of the same Order, or that there is an identity of name and office between Bishops and Presbyters, without the necessity of any other Succession but that of the Christian Doctrine, nor of any different power of ordaining the one more than the other; then I doubt not, but the Presbyterians will be content to have persons, duely qualify'd, appointed *jure humano* out of the Body of the Presbyters, *Superintendents* for Life, or Bishops, over all the Pastors and Churches of certain districts (call 'em Diocesenes or what other name you will) provided they be still accountable to the whole body, which is the notion of a foreign Protestant Bishop. I say the same thing of the Independents and the Anabaptists, in case Synods be declar'd to be onely for mutual help and advice; but not having power, no more than the Bishops or Superintendents, finally to determine matters of faith, nor to lord it over men's consciences. I repeat therefore once more, what I said with so much truth in the *State-Anatomy*, that an accommodation will be very much facilitated between the National Church and the Dissenters, if the notion of a Bishop here, be happily acknowledg'd the same with that of a Bishop in other Protestant Countries: to which I now add, if they be declar'd to be the same with *Usher's* primitive Bishop, with *Cranmer's* Bishop before him, with *Mason's* Bishop (whereby hangs a story that may be told another time) and with the Bishop of all those

*English*

*English* Divines, who hold the Episcopate, as superior to Presbyters, to be a dignity of great convenience and antiquity, but not an Order of divine appointment, without which no Presbyters can be ordain'd.

THIS, I said, wou'd nothing diminish an *English* Bishop's rank or revenue, these being the pure gift of the State, be the notion of a Bishop  
 p. 37--41. what it will. Upon this he runs vain and most childish divisions, about what I mean by the rank and revenue of a Bishop, whatever be the notion of his spiritual order or power? when tis self-evident to all ingenuous readers, that I mean no other rank than the priviledges of Bishops as temporal Lords, and the incomes of their several Bishopricks, which are indisputably the gift of the State. Much good may it do  
 p. 40. him, with that *divine right to a temporal revenue* suteable to the character of a Bishop, which he supposes, and which is not matter of grace but of debt in the State: and I further congratulate him on his hopes, that one standing and  
 p. 38. primary branch of the Constitution may not be Legally, at Pleasure, taken away. I thought till now, that to do a thing at PLEASURE, was the contrary of doing it LEGALLY, and that therefore the doing a thing LEGALLY, was not doing it at PLEASURE. But thus it is, and ever will be, when certain Animals mumble a thistle. Another of his quibbles is about the word *Communion*, as when I say that the Low-Churchmen have a brotherly Charity and Communion with all the Reform'd Churches abroad, which  
 p. 47, 48. he makes to be takeing the Sacrament in the Dissenting Meetings at home; whereas I said no such thing about the latter, but that

that the Low-Churchmen were neither for unchristianing nor for persecuteing them. But since he gives me this occasion to speak my mind, I wish with all my heart I cou'd say what I did not in that respect, as well for the common interest of the Protestant Religion, as for the particular honor of the Church of *England's* Charity, and for the lasting peace of these nations.

WITH the same candor he denyes that the High-Churchmen (of whose number he owns himself more than once to be) do unchristian the foreign Protestants and our Dissenters at home. Unchurcing and declaring them not to be of the *body of Christ*, as the Doctor do's, is questionless unchristianing them: and their baptism is declar'd *invalid* by this very man in formal words, as all Ordinances administr'd by them ineffectual by others, who put them consequentially, and several of them expresly, into the same state with Heathens and Infidels; that is, leaving them (as the Divines speak) to God's uncovenanted mercy, but allowing them no benefit from their sacraments or their faith. To those of the National Church it self, notwithstanding the Christian Ordinances be Episcopally convey'd to them, the Nonjurant part of High-Church *allow no better a character*, if they approve of Lay-deprivation or pray for KING GEORGE, *than that of Schismaticks and Hereticks, of men cut off from the communion of Christ's church, and all the hopes of salvation*, as we are assur'd by the Bishops and Clergy in Convocation. But to go on. When I charge the High-Churchmen with being for the uncontrollable power of the Prince, he says I charge them falsely; they haveing always declar'd *that*  
*the*



p. 55. *the Prince cou'd not lawfully, or with a good conscience, exercise such a power.* If this be not a Jesuitical evasion, I know not what is; unless deny'd to be so, for the sillyness of it. I was talking of Laws, and he talks of Conscience; which, how much soever it ought to influence all Princes, and does some, yet will it not be left by Low-Churchmen, or other good *Englishmen*, as a sufficient restraint upon any Princes. King *James* pretended Conscience for all his breaches on the Laws. The High-Churchmen, on the contrary, have ten thousand times declar'd the Prince to be above all humane Restraints, putting the most odious cases, as the supporting of the Laws, the preservation of our country, wives, or children, nay procureing the salvation of the whole world, as things not to be attempted against the commands of the Prince; for the truth of which and the like numberless examples, I referr your Lordship to the *History of Passive Obedience*, which I know you have in your Library among the rest of your *English* books. As for

p. 56. the question he puts, *whether by an uncontrollable power I mean, that the Prince upon every act of Maleadministration ought to be coerc'd, restrain'd, or depos'd?* I answer, after telling him I never had any such meaning, that this wou'd be uncontrollable power in the People but not in the Prince; and such a Power as no Whig, whether Low-Churchman or Dissenter, ever claim'd or approv'd. Yet according to his own perplext way of expression, it is the Principle of the High-Churchmen: but I charitably suppose there must have been some omission of the Printer. Take it which way you will, tis like *the legally and at pleasure* of our most accurate *Aristarchus*, tis like his

p. 11. *directly designing a side-blow.* But I despise

spise such poor advantages; as wholly unnecessary to my pen and my Cause.

NOT to tire you, my Lord, with too many such examples of stupid ignorance or wilful prevarication (rare qualifications in the writer of a System) I shall alledge but one more, and it is this. When I say that the Dissenters cou'd have weather'd the Storm of the *Schism-Act*, if they had been less stanch for the HANOVER-SUCCESSION, he no less untruely than ridiculously answers; that *they cou'd not have weather'd it, for all they cou'd possibly do to weather it was done.* For in the first place, they did not promise to vote for those recommended by the Ministry, nor did they fall in with what were call'd the Queen's measures; neither did they abandon the Interest of the present Royal Family, nor that of the Low-Churchmen. I shall not, as I promis'd you, insist upon any more of his gross and impertinent Sophistry; nor give him any sensible interruption, he needs not fear it, to any other business of more importance. He means, I suppose, the finishing of his System: but I may safely venture to prophesy, that Mr. *Lintot* will not find his account by half so much in the Doctor's High-Church Divinity, as in Mr. *Pope's* Heathen Divinity: A fine System-wright indeed, that cannot or will not state any one question fairly; as no question in his whole book is better stated than the following one, and how justly that is done, I leave you to judge: One question, he says, between those of the National Church and the Dissenters, is, *whether those, who have a right to minister in things sacred, derive their commission from God to that end, or are only of humane appointment or election?* Now to return him a little of his own language, to see how well this meek Divine likes it upon a review, I affirm that a man must have an overgrown stock of patience

to bear with so base and unjust a representation of things ; or be ridiculously ignorant of the first principles of Theology, be blind and thoughtless, to state a question so absurdly ; or be supremely impudent, to think of imposing such an egregious lye upon the world : for all the Dissenters maintain, as well as the Churchmen, that their Ministers must and do derive their commission from God, that they are appointed by the holy Ghost, that none ought to go but those that are sent ; and they onely dispute which way of ordaining or sending is the Divine Commission, or the manner appointed by God, as most agreeable to his will and design. That *Election*, which the Doctor calls humane, they believe to be of divine appointment and example.

THESE are some of the fruits of High-Church Divinity, this is the man that is to give us a System of it ; and yet who cannot rightly distinguish between nominal and real Christians, or rather plays fast and loose with the word Christian in general.

p. 53. The Dissenters are not *validly baptiz'd*, and yet they are Christians ; that is, they are call'd so. *They are not regularly or truly incorporated into the Church,* THE BODY OF

CHRIST : and yet they are not in the same Sate with Heathens, tho all that be not of the body are aliens. O, *but we treat them with the greater love and affection, as they PROFESS*

*the Christian faith ; and are for that reason better qualify'd, whenever it shall please God to OPEN THEIR EYES, to communicate with us in all Christian ordinances.* POOR people ! they have a good disposition towards Christianity : nay they profess to be Christians, tho they are not of the BODY OF CHRIST : but tis hop'd in time their eyes may be open'd. Thus speaks the charitable Christianity of High-Church, that confines the Gospel within such narrow bounds, that  
bottoms

bottoms men's peace of mind and their eternal salvation upon niceties, uncertainties, intricate questions, and inextricable difficulties; such as is their uninterrupted Succession with the like chimerical riddles, for rejecting whereof they invalidate the Ministry of most Protestants in the world, and render it ineffectual as to all spiritual purposes.

THAT this NEW CHRISTIANITY is not of the growth of the NEW TESTAMENT, not only several learned Members of our Church have unanswerably made out; but has been frankly avow'd by the late Dr. *Hickes* himself, the great promoter, or rather founder of it, for Mr. *Dodwel* never went quite the Doctor's length. Here I beg your Lordship's attention to a story, which was more than once told me by the reverend and learned Mr. *Dubourdien*, one of the Ministers of the *French* church in the *Savoy*, and which he gave me free leave to tell again in the publickest manner I pleas'd. I think it was about six and thirty years ago, that Sir *George Wheeler* Bart, one of the Canons of the Cathedral Church of *Durham*, and Dr. *Younger*, Dean of *Salisbury* (both which reverend persons are still alive) with the deceas'd Dr. *Hickes*, came to *Montpellier* from their travels in *Italy*, where you may imagine they had no opportunity of frequenting Protestant Churches. It happen'd to be a little before *Easter*, and haveing heard Monsieur *Isaac du Bourdien* (the father of *John*) preach, they signify'd their desire of taking the Communion in his Church, especially at that usual season; provided they might be allow'd to do it kneeling, according to the rites of the Church of *England*. To this Monsieur *Dubourdien* readily consented, telling 'em no *Englishmen* were ever deny'd that liberty in the Reform'd Churches of *France*, which did not look upon INDIFFERENT CEREMONIES to make DIFFERENT RELIGIONS. Communicate therefore they actually did.



did. Now, Mr. *John Dubourdien* meeting, about 3 or four years since, in *Westminster-Hall* with Sir *George Wheeler* (who told him that he came last from *Oxford*, and that he had seen his old acquaintance Dr. *Hickes* in this journey) is it not a sad thing, says Mr. *Dubourdien*, that so learned a Man shou'd run into such wild notions about CHURCH, PRIESTHOOD, SCHISM, and the like? notions so destructive of Protestantism, if not of Christianity; and directly unchristianing most of the foreign Churches, with a vast number of Protestants at home. Pray (continu'd he) if you had any discourse with him upon this subject, did you put him in mind of his having communicated formerly himself in our Church at *Montpellier*? I did, reply'd Sir *George*: and his answer to me was, *that till then he had onely study'd Divinity in the SCRIPTURES, but that he had since read the FATHERS.* Your Lordship may now perceive from what poysonous fountains those of the NONJURING-ENGLISH-CATHOLICK CHURCH (as they love to call themselves) have drawn their uncharitable and rebellious Divinity; as there is indeed no extravagancy but may be found in the *Fathers*, yet nothing more extravagant than *Hickesianism*. But whether it be in the *Fathers* or not (for I know the scraps, bad as the *Fathers* are, from which it is tortur'd) we may in time expect to see a hopeful System of it from Dr. *F-dd-s*, tho he has thought convenient for certain reasons to take the Oaths.

I SHALL now rid your hands of the Doctor, My Lord; onely takeing notice to you, that he tickles himself extremely with the flings he has had, in so many places of his paltry *Remarks*, at my Religion, or rather at my Irreligion according to his insinuations. And tis very true, that I have, with many of my betters, suffer'd in my good name on this account from certain men, who have a compendious way

way of circulateing throughout the nation, what character they chuse to fix upon any person, that does not please them in every thing. But they commonly so overcharge their pieces, as to recoil upon themselves. To differ from them in Politicks, as I have ever done, is an irremissible crime : but their principal artifice lyes in decrying all men as irreligious, who do not worship them instead of God. In all the books I ever wrote, there's not one word against Religion ; but, on the contrary, several vindications of its purity and excellency from the superstitious practices and the worldly usurpations with which it has been often deform'd, but chiefly by Priests. Yet what by mangling and distorting some passages, and what by confidently reporting to such as have never seen my books, other passages that were never in them, many people have been misled into the most unjust and falsest notions conceiveable. Thus if I write a book to show the Christian Religion to be highly rational and intelligible, and neither contradictory nor obscure: on outcry is straight made, and I am proclaim'd every where not to believe the mysteries of it ; which one wou'd think, ought rather to hold true of those, who profess not to understand them at all, or but very imperfectly. If I am provok'd by a grave Divine to write a book, to inform him of several things relateing to the Canon of the *New Testament*, of which he was till then ignorant : I must, without more ado, deny this Canon ; especially when I desire the difficulties about it to be more accurately consider'd by those, who seem not willing to be at such pains, and are therefore angry to be minded of their business. In fine, if I write a critical or historical account of the Immortality of the soul among the Heathens, I shall pass my self for one that calls this same Immortality in doubt : as if the more people believ'd it, the less it were to be believ'd; or that the reasons of Christians for believing it,

it, were no better than those of the Heathens. Is it a sign of Religion, or rather is it not of downright Atheism, to use any man thus, to make impressions so much to his disadvantage, out of mere pique and party? Your Lordship knows better things of me; and that as none is more averse to SUPERSTITION, so none is more persuaded of RELIGION. But I hate PRIEST-CRAFT, and that's my crime. I shall however communicate to your Lordship, lower in this *Memo-rial*, some LETTERS that will argue me not to be so indifferent in matters of Religion, as many of my Pharisaical accusers are themselves.

SUCH, on the other hand, as allow me a Religion, will needs have it to be Socinianism; tho I have always declar'd my self as little dispos'd to Socinianism (abstracted from the rest of Christianity) as to Muggletonianism; and that in all my Writeings I have never treated of the Trinity, or *Christ's* Satisfaction, or any other Doctrine whereby this Socinianism shou'd appear. That ever I declar'd my self a Socinian in conversation, I defy that credible man on earth to be produc'd, who will affirm it: and if they conclude it from my acquaintance with some of that sect, they may as well conclude me a Quaker, or a Jew, or any thing else; since I am acquainted with men of all persuasions, and very well pleas'd to be so with many, that differ the widest from me in Religion. The Socinians however have been juster to me than my pretended Orthodox aspersers. The late Bishop of *Worcester* having hook'd me into his book against the Socinians, the author of *the Agreement of the Unitarians with the Catholick Church* asks thereupon, *Do we offer this book against the Trinity of the Realists? Was it written with intention to serve us? Does it contain any of our Allegations from reason against the Trinity of Philoponus, Joachim, and Gentilis? We desire him to answer*  
*the*



the reasons in our own books against the Trinity of the Tritheists: but to these he says not a word, but onely falls upon Mr. T---d's book, in which or for which we are not in the least concern'd. Nor do I think the learned and ingenious author will hold himself to be interest'd to defend that Christianity not Mysterious, which his Lordship presents us with. I am no Socinian then, if either the Socinians or my self know any thing of the matter. But since, in the first place, my very orthodox Ill-willers have made the world to trouble it self so much about my Religion, when I thought every one might safely enjoy his own, whatever mine be: and that, in the second place, I am often told by persons, whose authority has extraordinary weight with me, that I am oblig'd as well to give satisfaction in this point to the inquisitive, as to do justice to my self: and that, in the third place, I have in effect several notions of Religion, not onely differing from some that are commonly receiv'd, but in certain things absolutely contrary to them (tho none of those with which I have been ever hitherto charg'd) I shall in convenient time, my life and health continuing, publish a distinct account of my Religion in a work that's now near finish'd. Then friends, and foes, and indifferent people, will have a fair field and welcome: for Truth and Happiness are my only aim. Yet none of the articles of my Creed are of that nature, as to hinder me from readily professing my self a member of the National Church, as I also firmly hold the Protestant Dissenters to have a valid Ministry and Ordinances: for tho I believe Government and Order to be of divine appointment in the Church, yet do I not believe any one particular form exclusive of all the rest, to be of divine right. They are more or less perfect with respect to their common end, the purity and propagation of Religion: but the proof of these assertions I shall more properly give elsewhere.





## S E C T. II.

**Y**OU'LL not wonder (my Lord) that Papists, forswearing and nonswearing High-Churchmen, with Tories of all sorts, shou'd loudly baul against most parts of the *State-Anatomy*, which was principally written against themselves; but I acquaint you further, that even several Whigs, tho more considerable for their noise than their number, found fault with my proposing, first, to distinguish some foreign Noblemen, who had signally merited of the nation in the grand affair of the SUCCESSION: and, secondly, to ease the Dissenters of all the hardships under which they labor, partly proceeding from Laws intended against the Papists, but turn'd against them in *Charles* the 2d's reign; and partly from Laws made in the last reign to destroy their influence in Corporations, and wherever besides they might be serviceable to the PROTESTANT SUCCESSION. These Whigs I have compar'd to the *Samaritans*, who profess to worship the true God, and yet worshipt their Idols too; as our *Samaritan Whigs* (for so they are now nicknam'd) join to their love of King **GEORGE** the Tory hatred of Dissenters and Foreigners. How to reconcile their love and their hatred, they'll find a hard task. But your Lordship knows, that I never fancy'd all Whigs to be equally wise or equally honest, meaning always the generality in the characters of bodies or parties of men. I never wrote for PERSONS who are variable, but for PRINCIPLES which are immutable: and therefore as I never chang'd my Principles of civil and religious LIBERTY, no not for an hour, since I first imbib'd them in the 15th year of my Age; so I was never attach'd to persons further than they prov'd

prov'd constant to their principles, which when they manifestly deserted, I deserted them as manifestly, fairly giving themselves my reasons for so doing under my hand. I pritty well know the leaders of those *Samaritan Whigs*, and am sorry, but not surpriz'd, to find 7 or 8 Dissenters at most, prejudic'd by them against Foreigners: but these are some of that narrow-soul'd generation, great strangers to the world tho' great lovers of it, whom the old Lord *Shaftsbury*, to distinguish them from the farr more numerous and understanding Dissenters, us'd to call *God Almighty's silly people*; and silly they are indeed, who join in this thing with those, who join in every thing against them. What I propos'd in my other book, and shall further urge in this, of UNION among all Protestants, union among themselves, union in the service of the publick, and union against the common enemy (without the least diminution of the Dignities or Emoluments of the National Church) I am farr from repenting or retracting. I am on the contrary (as I said in my Letter several times quoted before) thoroughly convinc'd, whatever may be the issue of the thing it self, that it is not onely an honest and equitable proposal; but the most serviceable to the King and Kingdom, that can ever be made.

AS to the two foreign noblemen of your acquaintance, inconsideration of whose services I propos'd a legal dispensation with the fifth limitation of the *Act of Succession*, an outcry was immediately rais'd, as if all the Foreigners in Christendom were to be preferr'd here; whereas I expressly confin'd my proposal to those two persons, who have neither of them any male issue, no more than any to be compar'd to 'em in the points I mention'd. I cannot help, my Lord, being of the same opinion still, whatever the Gentlemen themselves (with out whose privity I made the proposal) or any others may think of the matter; always submitting my judg-

ment to the wisdom of the Parliament, which knows best, what ought or ought not to be done in cases of publick concern. In the mean time my proposal contain'd nothing new or strange, with respect either to the dispensation or to the persons. The third limitation about the King's not going out of the nation without consent of Parliament, is very justly repeal'd: so is part of the fourth, relating to the proceedings of the Privy Council: and a dispensation is allow'd in the sixth, as to the number of those who shall be capable of serving Members of the house of Commons, notwithstanding their bearing Offices, or having places of Trust, or receiving Pensions from the Crown. Pray why may not the fifth be dispens'd with as well? As for the Persons: those people must be very ignorant, who think the Duke of *Marlborough* is the only foreigner the Emperor has made a Peer of the Empire, if I may use that phrase, or of his own hereditary dominions. In one word, there's not a Court in *Europ* that has not at all times done the like, or they had been very deservedly depriv'd of all service, civil as well as military, from Foreigners. With respect to our own country, where it has been a constant practice from the beginning of the Monarchy, I wou'd onely ask over again a few questions of our *Samaritan* Politicians; as whether King WILLIAM, whose hands were not ty'd up, did croud for all that the upper house with Foreign Peers? and whether those he made, and their descendants, have not prov'd the bravest, the stanchest champions, for our Liberties and Constitution? whether all the Whigs did not thank God, for the assistance of those foreign Peers in the latter end of the last reign, when several of their own party recreantly deserted? and whether, considering the present behavior of some among 'em, they may not another time stand in the like need? Upon the whole, having advanc'd nothing unprecedented or unlawful, and having the satisfaction of my own grateful sense of what those two Gentlemen did for our service, no less  
 what



than of what the Earl of *Portland* and others did before them : I am onely sorry that I must correct one passage of my book, and but that one passage, which is ; not to assert any longer, that they are the Tories and High-Churchmen alone, who bear an aversion to Foreigners.

UPON the noise that was made by a few thoughtless discontented Whigs (for the Tories, to do 'em justice, were wise enough to be silent) about making those Noblemen *British* Peers, out comes a miserable declamation by a man, who, as the author of the *Political State* says, is famous for writeing upon, for, and against, all manner of subjects, persons, and parties. But that Gentleman is over-liberal to him by two letters, when he calls him a *Scribbler trium literarum* ; since, about the latter end of the last reign he was like to be reduc'd to a long J, for writeing a treasonable pamphlet against the HANOVER - SUCCESSION, for which a pardon was procur'd to him before the first of *August* 1714, by those that set him to work. But as in my own nature I scorn to insult any man upon his miscarriages or his misfortunes, and that such things make nothing to the argument ; so he must blame himself for any freedom I must use, in refelling his notorious falshoods, and most precarious suppositions. The topick of the foreigners is what he chiefly insists upon, the employing of whom (for noble enough they were before) he calls, among other senseless things in his Title-Page, a *Treasonable conspiracy against the Constitution, and dishonourable to the Peerage of Britain*. In the body of his book he calls the makeing 'em Lords, \* *prostituteing the illustrious blood of our Nobility to Foreigners, enobling mercenary men, with the like goal-bird scurrility*. Nor, according to the temper I charg'd upon some people in the *State-Anatomy*, can any sort of foreigners escape his Invectives when his hand is in ; as || *a covetous Dutchman, a mercenary Frenchman, a haughty insolent Spaniard, and*



a lewd assassinating Italian. All foreign nations in general, and the *Germans* in particular, since this is the nation concern'd, he calls (out of complement and kindness no doubt to the Royal family) *nations less\* polite, less humane, less acquainted with Liberty than Britons are*. Tho as to Liberty I am glad, my Lord, it is generally so; yet I wish with all my heart, we were but as humane and polite as some of our neighbors. I am sure none of 'em ever use us in this manner. *To day we are offer'd two* || *Germans* (says he) *to morrow we may be offer'd two Dutchmen, another time two Frenchmen, and so forward, till at length our Posterity may be offer'd two Turks,* the venom of which last words sufficiently discovers it self, for all the salvo of the word *Posterity*.

AND now what's pleasant enough, the author of this foul and rascally stuff, is the very man (my Lord) who wrote the *True-born Englishman*, a Satyr against the whole *English* nation for their contempt of Foreigners. This is the man, who, in the Explanatory Preface to that Satyr, says he's *of opinion, that had we been an unmixt nation, it wou'd be to our disadvantage*; adding, *that he cou'd prove those nations, who are most mixt, to be the best, and to have the least of barbarism and brutality among them*. In this I entirely agree with him. *An Englishman of all men*, says he in the same Preface, *ought not to despise Foreigners as such; since what they are to day we were yesterday, and to morrow they will be like us*. Had not Mr. Boyer reason, think you, to say that this wight had written for and against every thing? of which Assertion innumerable instances cou'd be brought, were it worth the pains. 'Tis remarkable that no sort of men in the nation, are more vilify'd by him, in that hobling rhyming libel, than the Nobility, which he now affects to extol so much, in his insipid prose bombast. Nor can he forbear most impudently abusing them even in this his pretended Panegyrick. *How have † you too often al-*  
ready

\* P. 25. || P. 22. † P. 18.

ready, says he, been invaded, under the pretence of rewarding merit, and exalting men of fame? how have your ancient ensigns of honor, been prostituted to the favourites of your Oppressors? how has your dignity been depreciated, and the honor of your antiquity too much abated; by the creation of infants, and by blending your ancient titles with the spurious race of luxurious and unthinking monarchs? how have your magnificent Dyets been unhappily throng'd, not with the favourites of princes onely, but even with the favourites of favourites? This, with the like fulsom ribaldry, he stiles a fine complement, tho without repeating it, in the *Mercurius Politicus*, a monthly pamphlet wherein he has the chief hand; and which frequently reflects upon the proceedings of the Government, under pretence of telling what people say *pro* and *con* upon whatever passes, to the makeing of malicious and sometimes very dangerous insinuations. His account of the *English Original* is of a piece with the rest. *Trueborn Englishman*, part 1.

*These are the Heroes that despise the Dutch,  
And rail at new-come foreigners so much;  
Forgetting that themselves are all deriv'd  
From the most scoundrel race that ever liv'd.  
A horrid croud of rambling thieves and drones,  
Who ransackt Kingdoms and dispeopl'd towns;  
The Pict and painted Briton, treach'rous Scot,  
By hunger, theft, and rapine hither brought:  
Norwegian pirates, buccaneering Danes,  
Whose red-hair'd offspring e'ery where remains;  
Who, join'd with Norman-French, compound the breed  
From whence your Trueborn Englishmen proceed.*

This person, you see, who, to serve a turn, made it a crime in *Englishmen* some years ago to despise new-come Foreigners, new-made Peers (as he stil'd the Duke of *Schomberg* and the Earl of *Portland*) since most  
of

of our own Nobility and Gentry value themselves on their FOREIGN DESCENT: now to serve another turn, rails against all Foreigners indiscriminately, values the Scots for being † UNMIXT whom he undervalu'd for it then, tho' the thing be likewise false in fact, and writes at such a rate as to make no body regard what he says.

IT is incumbent upon me, however, to clear those persons, who are wrongfully accus'd and traduc'd upon the occasion of my book; as a piece of justice that I owe them, and also lest any shou'd be so insuperably stupid, as to be impos'd upon by a man, who by our laws has no right to be an evidence even for truth. As I told your Lordship above, there's not a grosser falsehood in nature, than that any person in the world either directed me to write the *State-Anatomy*, or dictated any part of it to me, whether as to the words or the matter. There never came any pieces of it abroad before hand (as he positively avers) much less were there any parts of it rehearst among any sort of people, on any account: and he's defy'd to produce the least proof of person, or place, or time, before I gave my copy to the bookseller to be immediately printed, as it was in 3 presses with all possible expedition. I never knew or heard of any such design, as he affirms there was, to introduce those two noblemen or any other foreigners into the House of Peers, nor do I know of any party that must be undone without it, neither of any sett of men that had resolv'd it, nor of any of the ancient Nobility that fear'd it: so that till he brings better vouchers than he's ever like to do, this whole design must solely centre in me; and, since he says, that he needs not prove these things because I propose them, I alone must of course be that party, that sett of men, that ancient Nobility. 'Tis plain the people he aims at is a part of his Majesty's Ministry, whom he calls a \* *sett of men, who are far en-*  
*grossing*



grossing to themselves power and wealth, who are for preserving power in their hands; and whom elsewhere, lest he shou'd be misunderstood, he calls *States-men and Politicians*. He represents these as having *different views from some\* honest and loyal Patriots, who yet remain in the Administration*, thereby endeavoring to heighten and enflame the misunderstanding which was then commonly believ'd to reign among some of our Ministers. Wou'd I take the liberty to say, that he was directed to spread those notions among the people, on such an occasion and at such a juncture, I needed not be at the trouble of naming or characterizing any one. Every body wou'd think of a certain *Some-body*; and the learned wou'd cry out;

*Quàm fallere mentes*

*Doctus! & unanimes odiis turbare Sodales!*

But farr be it from me to do so without better evidence, let the presumptions be ever so strong: for presumptions I have, and some of 'em from unsuspected hands.

IN the mean time your Lordship ought to know, that this business of the Foreigners is nothing new, or particularly calculated for the present time: for I made this very proposal with relation to the Count *de Bothmer* by name, before any of the present Ministers were in their posts, in the dedication of my *Characters of the Royal family*, dated *Sep. 8. 1714*, being the interval between the Queen's death and the King's happy coming over. No creature pretended to find fault with it then, all true Whigs outvying each other in their applauses of the Count's services, which were then fresh, in behalf of the PROTESTANT SUCCESSION; the only security to their Religion, Liberty, Lives, and Estates. Neither is the sense of his, or the Baron

*de*



*de Bernsdorf's* merit, since lessen'd in the esteem of any (as I have heard hundreds declare the justice of my proposal, since the publication of the *State-Anatomy*) excepting onely a few *Samaritans*, of whom that is true in particular, which *D. F.* himself gives us as the character of the whole nation in general.

*Wise men affirm it is the English way,  
Never to grumble till they come to pay,  
And then they always think (their temper's such)  
The Work too little, and the Pay too much.*

What he objects about the *Scottish Nobility*, and calls in the *Mercurius Politicus* an argument perfectly new, is perfect nonsense: for it was not as foreigners, which they ceas'd to be by the *Union*, that they were restrain'd from coming all into the house of Lords; but to assort their number, as well as the number of the *Scots* members for the house of Commons, to the proportion *Scotland* bears to *England* in value, and especially in the publick charge. His raveing about *the \* names of men in Scotland, more ancient than the countries they are born in, and of Records in some families beyond the reach of Tradition*, shows him to be an illiterate blunderer, that knows no more of the force of words than of the truth of History, or how to speak any truth at all. Most unhappy is he likewise in the instance he brings of the *Cardinal Primate's* opposing the advancement of *General Fleming* in *Poland*: for supposing it true, as things must be receiv'd very cautiously from such a dealer in *Secret History*, yet it makes entirely against him; since it is not better known to all *Europe* that the *Cardinal Primate* was in the *French Interest*, than that the *Polish Parliament*, to speak in our dialect, naturaliz'd *Count Fleming*, and he was advanc'd in that country accordingly.

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THE next thing that with unparallel'd effrontery he lays to the charge of the Ministry, is a design of keeping up a *Standing Army* in time of Peace. To this he makes me not only privy, but to be the instrument of *|| a wicked party of men* (as he calls them) *who are for preserving power in their own hands*, to try how it will relish with the People: tho' I declar'd as expressly as words can declare any thing, what likewise appears to be unexceptionably true by the whole tenor of my *Chapter of Peace and War*, that I am by principle and inclination against a standing Army; as likewise throughly convinc'd, that it was most remote from the King's intentions, or the desires of his Ministers \*. I shall not trouble your Lordship with any of the sophistical Artifices, to force out of my words what was never in my thoughts, us'd by this slanderer; but refer all the world for my justification to the book he attacks, and particularly to the passage quoted by himself. 'Tis observable, that for six months past the Tories talkt of nothing so much, as beginning the Session with disbanding of the Army. A book, printed in King W I L L I A M's time against a *standing Army*, was now reprinted, and new-vampt (not by the author I am perswaded) suitable to the present juncture, under the Title of *Reasons against a standing Army*; and D. F. in several places of his libel, pretendedly written against me, but in reality against the Ministry, owns that he had not only digested all the filth he has disgorg'd against Foreigners, long † before ever my book appear'd; but that he was likewise preparing materials to write against keeping up the Ar-

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my,

my, which he affirms was design'd by those, who wou'd keep down the sincere lovers of their Country from enquiring too strictly into their conduct †. For what end and purpose a clamour was to be rais'd against the Army, that had so lately sav'd us, and to be seconded by Petitions from *Oxford* and other disaffected places, is now made evident to all the earth by Count *Gyllenborg's* Letters. One half of 'em was to be disbanded, and they hop'd that the half at least of the other half, seeing themselves reduc'd to so weak a condition, wou'd desert to the enemy. The same Conspirators were to use all their endeavours to keep back our naval Armament till the middle of May, that we might be unprovided in every respect by land and sea, against the foreign enemy they have unnaturally invited to invade their native countrey.

I AM only sorry, my Lord, that a few Whigs, and very few God be thanked, who cannot discern the times and the seasons, shou'd, partly out of a mistaken notion of Popularity, and partly out of private pique to some in the Ministry, be rashly deluded into those measures. But I wholly acquit 'em from being conscious of the design'd Invasion, as I attribute to their ignorance both of that, and of the real interest of some *German* Princes, their intended kindness to the K—g of S—n with regard to the Dutchies of *Bremen* and *Verden*, fairly conquer'd and as fairly purchas'd. I wish I cou'd as easily excuse those, who exclaim'd against the TRIPLE ALLIANCE while in agitation; starting all the objections and obstructions in their power,

to



to prevent the conclusion of it. Tis a sad reflection, that out of envy to the reputation of the makers of it, any shou'd envy so much glory to their Country: for no less glorious than advantageous it is to *Britain*, in securing the Succession, in encreasing our Trade, and in every other Article; but in none more than that of demolishing *Mardyke*, for, as the Commons say most truly in their *Address*, *we are at a loss to determine, whether, in future ages, the suffering the demolition of Dunkirk to be scandalously evaded, will be a greater reproach, or the procuring the destruction of the Sluices of Mardyke, a greater honour to the British Nation.* Nor ought it ever to be forgotten, that this Treaty which renders the Peace *safe and lasting*, was chiefly manag'd by two Generals, Mr. Secretary *Stanhope* and the Lord *Cadogan*, Patriots that in the last reign, together with the Duke of *Marlborough*, were expos'd to the fury of the rabble, under the odious designation of *men delighting in War*. Now when I consider that these very men, while they are extirpating all Seeds of Warr with our nearest and most potent neighbors, are scandalously accus'd of designing to keep up a standing Army in time of Peace, I cannot but cry out with one, who had receiv'd such ungrateful usage himself from pretended friends: *How unhappy sometimes are those Gentlemen, who \* deserve best of their Country? and whose most glorious actions are not only often forgot, but very wicked designs laid to their charge!* But tis best drawing a veil over the weakness of mistaken

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friends,

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\* *Miseros interdum Cives optimè de Republica meritos! in quibus homines, non modo res præclarissimas obliuiscuntur, sed etiam nefarias suspicantur. Cic.*



friends, as I hope the persons concern'd will reflect upon the advantage, that Count *Gyllenborg* was taking of the misunderstanding said to have been in our Ministry; and how *D. F.* or the Lord of *Oxford* knows who besides, was insidiously distinguishing some of 'em, as above-cited, by the Character of \* *some honest and loyal Patriots; who yet remain in the Administration.* This caution I give out of perfect good-will to the one side as well as the other, if any such sides there are. Upon this occasion, I am confident your Lordship will abhor with me, Count *Gyllenborg's* suggestion of what he calls *THE PRINCE'S PARTY*; since you know so well, that the execrable design of forming any party for him distinct from his father, would be the most infallible way of ruining any man with his Royal Highness. In the mean time, 't were well worth the pains to detect those party-men, who, the Count says in his Letter of the 15th of *January*, are so well inclin'd for the *Swedes.*

SINCE I mention those *Letters*, which must have reach'd your Lordship long since, you'll see therein what a dangerous and wicked Conspiracy was form'd against our happy settlement; how restless and implacable, even to ruin, are the *Papists* and *Jacobites* here; how insensible of past, and how undeserving of future mercy; how a constant correspondence is kept up with the *Pretender*, expresses passing continually between him and his adherents; what sums of money are rais'd here for his service, and what a considerable part of it the *Swedish* Agents have already

ready † finger'd; what a staunch hero for Protestantcy the K — g of S — n is, who (for all his gilt Bible) wou'd give a Popish head to the Church of *England*; and how tender he's grown of the Liberties of our Country, who has not left as much as the *Shadow of Liberty*, tho' an Artifice frequent with Tyrants; in his own Country. So much better politicians however were the *Suedes* than their *Brittish* bubbles, that the motion of putting the Church of *England* in their intended Manifesto came originally from them; and was but barely agreed to by the Jacobites here? who never stipulate any thing on the behalf of Religion, for all the noise they make about the CHURCH. I presume to speak of the K — g of S — n personally, till he disowns his Ministers; for, if they say true, the matter was actually open'd to him by Baron *Gortz*, as you'll see in his Letter of *Nov. 12*: and in his Letter of *Dec. 11*, he owns that, before his departure from *Sueden*, they were already dispos'd to this Expedition; which is the reason, that, in another place, he says, he was not afraid of offending in *Sueden*, for any thing he should transact in this affair. He affirms it is a thing with them already decided, and that they were only solicitous about the means: and, in his Letter of *Jan. 8*, he owns himself at last to be fully authoriz'd. I had like to forget, that, in his Letter of the 16th of the same month, he says their Prince was to be present in this expedition in person: and every body remembers, that the Jacobites have for a considerable time hop'd for great matters from *Sueden*, but whereof they have spoken

for

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† ——— *Scythicum pectus flammabat Egestas.*

for a 12-month past with extraordinary confidence.

UPON the whole, your Lordship cannot but conclude, that we have all the reason in the World to prepare against the greatest Mischiefs this Gothick Monarch can be capable of doing to us: and to put our selves likewise in a condition of demanding reparation, for the several Piracies committed upon our ships; no less than to obtain satisfaction, for the many Sights he has put upon his Majesty, in the persons of his Ministers, refusing to give any or very trivial Answer to their Memorials. Besides that he hates our Revolution Principles, and shows a personal disaffection to our King, by his actually protecting Rebels and Traitors fled from hence; and by his refusing to promise, as all other Princes in amity with us have done, not to receive the *Pretender* into his dominions, nor to assist him directly or indirectly. Any of these things, and much more so all together, not to speak of several other foul practices I cou'd easily add to this charge, afford sufficient reasons to declare Warr against him, as, without due satisfaction, to be sure will be done. Over and above the justice of our cause, the experience of our victorious Generals, and the bravery both of our Soldiers and Seamen (who fight for liberty and property against slaves and beggars) we have three or four Princes to join with us, that are in Warr with him already. He has given the most intolerable provocations to the *Dutch*, whose promptitude in seizing the grand Incendiary *Gortz*, amply demonstrates that their Interests are inseparable from those of our King; and they

must



must be very silly indeed, who believe, that the Emperor is not glad to see him driven out of *Germany*. So that his deposing humour may end at home, which seems to be the onely way for preserving the peace of *Europe*, and saving the kingdom of *Suedeland* from utter ruin: for the poor *Suedes* after all deserve pity from every side, as they will doubtless obtain it, if they but show themselves sensible of their condition, and chearfully contribute to regain their ancient freedom. Tis not too late even for the author of all their miseries to recover himself: for I know of no man (to use the words of an incomparable writer) who does not wish his resuming a right Mind, rather than His Destruction; but if that cannot be compass'd, wou'd not the placing another Protestant Prince in his Room (a Method familiar with him) leave the Protestant Religion in the same state it now is, if not put it in a better? Are not those Dominions which he has lost in *Germany*, in Protestant Hands? Cou'd he still be safely trusted with them? Wou'd the introducing Mahometanism instead of Christianity, promote the Protestant Religion in general? To which let me add, that this is not the first time the *Suedes* have depos'd their Princes, and found their account in it.

THE right honourable author, my Lord, whom I just come from quoting, is one of your acquaintance since the Year 1687, when travelling in *Germany*, he gave you so moving an account of the danger these nations were in at that time, which you have so often repeated to me: and I have proofs in my hands, which perhaps he has not in his own, of the eminent services he then did to the good Cause in several Courts of the Empire.



Empire. But since you have not seen his late  
 \* *Observations* upon a treasonable Libel written  
 by Count *Gyllenborg*, and that ignorant people  
 have been infatuated in favour of the K——g  
 of S——n by Romantick characters; try whe-  
 ther in the following juster account, which is  
 very pertinent to our purpose, you find the same  
 Stile and Spirit, that you admire so much in the  
*Account of Denmark.*

‘ NO King in *Europe* has been a greater slave to,  
 ‘ nor a greater sufferer by his own Choler, than he  
 ‘ has been. The most cruel, as well as the most un-  
 ‘ successful Actions of his Life, are owing to it.  
 ‘ His Generals, Admirals, Senators, nay, Rela-  
 ‘ tions and intimate Friends, dare not so much as  
 ‘ represent calmly against any thing he has once  
 ‘ positively resolv’d upon. And these Resolutions  
 ‘ he takes *alone*, without debating them. Tis to  
 ‘ his rash Commands, and persisting in them, he  
 ‘ owes the loss of whole Armies in *Muscovy*, in  
 ‘ *Fuland*, in *Rugen* and *Straelund*; the destruction  
 ‘ of his Commerce, the loss of *Holstein*, by forcing  
 ‘ it into his quarrel; the disobliging all his Friends;  
 ‘ the perseverance of his Enemies, the utter dis-  
 ‘ appointment of all Treaties of Accommodation.  
 ‘ Treaties design’d for his relief in the utmost ex-  
 ‘ tremities, these he reckons as the greatest of  
 ‘ Injuries and Affronts. How long and how often  
 ‘ has he refus’d (and upon what strange pretences  
 ‘ and formalities) to send his Ministers to the Con-  
 ‘ gress at *Brunswick*? notwithstanding all the In-  
 ‘ stances of the Emperor, and the King of *Great-  
 ‘ Britain*, mov’d by the urgent necessities of the  
 ‘ King

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\* *Observations* upon a pamphlet, call’d an *English Mer-  
 chants Remarks*, &c.

' King of *Sueden's* affairs. How often has he de-  
 ' lay'd or refus'd to return Answers, or not civil  
 ' ones, to Messages contriv'd purely for his ser-  
 ' vice? His Towns must hearken to no Capitula-  
 ' tions; his Armies must not retreat, let the Oc-  
 ' casion be never so manifest: his Men must be  
 ' engag'd to fight to the last drop of their blood,  
 ' against all likelihood of success. He must have  
 ' all or none; and this he hopes passes for invinci-  
 ' ble Courage, a virtue which he does not di-  
 ' stinguish from Brutality. He seems (if we are  
 ' rightly inform'd) to have bound himself under  
 ' some foolish Vows, as not to lye in a bed, or  
 ' otherwise than in straw; not to wear a clean  
 ' shirt, nor a white cravat; nor pull off his boots  
 ' above once or twice a month; to wear a broad  
 ' leather belt, very ordinary cloaths, and forty  
 ' other mere Quixotisms, till he be reveng'd, ac-  
 ' cording to his own mind, of his Enemies. His  
 ' obstinate defending a single house at *Bender*, with  
 ' 500 Men against 10000, in the very midst of the  
 ' Grand Seignior's Dominions, is to be look'd on  
 ' (forsooth) as the effects of an undaunted Spirit.  
 ' His not visiting the capital City after so long an  
 ' Absence; his not meeting the States of his  
 ' Realm, not going to his Senators, or holding a  
 ' Council; not heark'ning to the cries of the  
 ' Merchants, the Fatherless, and the Widows,  
 ' all this is *Magnanimity*. One may see he wishes  
 ' the whole World were in flames and desolati-  
 ' on, provided he cou'd accomplish his Revenge.  
 ' Is this a Temper to be endured? His admirers  
 ' wou'd do well to remember there are different  
 ' kinds of Melancholies, a Religious, a Stupid, a  
 ' Raging, an Heroick, an Amorous, a Vain-glo-  
 ' rious, &c. In which rank do they think their

' Hero deserves to be plac'd ? Was it not ama-  
 ' zing to hear t'other day of his great wrath,  
 ' testify'd against his poor Subjects of *Lapmark*, on-  
 ' ly for framing themselves into Bodies for their  
 ' own defence against the *Muscovites*, who had an  
 ' Army upon the Borders ready to fall upon them?  
 ' and this at a time when the K - - g of S - - - n had  
 ' withdrawn all his soldiers in those parts, to re-  
 ' inforce his Army in *Schonen*; and these poor  
 ' *Laplanders* had nothing in the world to defend  
 ' them, but their own Valour. This was however  
 ' construed as an Encroachment on the Regal Au-  
 ' thority; and their King has shown that he is so  
 ' jealous of it, that he had been better pleas'd if  
 ' they had all been cut in pieces, than have offer'd  
 ' to defend themselves under Officers not of his  
 ' appointing, tho he was so far off, as that they  
 ' cou'd not wait for his Orders. Is not this strain-  
 ' ing the Prerogative till it even cracks again?  
 ' and at the most unseasonable Juncture that  
 ' cou'd be.

TO leave us expos'd for a prey to this new *At-  
 tila*, was the sole motive of those who intended  
 to clamour for the disbanding of the Army, be-  
 fore one Rebellion was scarce quell'd, and when  
 another was just upon breaking out. The bet-  
 ter to compass this design, the most necessary of  
 all others for the success of their plot, pamphlets  
 were to be industriously dispers'd, as Count *Gyllen-  
 borg* discovers in his Letters. Some were actually  
 publisht, and *D. F.* confesses that he was getting  
 his ready, before the book he pretends to answer  
 had appear'd. These are things that speak of  
 themselves, and do more than vindicate the Mi-  
 nistry.

nistry. All I have to say to him now, is what he truly Sung of himself.

*Thy Friends, without the help of prophesy,  
Read Goals and Gibbets in thy Destiny.*

But there's one piece of news in Count Gyllenborg's Letters, which, I own, makes amends to me for all the rest. How glad am I to hear, that we have Ministers who *will not do things by halves*: for we have hitherto been so addicted to doing things by halves, not having patience to go through with any thing, that we pass with some of our Neighbours for a half-witted people. Had we not done things by halves at the Revolution, none had dar'd to offer at restoring Popery and Tyranny since. Had we not grown weary of our Victories, our Annals wou'd not be sully'd by the late scandalous and treacherous Peace. And, to name no more instances among thousands, if we do not carry on by halves the prosecution of the late Ministers, authors of that Peace and the Rebellious humor that still ferments among our people, the King will sit easy for the future on his throne, and the nation be out of danger from being any more undone by wicked Ministers. I am encourag'd to hope the best by one of these same Letters of the 1st of *November*, which says that our present Ministers are **ALL FURIOUS PERSONS**: which in the mouths of their enemies, signifies, that they are hearty and zealous for their King and country, that they are no less vigilant and indefatigable in the service of both, than firm and steady in their Resolutions, as well as brave and expeditious in the execution of them. Vigor, supported by a just Cause, they'll find to be the truest Policy: and so I leave 'em to show it at this nice juncture.



## SECTION III.

I SHALL next communicate to your Lordship those LETTERS I promis'd above, after I have previously acquainted you with the occasion of writing them. Having not only been a considerable time bred up among the Dissenters, and receiv'd many personal obligations from some of them (which I shall always gratefully acknowledge) but likewise having, in the course of my Studies both at home and abroad, had all imaginable opportunities of being as intimately acquainted with their Principles as with their Persons: I cou'd not see, without concern, to what wicked purposes they were so frequently misrepresented by men, farr inferior to them in Piety towards God, or Morality towards their Neighbor. More especially, in the year 1705, they were painted in the blackest colours, and drest up as wild beasts fit to be exterminated, in a Libel entitul'd *the Memorial of the Church of England*; which represented them as unworthy of any TOLERATION, since by their principles they wou'd neither tolerate any else, nor even one another. This odious charge was strenuously enforc'd at the same time by several other authors, who to divide the PROTESTANT INTEREST in general, and to weaken the HANOVER-SUCCESSION in particular, wou'd needs make the Dissenters pass in the world for impious and antimonarchical, for a pack of seditious and enthusiastical fellows: nor were there

want.

wanting certain Deserters from among themselves, who to curry favor with their High Church Patrons, scandalously declaim'd against their private Academies as nurseries of Schism and Rebellion.

TWO Persons no less eminent for their virtue than their rank, with whom I had the honor then to correspond, desir'd me to impart a true account of this matter to them; and, in a second Letter, insisted only upon the point of TOLERATION, ownjng themselves satisfy'd with the innocence of the Dissenters, as to the other accusations. I fail'd not immediately to do justice to the injur'd, representing them all hearty for an IMPARTIAL TOLERATION; and this as farr as any body, according to the dictates of true Religion and sound Politicks, cou'd either desire or allow. I assur'd my Correspondents, that the Dissenters did not espouse the sentiments of any that had formerly written against TOLERATION (as *Rutherford* for example) no more than they subscribe now to the PERSECUTING spirit of their adversaries; that they lookt upon such a principle or practice in some of their denomination heretofore, as the imperfection of that time, from which they had since as effectually reform'd, as their ancestors did from the POPE's Supremacy, or from Transubstantiation; and that their accusers were themselves the real INTOLERANTS, who libell'd the Government for granting TOLERATION, and revil'd the Bishops, with all others, both Clergymen or Laymen, that approv'd of it. But since those two illustrious persons might be serviceable to the Dissenters upon a proper occasion, as being both  
of

of them sincerely zealous for our LEGAL CONSTITUTION and the PROTESTANT RELIGION, I thought it wou'd not be amifs if they cou'd see fuch assurances from the Dissenters themselves: and therefore I wrote a *Letter* upon this Subject, whereof I sent a Copy to two Ministers of each denomination among the Dissenters.

THIS is the *Letter*, in which, D. F. says in his late \* Libel, that I incited the Dissenting Ministers to declare their willingness to admit a TOLERATION of all Religions; that I might ensnare them into a consent to tolerating the blasphemers of the Godhead of our blessed Redeemer. He cannot refrain (says he lower) in moving for the Liberty of the Dissenters, to propose, after the example of Holland, a GENERAL LIBERTY for all Religions in the World: and yet he knows the Dissenters understand him, and that they formerly rejected the Proposals he made to them of that kind. Nor is this the first time that he misrepresented that same *Letter*, which none ever mention'd in Print besides him, as having never yet been publisht: for soon after the writing of it, he did in a Pamphlet call'd *the Dissenters Vindicated*, speak of it to the same calumniating purpose. The passage appearing obscure to the late most reverend Dr. Tennison, ARCHBISHOP of Canterbury, into whose hands this Pamphlet was put by a person, who knew of an affair transacted between his Grace and me a little before, by the intervention of Mr. *John Dubourdiu* (of whom above) his Grace, I say, was desirous to have an explication of this matter from my self; and so, according to my duty, I sent him the following *Letter*, which gave him entire satisfaction, by the said Mr *Dubourdiu*.

\* P. 51, 71, 75.

*May it please your Grace,*

I AM inform'd by my worthy friend Monsieur  
 Dubourdien, that your Grace took notice  
 to him of a passage wherein my name was  
 us'd in a book entitul'd *the dissenters Vindicated*;  
 and that not well knowing what to make of it  
 at first sight (as none indeed cou'd perceive the  
 truth under the cover of so many lies, heapt  
 together in so few lines) you were apprehen-  
 sive, lest it shou'd be something inconsistent  
 with the engagement he made in my name to  
 your Grace, and with the Letter wherein I did  
 my self the justice to \* confirm it. But tis so farr  
 from being any thing of that nature, my Lord,  
 that I cou'd not possibly chuse a better proof  
 of my sincerity, than what is now offer'd me  
 by so odd an accident. I have neither pro-  
 pos'd, nor begun, any manner of transaction  
 with the Dissenters of any kind, relating to my  
 own person or affairs. I directed my *Letter*  
 to all of them, as a settled member of the  
 Church of *England* as by law establisht: and  
 the two first Paragraphs of the *Letter* it self will  
 amply account for the occasion of writing it,  
 which I make no doubt but your Grace will  
 reckon a publick Service, even before you are  
 acquainted with all the circumstances. A-  
 mong other Views it was my intention, to re-  
 duce the doctrine of TOLERATION to a  
 clear and positive SYSTEM, whereas it has  
 been hitherto deliver'd only in general terms

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\* It had been reported to his Grace, that I was writing upon a Subject that never came into my heart or head; and so I cou'd easily give him assurances, that I neither did, nor ever wou'd write to any such purpose.



or popular harangues; and (according to the  
 common fate of all good things) it has been  
 sometimes perverted from its true end to serve  
 very ill purposes: not only as once or twice it  
 became a pretext, to dispense with the Laws of  
 the nation by Popish counsels; but likewise, as  
 it was not seldom made by nominal Protestants  
 to countenance Licentiousness in manners, or  
 Indifference in Religion. I thought it there-  
 fore well worth my pains, so to qualify, li-  
 mit, and explain it, that no good people of any  
 Communion shou'd call the orthodoxy of their  
 Clergy in question for maintaining such a \*  
 Doctrine; and that all advantages on this  
 subject may be for ever cut off, from the com-  
 mon enemies both of Piety and Peace. As for  
 one or two Persons that encourag'd me in this  
 attempt, tis not material their names shou'd  
 be known. I shou'd not have perus'd *the Dis-*  
*senters Vindicated*, had it not been for such an  
 occasion; for I seldom or never read any thing,  
 that comes from the reputed author of the same.  
 And your Grace may depend upon it, that  
 there are no less than four lies within the  
 compass of that short passage relating to me.  
 First, he says he has the original of my *Letter*,  
 with which I never parted out of my own hands,  
 those copies directed to the Dissenting Mini-  
 sters being written by my Amanuensis: nor  
 did I see *De Foe* in my whole life, but it wou'd  
 be as improper for me to enquire, who among  
 the Dissenters gave him his copy (if he has any)  
 as it was in any of them to part with it. Se-

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\* I was always more afraid of some fraitlac'd Laymen in  
 this affair, than of the Ministers, who well understood thee-  
 quity, benefit, and importance of an Impartial Toleration.

' condly, he affirms, that I prest the Dissenters  
 ' to declare for the Universal Liberty of all  
 ' Christians; whereas the Papists and some o-  
 ' thers are excepted in the *Letter* by name, and  
 ' that I have expresly limited my demands to all  
 ' Protestant Communion. Thirdly, he says the  
 ' Dissenters met all together to consult about this  
 ' matter, which is an honor I was as farr from  
 ' vainly expecting, as they from imprudently  
 ' giving: nor did they otherwise consider it,  
 ' than as they do any other Letter of course in  
 ' their respective meetings, every munday, for  
 ' the management of their own affairs. Fourth-  
 ' ly, he says, that they unanimously resolv'd to  
 ' give no answer at all to it, or to make any  
 ' Declaration of their opinion on that head.  
 ' But I have, on the contrary, distinct answers  
 ' from all of 'em, and all but \* one to my satis-  
 ' faction; nor do I make any doubt of getting  
 ' that one, to be made as full and home as the  
 ' rest. Now the hurry of Parliament and Con-  
 ' vocation being over, I design to wait on your  
 ' Grace when Monsieur *Du Bourdieu* will tell me  
 ' of a proper time, and to communicate to you  
 ' the particulars of this whole affair, which is  
 ' calculated for the honor of the Church of  
 ' *England*, for the peace and welfare of the whole  
 ' Nation, for our more brotherly Commu-  
 ' nion and Correspondence with other *Reform'd*  
 ' Churches, and for the particular Satisfaction  
 ' of some, who have a right to command me *in*  
 ' *omnibus licitis & honestis*. In the mean time I  
 ' send you hereby the true Copy of my *Letter, Ver-*  
 ' *batim* as I sent it to the Dissenters; the few

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\* Of this one a word hereafter.

‘ misspellings, and the many misplacing of Capital Letters by the Amanuensis, only excepted. *I am, &c.*

NOW, my Lord, That the truth of my assertions to that excellent man, the late ARCHBISHOP, ever vigilant for the good of Church and State, may evidently appear; and that the aspersions of the shameless Detractor may no less clearly stare him in the face: as well as that the irreligious imputations of my enemies, whether out of ignorance or envy, may be washt away; and that the divine principle of TOLERATION may be yet further propagated (since you give me leave to publish this second *Memorial*) I do here insert the whole *Letter*, as I shall subjoin the *Answers* in their due order.







' racter have heretofore procur'd against the Dis-  
 ' senters; to the unspeakable discouragement of  
 ' Learning, to the decay of Trade, depopulation  
 ' of the Kingdom, disturbance of the Go-  
 ' vernment, and (what's of more consequence  
 ' than all the rest) to the manifest hazard of the  
 ' Protestant Religion, which thro such means was  
 ' very near undermin'd by Popery, till it was  
 ' miraculously deliver'd by the providence of God,  
 ' and by the courage and conduct of principal in-  
 ' strument King W I L L I A M III: Yet these ve-  
 ' ry Men, with their adherents and abettors, are  
 ' above measure clamorous and positive at this  
 ' time, in their Libels, Sermons, and Discourses,  
 ' as if all the Dissenters in general, and each of  
 ' their bodies in particular, were by their Princi-  
 ' ples engag'd against any Religious Toleration,  
 ' except only of their own way; and that were  
 ' they in possession of the civil Administration,  
 ' they wou'd neither tolerate those of the Church  
 ' of *England* nor even one another, which con-  
 ' sequently renders them justly undeserving the  
 ' T O L E R A T I O N they enjoy.

' THO I want no proof, Sir, that most of our  
 ' Bishops, a considerable number of the inferior  
 ' Clergy, and the body of the People, are intire-  
 ' ly convinc'd that this is an egregious calumny;  
 ' and maliciously dispers'd by the favorers of Po-  
 ' pery, or of a popish Pretender to the Crown, to  
 ' create distractions in the Government, and to  
 ' weaken the Protestants by adding Jealousies to  
 ' their Divisions: nevertheless divers well-mean-  
 ' ing people are found credulous enough to re-  
 ' ceive such dangerous impressions, being seduc'd  
 ' by their timorous fancies, or by their ignorance  
 ' of

of the true state of affairs. For my own  
 part, I have not a stronger moral Certitude of  
 any thing in this world, than of your being  
 all for TOLERATION, which I conceive  
 my self oblig'd to acknowledge after a careful  
 perusal of your best Books, after hearing ma-  
 ny of your celebrated Preachers, and conver-  
 sing with some of the most intelligent in every  
 Communion; as thinking it more equitable,  
 safe, and certain, to learn the Opinions of o-  
 thers rather from themselves than from their  
 Adversaries (who are but too prone to misun-  
 derstand or misrepresent them) and as being  
 allow'd this Latitude and Familiarity by the  
 dictates both of Reason and Religion, by the  
 charity of the Church of *England*, and by my  
 Christian Liberty. However, for the Satisfacti-  
 on of certain persons, who ought to be under  
 no mistakes in this case, I was particularly de-  
 sir'd to get your's and Mr. . . . . 's Opinion un-  
 der your hands, as men that may be justly pre-  
 sum'd to know the sentiments of the rest of  
 your party concerning TOLERATION and  
 PERSECUTION; for tis impossible to speak  
 intelligibly of the one without supposing the o-  
 ther, there being no middle way of acting in  
 matters purely Speculative or Indifferent.

NOW, that (on the one hand) you may not  
 imagine, Sir, I purpose to entrap you by any  
 captious Enigma, and that no body (on the  
 other hand) may pretend to discover any pre-  
 varication or ambiguity in your Answer; I  
 think it becomes a lover of Peace, and a can-  
 did enquirer after Truth, to premise the fol-  
 lowing Restrictions, or rather Explications  
 of the Question.

I. First,

I. ' First, I don't expect that you'll answer  
 ' for every individual person of your Communi-  
 ' on, but only for much the greater number or  
 ' bulk of that Persuasion in *England*: for there's  
 ' no sect or sort of men, but some particulars  
 ' among 'em have favourite Notions, repugnant  
 ' to the publick profession of the rest; tho, be-  
 ' cause they agree together in most things, or at  
 ' least in the primary points of their Doctrine,  
 ' they pass with others under one common de-  
 ' nomination. Every society of men will af-  
 ' ford numerous examples of this kind. And  
 ' the peculiar Opinions of many private Do-  
 ' ctors in the Church of *England* are as well  
 ' known, as that She was never charg'd with  
 ' such Opinions on their account: nor ought  
 ' our Church to be less charitable, in this re-  
 ' spect, to other Churches; no more than the  
 ' Infirmities or Vices of a few, shou'd any where  
 ' be imputed to the whole number, when dis-  
 ' claim'd by the profession of all, and not com-  
 ' mitted by the greater part.

II. ' SECONDLY, by LIBERTY I don't mean  
 ' Licentiousness, but Forbearance; and this only  
 ' in such Actions as are in their own nature in-  
 ' different, or in such Opinions as are merely  
 ' Speculative, and which do not necessarily lead  
 ' to any Practice destructive of Society: for in  
 ' matters of Property, civil Obedience, or moral  
 ' Virtue, which are common to all mankind,  
 ' and without which no private Faith or publick  
 ' Community cou'd subsist, the Magistrate is to  
 ' restrain what the Laws prohibit, let a man al-  
 ' ledge ever so much persuasion or conscience for  
 ' his proceedings; since Murder, Stealing, De-  
 ' famation,



' famation, and the like, are plainly evil and  
 ' injurious, be the inward motives of the trans-  
 ' gressor what they will. But in points of sim-  
 ' ple Opinion, nothing can be justly punisht by  
 ' the Magistrate, since he's only to punish where  
 ' he can be a competent Judge; whereas neither  
 ' by his his own Discretion, nor by the Evidence  
 ' of others, can he certainly judge of men's Sin-  
 ' cerity or Hypocrisy, of their Obstinacy or  
 ' Docility, nor whether they receive solid Sa-  
 ' tisfaction, or continue still perplext with Doubts  
 ' and Scruples, which (according to their vari-  
 ' ous Dispositions, Apprehensions, or Prepossession-  
 ' sions) they may well do, notwithstanding the  
 ' Truth has been ever so adequately demonstra-  
 ' ted; and therefore the refusal or neglect of  
 ' men is no blemish to the Truth, but a sign of  
 ' their own Ignorance, Prejudice, Stupidity, or  
 ' Perverseness.

III. ' THIRDLY, By TOLERATION I  
 ' don't mean Indifference, and much less Appro-  
 ' bation. Wee are doubtless to wish that all mankind  
 ' wou'd heartily embrace the Truth, and we are  
 ' likewise sedulously to endeavour it in our sever-  
 ' al stations: yet this desirable end, is not to  
 ' be attain'd by seizing Person or Goods, by  
 ' Stigmatizing, Banishment, or Death; but by  
 ' Arguments, Exhortations, and exemplary Li-  
 ' ving, by inward Conviction, and by such  
 ' gentle, tho' serious Reproofs, as may express  
 ' more of Love than of Anger, and indicate a  
 ' warmer concern for the Happiness of another,  
 ' than for Victory or our own Reputation. Tis  
 ' the usual stratagem of the ROMISH PRIESTS,  
 ' to make their disciples believe that the STATES

' OF HOLLAND (for instance) approve all  
 ' the Sects which are tolerated in their Province ;  
 ' whereas no people on earth are more tenacious  
 ' of their Religion, than those of the National  
 ' Church in that country. But they can tolerate  
 ' and protect such as they can't approve, and  
 ' commiserate those who won't be convinc'd.  
 ' In our own dominions the POPISH AGENTS  
 ' insinuate, that all those Statesmen, Clergymen,  
 ' and others, who declare for TOLERATION,  
 ' are lukewarm or indifferent in their Religion.  
 ' But while they have Humanity and the Gospel  
 ' on their Side, the example of our Saviour and  
 ' his Apostles, and the prosperous event of their  
 ' practice as well to Religion as to the Govern-  
 ' ment, they are not to be shaken in their pru-  
 ' dent resolutions by this aspersion : and we are  
 ' charitably to suppose, that most of 'em are no  
 ' less conscious to themselves, than we know 'em  
 ' prepar'd to convince *Gainsayers*, of the truth and  
 ' divinity of their Religion ; to which therefore  
 ' they must have resolv'd an inseparable adhe-  
 ' rence, but not to any distinguishing names of  
 ' Party, which, tho' admitted rather than ap-  
 ' prov'd out of Custom, yet are ordinarily im-  
 ' pos'd by their Antagonists.

' I DOUBT not, Sir, but you agree with me  
 ' that tis the worst mark imaginable of a Church,  
 ' when none must be deem'd a sincere member  
 ' of her Communion, who has any indulgence  
 ' for others, or who is not for branding, oppres-  
 ' sing, and destroying all that dissent from her  
 ' Doctrine or Discipline. But the Truth, simple  
 ' and undisguis'd, is not afraid to encounter any  
 ' adversary tho' never so formidable ; since none  
 ' can

' can prove too hard for her lustre, with all the  
 ' armor of Art, or Fraud, or Violence: whereas  
 ' superstitious Tales and Practices dare not abide  
 ' the touchstone of Examination, either by Scrip-  
 ' ture or Reason; and that Opinions, which are  
 ' only grounded on Authority or calculated for  
 ' Gain, must needs be supported by Force and  
 ' and Fear, by secular Honours and Rewards to  
 ' their maintainers, and by deterring their im-  
 ' pugners with Punishments and Incapacities,  
 ' which is the genuine source and secret of all  
 ' PERSECUTION.

' TO be more particular, Sir, you cannot be  
 ' better satisfy'd your self than I am, that those  
 ' of your profession are not indifferent in their  
 ' Dissent, for which they have suffer'd with so  
 ' much constancy and perseverance; nor inclin'd  
 ' to approve those other Opinions, against which  
 ' they appear so strenuously both from the pulpit  
 ' and the press, tho' persuaded, they can neither  
 ' be influenc'd nor rectify'd by Compulsion.  
 ' I know there are many Opinions which you  
 ' more than disapprove; I mean that with me  
 ' you abominate and detest them, tho' you pity  
 ' those who profess them: such as believing that  
 ' any humane Power can forgive Sins against  
 ' God, or dispence with the observation of his  
 ' Commands; and that a consecrated Wafer be-  
 ' comes both God and Man, which is not only  
 ' the greatest Idolatry and most extravagant Ab-  
 ' surdity, but likewise direct and execrable Blaf-  
 ' phemy. I know you are zealously averse to  
 ' any Opinions that are derogatory to the Divi-  
 ' nity or Suffrings of our Redeemer JESUS  
 ' CHRIST, or that tend to lessen the divine  
 ' authority

' authority of the *Old* or *New Testament*. I  
 ' farther know, that you cannot entertain such  
 ' a thought, as if you were desir'd to tolerate,  
 ' or that others shou'd intend a TOLERATION  
 ' for any who asserts the absolute mortality of  
 ' the Soul, without all hope of a Resurrection;  
 ' or that denies the Being or Attributes of God,  
 ' particularly his Providence in the government  
 ' of the World, whereby the religion of an Oath  
 ' (which is one of the main bonds of Society)  
 ' wou'd be render'd of no efficacy, and the dread  
 ' of secret Villany be quite extirpated. And last-  
 ' ly, I know, that you and every other Protestant  
 ' party, may, agreably to the principles of  
 ' Reason and Christianity, and without opposing  
 ' TOLERATION, or entrenching on the civil  
 ' Power, deny Communion to disorderly persons  
 ' and enormous Sinners; who are to be consider'd  
 ' no better than unbelievers, till they heartily sub-  
 ' mit to the laws of the *Gospel*, and be reconcil'd  
 ' to the fellowship of the faithful by visible signs  
 ' of Repentance.

' I TAKE it then for granted, that you think  
 ' your self no more concern'd in the former mi-  
 ' staken Practices of any Church or Persons, than  
 ' our present Bishops are to be arraign'd for all  
 ' the Variations either of Doctrine or Discipline;  
 ' that have happen'd in the Church of *England*  
 ' since the REFORMATION: and I am sure  
 ' that you reject (as much as the Magistrates them-  
 ' selves) the Popish Supremacy and Doctrine of  
 ' Dispensations, with the enthusiastical notion of  
 ' *Dominion's being founded in Grace*.

' But



‘ BUT, Sir, it is my earnest, and (I hope) not  
 ‘ unreasonable request, that you wou’d be pleas’d  
 ‘ in a few lines to signify to me,

‘ *1<sup>st</sup>*. Whether, after admitting and presuppo-  
 ‘ sing all the above-written Qualifications, you  
 ‘ hold and approve an impartial TOLERATION  
 ‘ in Religion, both of such Actions as are of them-  
 ‘ selves indifferent, or in their circumstances un-  
 ‘ sinful; and of such Doctrines or Opinions as  
 ‘ are not destructive of Humane Society and of  
 ‘ all Religion, but consisting in bare Speculation,  
 ‘ and solely regarding the Conscience or Persua-  
 ‘ sions of Men?

‘ *2<sup>dly</sup>*. Whether you think diverse Religions,  
 ‘ or diversities in the same Religion (under the  
 ‘ said Limitations) to be consistent with good Go-  
 ‘ vernment; and that, if you had the civil Ma-  
 ‘ gistracy in your own hands, you wou’d, on these  
 ‘ Principles, tolerate the Worship of those who  
 ‘ are now the National Religion, and of all other  
 ‘ Protestant Communion? And

‘ *3<sup>dly</sup>*. Whether you believe, that not only all  
 ‘ Compulsion in matters of mere Opinion is im-  
 ‘ proper, useless, and unjust; but that depriving  
 ‘ men of their native Advantages, and excluding  
 ‘ them on the score of such Differences from ci-  
 ‘ vil Trusts, is a real Force and Punishment,  
 ‘ which you wou’d no more practice upon others,  
 ‘ than you approve ’em as practis’d against your-  
 ‘ selves, according to the precept of our Saviour,  
 ‘ who enjoyns his followers, *to do to others, what*  
 ‘ *they wou’d be done unto?*

‘ And in these three demands, I think, the  
 ‘ whole Doctrine of TOLERATION is clearly  
 ‘ exprest and contain’d.

‘ NOW I reiterate my entreaty, Sir, that, with  
 ‘ the soonest, you wou’d let me understand your  
 ‘ own Opinion and that of your Brethren in this  
 ‘ momentous point, and at this most seasonable  
 ‘ conjuncture; not purely as a favour to me (tho  
 ‘ such I shall esteem it) but chiefly as a piece of  
 ‘ Justice you owe to your selves, and to the peo-  
 ‘ ple committed to your care. So wishing a hap-  
 ‘ py success to your labours for the benefit of  
 ‘ men’s Souls and their temporal welfare; I re-  
 ‘ main, Sir, with due respect, your sincere Friend,  
 ‘ and most ready to serve you in all good Offices.

Y O U R Lordship is now left to judge, what  
 a nefarious report was made of this *Letter*: how  
 farr it is from containing any impiety, or being a  
 snare to seduce others into unwarrantable Schemes:  
 and whether it does not exhibit so complete and  
 candid a System of TOLERATION, as no honest  
 man or good Christian will scruple to approve?  
 The obligation of *enquiring after Truth*, gave me a  
 right of proposing the foresaid questions to any  
 private Ministers (tho not to assemble a whole  
 body of men, which never enter’d into my imagi-  
 nation) and the duty of being *always ready to give  
 a reason of their faith*, will justify the answers which  
 those Ministers were pleas’d to make me. The first  
 who did so, was the reverend and worthy Mr. *Al-  
 len*; who is the oldest Minister that I know alive  
 among the Baptists, or, as we call them, the Ana-  
 baptists. Be pleas’d to read his own words. ‘ Sir,  
 ‘ not

' not knowing how certainly to direct for you in  
 ' town,\* I have taken this way to let you know  
 ' I met last night with Mr. *Stennet*, and diverse o-  
 ' thers of our brethren in the Ministry; by whom  
 ' your excellent *Letter* was receiv'd, both with  
 ' unanimous approbation, and a grateful acknow-  
 ' ledgment of your generosity, in the publick ser-  
 ' vice you therein do to us and our Cause. We not  
 ' only readily declar'd our unanimous heartiness  
 ' for TOLERATION *as therein stated*; but every one  
 ' of us were fully perswaded, we might engage the  
 ' same for the generality of our persuasion: not-  
 ' withstanding which it was desir'd, that we shou'd  
 ' more generally meet to conferr about this im-  
 ' portant matter, which can't be conveniently  
 ' done till munday afternoon. The rest is Civility,  
 nor is it needful to repeat another Letter I had  
 from one of the same persuasion to the same pur-  
 pose; as I had several from those of other persua-  
 sions, approving my SYSTEM OF TOLERATION,  
 even with fewer Restrictions.

BUT in the mean time the late Mr. *Stennet*,  
 whose Modesty and Abilities seem'd to outvy each  
 other, intimateing by a note to me, that some of  
 their Ministers had propos'd the subscribing my  
*Letter* in a publick manner (for they were always  
 declar'd advocates for TOLERATION) and that  
 others, for prudential reasons, oppos'd this way of  
 proceeding, I sent him back the following answer.  
 ' Reverend Sir, last Saturday I wrote a Letter to  
 ' Mr. *Allen* as the eldest Minister I knew of your  
 ' profession, and to your self as the most learned.  
 ' I don't expect that all your brethren shou'd sub-  
 ' scribe that *Letter*, as a publick act (tho I design  
 ' to

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\* *Because I was at that time mostly in the Country.*

‘ to make a publick use of it) but only that you  
 ‘ and he, and if you please any other persons,  
 ‘ shou’d answer it as a private Letter; and say lit-  
 ‘ tle more than to declare, that you approve of  
 ‘ TOLERATION as exprest in those three Demands,  
 ‘ and as it is qualify’d and explain’d before, which you  
 ‘ take to be the judgment of all the Baptists in England,  
 ‘ or something to this purpose. The Presbyterians,  
 ‘ which were deem’d the most \* intolerant among  
 ‘ Protestants, have last week made a Vote against  
 ‘ PERSECUTION in a numerous meeting of Mini-  
 ‘ sters, and enter’d it *in perpetuam rei memoriam* on  
 ‘ their books, of which a copy is granted to me  
 ‘ to make what use of it I think fit, &c. So that  
 you see, My Lord, I declin’d all publick proceed-  
 ing in this affair as much as any other possibly  
 cou’d: knowing it cou’d do no greater service to  
 my Cause, than the method I had my self pro-  
 pos’d; and that it might be probably constru’d to  
 to the disadvantage of the Dissenters, by such as  
 sought all occasions to injure and expose them.

THE occasion of the Vote, or Resolution of  
 the Presbyterians concerning TOLERATION, which  
 I mention’d in my Letter to Mr. Stennet, was as  
 follows. Certain Quakers came not long before  
 to some of the most eminent Ministers of the Dis-  
 senters, complaining that their friends were hard-  
 ly us’d in *New England*, and that even some of ’em  
 were put to death for their belief; tho’ under the  
 threadbare pretence of disobeying the Laws, by  
 returning into the Country, after they were banisht  
 out of it under this capital penalty. Wherefore  
 they desir’d those Ministers, that, if they allow’d  
 of the same Liberty to others elsewhere, which they  
 en-

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\* But very unjustly.



enjoy'd themselves here, they wou'd write their thoughts of this affair to their brethren in *New England*; who, they doubted not, wou'd respect their judgment. Whereupon those Ministers, after consulting the rest of their body and receiving their consent, dispatcht two Letters to *New England*, one from the Independents and another from the Presbyterians, to the perfect satisfaction of the Quakers: and this, you'll say, cou'd be nothing short of declaring for such a TOLERATION, as is contain'd in my *Letter*.

IT was so, My Lord; and the moment it came to my knowledge (the thing happening just about the time of writing my *Letter*) I desir'd that very Resolution to be given me, as the most authentick answer I cou'd transmit to my Correspondents, fully declareing the opinion of the Presbyterians and Independents about TOLERATION. I requested this in particular of the reverend Mr. *Nesbitt*, an eminent Independent Minister, who favor'd me with the following Letter. ' Sir, I have  
' discours'd some of those, who subscrib'd the Letter sent to *New England*, and signify'd to them  
' what was desir'd. They, without the least difficulty, granted it: so that if you please to favor  
' me with a line, when you will call, I shall endeavor to be in the way to accommodate you  
' with any part of the Letter you may judge necessary. And if your affairs will not allow of this,  
' let me know if the transmitting of that Paragraph to you, which was read when I saw you, will be  
' sufficient. Your pleasure in either of these shall  
' be comply'd with, by your, &c. This was fair dealing in a fair cause, and gave full satisfaction to the persons concern'd; who were amaz'd to find with  
what

what malignity the Dissenters had been asperst; without any regard to truth or even probability.

I H A D the same Vote, under the like circumstances from the reverend Mr. *Showers*, a Presbyterian Minister of great merit and reputation, since deceas'd. After as full a declaration of his own sense, as any man cou'd desire, I signify'd to him, ' that the foresaid Vote, to the procureing of which ' I doubted not he was mainly instrumental, being ' the best and weightiest answer that cou'd be ' made, I was not desirous of any more answers: and therefore requested him, that some Ministers, who I heard were about to propose a more explicit Declaration of their sense in this matter, might spare themselves that needless trouble. This it seems was a misinformation, and I was referr'd by them, as I wisht, to the so often mention'd Resolution: no publick act, grounded upon my *Letter*, being either desir'd by me, as appears by the *Letter* it self; or thought adviseable by them, as I told above to the ARCHBISHOP. ' Sir, says Mr. *Showers*, ' I have had an opportunity of discoursing with ' some of the Ministers you mention'd, and do not ' find, after what has been done already with respect to the Quakers in *New-England*, that they ' think it adviseable to speak for so numerous a ' Party, unless call'd to it by our SUPERIORS. Here are answers then from all the three Denominations, as full and pertinent as can be to the design of my *Letter*; and nothing deny'd but what was never askt, nor ever design'd, viz. to have it subscrib'd by the Dissenting Ministers, as a publick act in the name of their whole body. I am only amaz'd, that any man's Zeal for TOLERATION cou'd prompt him to make such a proposal, especially at

at that time : yet, I am sure, the intention of those particular persons was sincere and laudable,

BUT your Lordship perhaps will be curious to know, what that *one answer* was, which I told the ARCHBISHOP did not quite satisfy me ; tho I hop'd in time to get it made as full and home as the rest. The point is this. Having had information who it was among the Ministers, that mention'd the being *call'd upon to declare any Opinion by their SUPERIORS*, I wrote to him (who was my intimate acquaintance, and much Mr. Shower's Senior) to know what he meant by that expression ; which I desir'd of him as a matter of grace, and not of right. I receiv'd an answer from him ; but in such general terms, as left me at a loss about the manner in which such a call shou'd be made, or how their answer on such an occasion shou'd be given. Indeed he explain'd himself better to me a good while afterwards at his own house, and gave me sufficient reasons why he was not more frank before : for I must needs own, that he saw much further into futurity than I did.

NOW without troubling your Lordship or the world with a matter of mere curiosity, the Dissenters have at length in the most publick, solemn, and authentick manner, in the most seasonable conjuncture, in the most generous terms, and in a method beyond all exception or cavil, declar'd their opinion of TOLERATION in the *Address* which the Presbyterian, Independent, and Anabaptist Ministers, presented in a body to his Majesty, as their joint act, on the fourth of this instant *March*, and which was inserted in the *London Gazettee* of the fifth. To use their own words,

*They hope their PRINCIPLES are the most FRIENDLY TO MANKIND; and amounting to no more than those of a GENERAL TOLERATION to all peaceable Subjects: UNIVERSAL LOVE AND CHARITY for all Christians: and to act in matters of Religion as GOD SHALL GIVE THEM LIGHT into his Will about them.* This is the most humane, Christian, and extensive Declaration, that ever was made on this side the *Gospel*. This is truly pleading the Cause of mankind. 'Tis the sure way to promote Truth and Virtue, to encrease our Wealth and People, to secure our Peace and Prosperity. It justifies the practice of our best friends the *Dutch*, with every other Nation or Community that grants ENTIRE LIBERTY OF CONSCIENCE: and (with due submission be it spoken) it fully absolves my self from all sinister designs; TOLERATION, as stated in my *Letter*, not reaching in expression the perfection of that in the *Address*, nor by implication any further.

YOU'LL not wonder, My Lord, to find me so very sensibly toucht with this Declaration of all the Dissenters, for a GENERAL TOLERATION; when with me you take a future prospect, and consider all the happy consequences of it to *Great Britain*.

*En aurea nascitur Aetas!  
En Proles antiqua redit! Concordia, Virtus,  
Cumque Fide Pietas, alta cervice vagantur.*


Claud.

Besides that it will prove of infinite advantage to the Dissenters themselves, for whom  
you



you ever exprest a great regard, it wipes of at once all the calumnies of their enemies on this head; and sets 'em in a true light to the King, against whatever insinuations might be made to their prejudice. It is no GENERAL-PARTICULAR TOLERATION for which they declare, it is a TOLERATION of all peaceable Subjects: it is not the Libeller's ridiculous TOLERATION of one Religion, exclusive by name of the \* Jews, whom no body can deny to be peaceable Subjects, as we have *Heathens* that are our Subjects in *America*: and if we had *Mahometan* Subjects there, pray where wou'd be the harm to the State of tolerating them? for to genuine Christianity it wou'd be none, against which Mahometanism can never gain any ground but by the arm of flesh; and as to civil Government, they have no principles any way incompatible with it. A religious foundation, distinct from a political foundation for TOLERATION, is Non-sense; since true Religion and sound Politics can never disagree, much less contradict each other. This whole matter is so admirably set out in the FUNDAMENTAL LAWS of *Carolina*, §. 97, that you'll not be ill pleas'd, I dare say, to see the words in this *Memorial*. ' Since the Natives of  
' that place, who will be concern'd in our Planta-  
' tion, are utter strangers to Christianity, whose  
' Idolatry, Ignorance, or Mistake, give us no  
' right to expell or use them ill; and that those,  
' who remove from other parts to plant there,  
' will unavoidably be of different opinions con-  
' cerning matters of Religion, the LIBERTY  
' whereof they will expect to have allow'd them,

' and it will not be reasonable for us on this ac-  
 ' count to keep them out: that *civil Peace* may be  
 ' maintain'd amidst *the Diversity of opinions*, and our  
 ' Agreement and Compact with all men may be  
 ' duely and faithfully observ'd (the violation where-  
 ' of upon what pretence soever cannot be with-  
 ' out great offence to almighty God, and great  
 ' scandal to the true Religion which we profess)  
 ' and also that *Jews, Heathens, and other Dissen-*  
 ' *ters* from the purity of Christian Religion, may  
 ' not be scar'd and kept at a distance from it;  
 ' but, by having an opportunity of acquainting  
 ' themselves with the truth and reasonableness of  
 ' its Doctrines, and the peaceableness and inoffen-  
 ' siveness of its Professors, may by good usage and  
 ' persuasion, and all those convincing methods of  
 ' Gentleness and Meekness, suteable to the rules  
 ' and design of the *Gospel*, be won over to  
 ' embrace and unfeignedly receive the Truth:  
 ' THEREFORE any seven or more persons a-  
 ' greeing in any Religion, shall constitute a  
 ' CHURCH or Profession, to which they shall  
 ' give some name to distinguish it from others.  
 Nevertheless in the foregoing §. 96. the Church  
 of *England* is establish'd the National Religion of  
*Carolina*, and it alone allow'd to receive publick  
 maintenance by grant of Parliament: tho, as to  
 civil Trusts, and a capacity of holding Places of  
 profit or honor, there was nothing requir'd, with  
 respect to Religion, but to be a member of some  
 Church or Profession, as may be seen §. 101.  
 Most Happy and flourishing did *Carolina* conti-  
 nue, while these and the like Laws were ob-  
 serv'd: but since a breach has been made upon  
 them, every body knows the fatal consequences.


 SECTION IV.

**T**O return now to the Dissenters, since, agreeably to what I have said of them more than once in my former *Memorial* (that they were to a man no less zealous for KING GEORGE than hearty for the *civil Constitution*) they now say of themselves in their late *Address*, that *they know not of the King's having among them an open, a secret, or a suspected enemy; nor any, who, notwithstanding what they have suffer'd from his Majesty's enemies, or the NEGLECT they have hitherto met with from others (for whose sakes, and with whom, they have been always content to suffer) can be brought to the least degree of INDIFFERENCE about any thing that concerns his Majesty, his Family, or his Administration: since all this, I say, is incontestably true, and that the King has been graciously pleas'd to declare, that he's fully convinc'd of the LOYALTY and ZEAL of the Protestant Dissenters; nothing shall hinder me from saying, that, farr from being longer NEGLECTED by their Low-church friends, they highly deserve to be distinguisht in another manner than by MARKS OF INFAMY. They are Englishmen, they are Protestants, they are for King GEORGE, they are for the Constitution: wherefore I cannot but hope, that considering what has happen'd of late, and what we are threatn'd with at present, they will be made capable by Law to defend their lives, their Religion, the King, and the Constitution: in a word, that they'll be restor'd to all the native and legal advantages*

advantages of good and peaceable Subjects, as well in Corporations as elsewhere,

SINCE it is very plain by the experience of all ages, that tis not any difference of opinions, but using men ill for this difference, that causes hatred and animosities ; there cannot be a greater encouragement for putting the Dissenters in the same civil capacities with their fellow-subjects and fellow-protestants, than the disposition they entertain on their part, even towards their implacable enemies the High-Church men. As a proof of this, among many others I cou'd produce, I shall transcribe a passage, deserving to be writ in letters of gold, from an *Ordination-charge* by the reverend *Dr. Calamy*, whose name is respected by all lovers of Learning and Moderation. Speaking to the newly ordain'd Ministers, *if you have any thing to do* (says he) *with Deists, Socinians, Arrians, or Papists, carry it to them with HUMANITY: and let them see, that you bear no Ill-will to their persons, how much soever you dislike their principles or practices. And as for those that are warm for the NATIONAL-CHURCH-ESTABLISHMENT, out of which you are excluded, carry it to them as brethren, how much soever you find they differ from you. Never treat them with contempt, or return Railing for Railing. Shew them by your behavior, that a hearty brotherly love is very consistent with all that diversity of Sentiments, there is between them and us. Rejoice in the usefulness of any of them to spread serious piety, or to promote works of charity ; at the same time that you freely lament (and not without reason) the visibly much greater zeal of most of them to promote the INTEREST OF A PARTY, both here at home and in foreign parts. Endeavor to convince them of that*



that which is a very great truth, and our real glory; that our CHARITY is more GENEROUS, DISINTERESTED, and EXTENSIVE than theirs. And how forward soever they appear to be to bear hard upon you, and upon those you are satisfy'd are in the main in the right; instead of running as farr from them as you can, discover a readiness upon all occasions to join in with them in any thing, that may do real service to the CIVIL Government, or promote serious Piety, or even contribute to a happy ACCOMMODATION OF DIFFERENCES in the Church: upon their discovering that temper that is necessary to produce Peace, and such a FARTHER UNION as none may have cause to complain of, as bearing hard upon them, in depriving them of any thing to which they have a natural, a civil, or a scriptural right.

THIS excellent passage needs no comment, and therefore I shall here add to it another passage of the same author, in his *Brief and true account of the Protestant Dissenters in England to a Divine in Germany*. Such friends, says he, are they to that Christian Charity, upon which the writings of the New Testament lay so great a stress, that while those of the establish'd Church, are generally for confining their communion to such as are of their own way only, a number of the Dissenters have from the first (tho they declar'd they foresaw the disservice it wou'd do to their particular Interest) own'd themselves freely for OCCASIONAL CONFORMITY with Christians of all forms, who agree in the Essentials of Religion, in testimony of their esteeming them brethren, notwithstanding their differences in lesser matters. And indeed this Occasional Conformity, the most charitable, generous, and Christian practice that can be, is so farr from being (as the enemies of protestant Union maliciously suggest) an equivocal or novel trick to get  
into

into places, that many Dissenters practis'd it, when CONSTANT CONFORMITY cou'd not get any Whig into preferment. But tis easy to stop the Mouths of Gainfayers, by an undeniable matter of fact, which I produc'd to this purpose on another occasion: for the Independents in the year 1658, when they were farr from being Dissenters, did allow and ratify this OCCASIONAL CONFORMITY in the *Declaration of their faith and Order*, at their Assembly in the *Savoy*. After declaring, in the 29th article or paragraph of their Discipline, that *persons found in the Faith, and of conversation becoming the Gospel (tho of different Reforming Churches) ought not to refuse the Communion of each other; so farr forth as may consist with their own principles respectively, tho they walk not in all things according to the same rules of Church Order*: the next article, which is the last in the book, runs in these words; *Churches gather'd and walking according to the mind of Christ, judging other Churches, tho less pure, to be true Churches may receive unto OCCASIONAL COMMUNION with them such members of those Churches, as are credibly testify'd to be godly, and to live without offence.* Here's OCCASIONAL COMMUNION name and thing, long before the Acts of Parliament, incapacitating Dissenters, were in being: and there's all the reason in the world to hope, that it will again be encourag'd by such as are true lovers of the peace of the Church of *England*, and the prosperity of the whole Protestant Interest.

TO set this subject of GENERAL TOLERATION still in a better light, I shall add in this place, My Lord, a *Letter* written near five years after mine, by the STATES-GENERAL of the *United Netherlands*; in which, like true fathers of their Country, they  
make

make an Apology for some of their Dissenting subjects, tho the most distant from the national Church of any Protestants in the Provinces. Nay, They generously intercede for those of the same sect, even under a foreign jurisdiction: so farr are they from not interesting themselves for any Protestants, unless they be precisely of their own communion. Arminians are frequently employ'd by them as well as Calvinists, of which I cou'd give diverse examples; none being excluded from civil Offices by law but Papists, who yet are employ'd in their Armies, tho seldom of late in their national Troops. And, to say it in few words, they discover that manly Latitude, and lay down those pious Principles throughout this *Letter*, as render 'em truly worthy to sit at the helm of a most potent Republick on earth, and to wear Crowns of glory hereafter in heaven.



A Letter from the High and Mighty STATES-GENERAL of the United Provinces, to the laudable Canton of BERN, in favour of the persecuted MENNONISTS or ANABAPTISTS. March 15. 1716.

‘ THE *Anabaptists*, who live under the jurisdic-  
 ‘ tion of our State, have represented to us  
 ‘ with great concern and grief of mind, how they un-  
 ‘ derstand by letters and certain information, that their  
 ‘ Brethren of the same persuasion in *Switzerland*,  
 ‘ and especially in your Canton of *Bern*, are oppress’d  
 ‘ with heavy and severe PERSECUTIONS, for the exer-  
 ‘ cise of their RELIGION : infomuch, that at this time  
 ‘ a great number of persons, both men and women,  
 ‘ are imprison’d, and threaten’d, not only with lesser  
 ‘ punishments, but even with the Gallies, Banish-  
 ‘ ment, and Death itself ; upon which account they  
 ‘ beg our intercession in favour of their Brethren, for  
 ‘ alleviating their Sufferings, and preserving to them  
 ‘ the liberty of remaining securely in their native  
 ‘ country, in the free exercise of their Religion.  
 ‘ We have for many years examin’d the conduct  
 ‘ of the *Anabaptists*, and have found them by expe-  
 ‘ rience to be good and faithful subjects in our  
 ‘ Country ; of a quiet, plain, and sincere manner  
 ‘ of life ; not meddling with any matters, but what  
 ‘ belong to them : on which account we neither  
 ‘ COU’D, nor OUGHT, to refuse to so good subjects  
 ‘ our intercession in favour of their Brethren. We  
 ‘ hold,



' hold, as well as your Lordships, the \* REFORM'D  
 ' RELIGION for the best and true Religion; and  
 ' we cou'd wish, that the *Anabaptists* here, and  
 ' with you, cou'd be brought over to it. But *we*  
 ' are of opinion, that no other means are to be em-  
 ' ploy'd to obtain that end, but REASON and CON-  
 ' VICTION: and that COMPULSION ought never to be  
 ' us'd in matters of CONSCIENCE, over which GOD  
 ' has reserv'd to himself the JURISDICTION; to whom  
 ' alone every man must give an account, in due time,  
 ' as well of his OPINIONS, as of his ACTIONS and  
 ' OMISSIONS. And since you, as well as we and  
 ' other Potentates professing the REFORM'D RELI-  
 ' GION, do so often, and with very good reason,  
 ' complain of the Persecution suffer'd by our Bre-  
 ' thren, in those countries where an INSUPPORTABLE  
 ' HIERARCHY has got the upper hand; it does by  
 ' no means become us to fall into the same methods  
 ' of persecuting those, *who, tho differing from us*  
 ' *in some particulars, yet admit the word of God for*  
 ' *the † sole rule of their Faith and Manners.* But  
 ' it is much more adviseable, to use Christian for-  
 ' bearance and Toleration towards them, that the  
 ' enemies of the REFORM'D RELIGION may not have  
 ' any pretence from the example of such perfe-

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\* *Tho the Lutherans are Reform'd, as likewise the Armi-  
 nians and Anabaptists; yet custom has so obtain'd abroad,  
 that the Calvinists are peculiarly term'd Reform'd, and the  
 Lutherans Evangelick.*

† *All such are Protestants with the Dutch, and, in effect,  
 are true Protestants according to the original notion of the  
 word: but it does not follow, that all sorts of Protestants do  
 equally well interpret or apply the Word of God, or live up  
 to this sacred Rule; which certainly none do, so farr as they  
 are for any degree of Persecution.*

' cutions (practis'd by any REFORM'D POTENTATES  
 ' against those, that differ in some things from  
 ' their sentiments) to justify their severe and cruel  
 ' Persecutions of our REFORM'D BRETHREN. It seems  
 ' very strange and surprizing to us, that any shou'd  
 ' offer to punish others with Banishment, Pri-  
 ' son, Gallies, and Death, on account of their  
 ' Religion, on which they think their eternal Sal-  
 ' vation depends. *We think all men shou'd be left*  
 ' *free to themselves in those matters, provided that*  
 ' *they, who are of any other than of the publick esta-*  
 ' *blisht Religion, do nothing that can tend to the pre-*  
 ' *judice of the \* Commonwealth :* and it appears to  
 ' us, that, in this respect, there is less to be ap-  
 ' prehended from the *Anabaptists*, than from men  
 ' of any other persuasion ; since they carry them-  
 ' selves constantly obedient and submissive to the  
 ' superior Powers in all things, which they don't  
 ' think contrary to *the Word of God*. And where-  
 ' as we are inform'd, that your Lordships lay three  
 ' things to their † charge, first, that they do not  
 ' own Magistracy to be agreeable to the Word  
 ' of God, or to the tenor of the Christian Reli-  
 ' gion ; secondly, that they refuse to swear fideli-  
 ' ty to the Government, and to confirm the truth  
 ' by their Oaths when cited by the Magistrate ;

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\* *This is the eternal Standard, whereby to distinguish Per-*  
*secution for speculative opinions and harmless rites, from law-*  
*ful Restraints upon unlawful practices.*

† *The noble Apology here made for the Mennonists, is e-*  
*qually strong in behalf of the Quakers, who, in respect of Ma-*  
*gistracy, Oaths, and Arms, perfectly agree with the Dutch*  
*Anabaptists ; for the English Anabaptists differ not in these*  
*things, either from the Church of England, or the other Re-*  
*form'd Churches.*

' thirdly,

' thirdly, that they refuse to defend their coun-  
 ' try in case of necessity: it appears to us, that  
 ' the first of these accusations does not at all agree  
 ' with the 13th article of their *Confession of Faith*;  
 ' by which it is plain that they have other, and  
 ' much better sentiments of Obedience to superiors.  
 ' And as to the matter of Oaths, since they are  
 ' of opinion that swearing is forbid them by *the*  
 ' *Word of God*, and that their DECLARATION on their  
 ' veracity has the same force and effect with  
 ' them, as Oaths with others; it follows by con-  
 ' sequence, that this opinion can be no \* preju-  
 ' dice to the publick. And as to the third, we  
 ' think it is too far stretch'd, since they do not  
 ' absolutely refuse to defend their Country: but  
 ' think that the profession and use of Arms, for re-  
 ' venge and ruin to others, is not allow'd of by  
 ' the *Laws of the Gospel*; and that it may suffice,  
 ' that they pay all the Taxes which are laid upon  
 ' them, by which a State may be defended. We  
 ' therefore request you, that, for the foresaid rea-  
 ' sons, you will take the affair of these *Anabap-*  
 ' *tists* into your consideration: and not only re-  
 ' lease those that are in prison, and abstain from  
 ' all other punishments; but also allow them, as  
 ' good Subjects, to live in peace under your fa-  
 ' vourable protection. We are of opinion, that  
 ' you will thereby, not only do no prejudice, but  
 ' a very great service to your own State (to which  
 ' we wish all manner of prosperity) and that we  
 ' ought in this case to observe this Rule, *to do to*

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\* We all know what unreasonable and fierce opposition has  
 been made to the Quaker's AFFIRMATION, before the  
 present Parliament wisely past it into a perpetual Law. God  
 bless King GEORGE.

others

' others as we wou'd be done unto. Moreover, it  
 ' will be very agreeable to us to hear, that our In-  
 ' tercession has produc'd the wish'd effect, for the  
 ' relief of those afflicted people, and we shall ac-  
 ' knowledge the same on all occasions.

UPON the presenting of this Letter to the  
 Canton of *Bern* by the *States-General's* Minister,  
 he had, among other things, the following expres-  
 sions in his *Memorial*.

' T H E Y hope that you, My Lords, who  
 ' interest your selves with so much tenderness,  
 ' jointly with the rest of the laudable Cantons,  
 ' for the deliverance of your *Brethren in CHRIST*,  
 ' that are in the Gallies or Prisons of *France*; and  
 ' who so often endeavour, to persuade other Po-  
 ' tentates to have regard to them in the future  
 ' peace: that you, I say, who act the part of  
 ' Brethren in assisting the poor *French* prisoners,  
 ' will not refuse to your own natural subjects  
 ' (and what is more, to faithful and peaceable  
 ' subjects) some sparks of the same tender Com-  
 ' passion and Charity. They hope this so much  
 ' the more, because if you shou'd not do it, there  
 ' will be reason to fear, that the enemies of our  
 ' Religion will take advantage from this example,  
 ' to treat our Brethren after a worse manner: in  
 ' which case one may truly say, that you pull  
 ' down with one hand, what you build up with  
 ' the other with so much care and charity.

O B L E S S E D *States!* (to use the late excellent  
 Bishop of *Sarum's* phrase) you, that conjointly with  
*Great Britain*, are the Refuge of the oppressed, the Com-  
 tort of the afflicted, the supporters of Truth, and  
 the



the Guardians of Liberty ! how Christian are your principles, how humane is your conduct ! with what a prodigious encrease of people, and consequently of riches and power, has God almighty signally blest your Country, beyond any such extent of ground upon the face of the whole earth ! as being the natural and most futeable return of that ENTIRE IMPARTIAL TOLERATION you practice, after his own most most gracious example ; who suffers the wheat and the tares to grow together, who causes his sun to shine upon the unjust as well as upon the just, and who accepts those in every nation who fear him, and work righteousness. Other Countries have as much sea, better ports, a richer soil, and a happier climate ; but they have neither LIBERTY nor TOLERATION. Some have CIVIL LIBERTY, without a RELIGIOUS TOLERATION, which is inconsistent and absurd. But the nearer any Government approaches to an ENTIRE TOLERATION and an EASY NATURALIZATION (as may be evidently perceiv'd in our own) the more that Country abounds in People, and consequently, as I said just now, the more it flourishes in Traffick, Credit, Power, and Authority. Thrice Happy therefore *London*, and no less happy *Amsterdam* ! as being each of you under the special protection of God for this special reason, viz. that there's scarce any way known under heaven of honoring his name (provided it dishonors not his image to the unsettling of Society) but either actually is, or may readily be permitted within your Gates. Hence, to repeat it once more, is the mighty Figure you both make in the World ; hence is your Populousness, Wealth, and Fame: but the minute you persecute, that minute you dwindle ; your pure Religion

Religion will be turn'd to bigotted Superstition, and your flourishing Trade will become fordid Pedling.

BUT leaving the consideration of these things to our Parliament, and gladly acquainting you that the University of *Cambridge* has declar'd for UNIVERSAL GOOD-WILL (a most noble expression) towards all their fellow-subjects, in an excellent *Address* presented to his Majesty the 12th instant; I hope this may be the last *Memorial*, or even Letter, I shall have the honor of sending to your Lordship, before I see you safely arriv'd in this Country, where I passionately long to embrace you. I refer you for news to the dispatches of your august Master's Resident, with whom I have no familiarity, tho' formerly there was some slight acquaintance; which by your means I design to renew, his character being extremely good. I submissively kiss your hands, and am with more devotion than I can easily express,

My Lord,

Your Lordship's most faithful obedient Servant,

London, Mar. 30. 1717.

PATRICOLA

F I N I S.