

The Hereditary - Bastard :

O R,

The Royal - Intreague

O F T H E

Warming - Pan :

Fully Detected,

In a SERMON upon these Words,

And a Bastard shall dwell in Ashdod,
Zech. 9. 6.

Being a Full ANSWER to the *Pretender's* late *Declaration*, wherein he affirms he has an Indefeasible Hereditary Right to His Majesty's Crown.

This SERMON was deliver'd (I can't say preach'd) in Publick by a LAY-MAN, and is now publish'd as his *First Essay* to Reform the Pulpit, which (as appears by his Majesty's Directions to our Archbishops and Bishops) has been greatly profan'd by the bitter *Invectives* and *scurrilous Language* of some of the Clergy.

Dr. John Tenter

L O N D O N :

Read.

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Sach. 269/1

BOL

T O

Dr. *SACHEVEREL*.

DOCTOR,

However this may seem to some, yet I cannot— but think it the greatest Reason in the World to address the *Dedication* hereof to your self, above all Men living, as being the *chief Tool* made use of by a Popish Faction to embroil this gallant Nation:

Sir, It is you^r and the rest of your *Crafts-men* that lately roar'd out *the Church's Danger*, fill'd the World with your *Hereditary Cant* and *Passive Obedience*, purely to seduce and impose upon the Simple and Credulous, in order to beget the most favourable Dispositions for Slavery and Bondage, as the only means to introduce the *Bastard*: 'Tis you that *drank his Health*, *damn'd the Revolution*, *curs'd the Succession*, and *encourag'd Mobs*. Fine *Passive Obedience*! And so great were your Preparations, that some had the Assurance to tell us, That when the *right Heir* (meaning the Pretender) came, we should be hang'd at our own Doors. One of the same Faction told me to my Face, *That he long'd till the Time was come*, I ask'd him, what Time? Who answer'd, *When every Man should kill his Neighbour*. Nor can I forget that *Irish Solicitor*, an impudent Scoundrel, and most notorious Jacobite, *now in Commission of the Peace*, who (a little before the Queen's Death, upon the Talk of the Pretender's landing) said unto a Dissenting Minister (as he was crossing *Shadwell Market*) *Now, Doctor, we'll have you out of Town*. But of these things no doubt you are very well appriz'd: And therefore, who can reflect back upon the sad Consequences

DEDICATION.

quences, the pernicious Influence that such Doctrines have had upon the unthinking part of this Kingdom, and not say, that such *infamous Traitors* deserve to be made Examples to future Ages. However, altho your Faction still meet in *private Clubs*, and by new Stratagems are endeavouring to embarrass and confound us again, yet, Heaven be praised, we have now no reason to fear any further Events, since *the Delight of our Eyes is come*, and he shall Reign; but, to your eternal Mortification, *the Bastard shall dwell at Ashdod*. It is a Truth, Sir, that I have upon all Occasions paid a *due Deference to those of the sacred Function*, and withal must own my self to have exceeded my proper Province; yet considering how indefatigable your Endeavours have been to *poison the Minds of the weak and less discerning*, by your Insinuations, and abuse of Scripture, to make way for your *beloved Pretender*, I cannot but think it my Duty, in this Juncture, to let the World know *who are the Contrivers of the Ruin and Subversion of both Church and State*, which certainly are the *Sacheverelite or Jacobite Faction*. And therefore seeing his Majesty has given *Directions*, that no more *Invectives or scurrilous Language* shall be utter'd in the Pulpit, it has put into my Head a *Sermon-Project*, which is to try if *we of the Laity* could by Preaching reform the *High-Church Pulpits*. And therefore as the *Pulpit Incendiaries* have stood in need of the *Royal Direction*, I shall pursue this *Lay Sermonizing Project* till I have publish'd *an hundred Sermons*, or at least till I see the *Jure-Divino Pulpits* fully reformed. In the mean time, that you and the rest of your *Jacobite Brethren*, may not only repent of your *Pulpit Treason*, but may reform your lewd and scandalous Lives, shall be the hearty Prayer of,

Your Old Friend,

And Humble Servant, &c.

John Tanton.

Zech. 9. part of the 6th Ver.

And a Bastard shall dwell in Ashdod.

The whole Verse runs thus :

*And a Bastard shall dwell in Ashdod; and I will cut off the
Pride of the Philistines.*

TH E S E Words are part of the Prophecy of the Prophet *Zechariah* against the *Syrians* and *Philistines*, two of the most powerful and implacable Enemies of the Jewish Nation, and near Neighbours bordering upon the Land of *Israel*. These God threatens with sore and desolating Judgments, from Verse 1. unto the 9th. And,

First, He will begin with the *Syrians* who border'd on the East-side of *Canaan*, of which these five Cities were a considerable part, *viz.* *Hadrach*, *Damascus*, *Hamath*, *Tyrus*, and *Zidon*. Against these was the Burden of the Word of the Lord, or his burdensome Word, a Prophecy of heavy, sad, great and grievous Threatnings and Curses; and these (saith the Prophet) shall fall and be executed upon *Damascus*; and *Damascus* shall be the rest thereof, Ver. 1. This Burden shall sit and rest there, as in its Place of Residence; not like a sudden Storm that's soon gone, but it shall fix and maintain its Station in that Royal City of the *Syrians*, and they shall not be able to shake it off. But,

Secondly,

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Secondly, The *Philistines*, viz. *Ashkelon*, *Gaza*, *Ekron* and *Ashdod*, four of the five Cities or Lordships of the *Philistines* (*Gath* omitted) these are to drink of the same Cup, share in the same Fate, and undergo the same Changes with the former Cities. *Ashkelon* shall see and fear; *Gaza* also shall see it and be very sorrowful; and *Ekron*, for her Expectation shall be ashamed; and the King shall perish from *Gaza*, and *Ashkelon* shall not be inhabited. Ver. 5. These who dwell along the Sea-Coast Southward of *Tyre* and *Zidon*, from whence this Storm was next to come, when they shall see the Destruction of *Hadrach*, *Damascus*, *Hamath*, *Tyrus* and *Zidon*, shall not only fear, but feel the like upon themselves; which shall happen through the Occasion of some PRETENDER or Stranger who hath no Right of Inheritance with the lawful Heir. And this brings me to the Words of my Text; *And a Bastard shall dwell in Ashdod, &c.* In which Words you have,

First, The Subject [*a Bastard*]. This Bastard (say some) was *Alexander the Great*, for so he was declar'd to be by the Confession of *Olympias*. Nor is this altogether unlikely, that he is here pointed at, because after his Conquest he made their Burdens very heavy and grievous; for which at length he was poison'd.

Others say, this is some Stranger which intrudes upon another's Right. These are call'd *Bastards*, because not rightful Heirs: Or else this is some notable Person living in *Exile and Banishment*, without any certain Seat of Abode. These Pilgrims in a foreign Soil are as Bastards, who have no Inheritance or Abiding-place.

Secondly, We have the Predicate, or that which is said of him [*He shall dwell in Ashdod*]. This *Ashdod* was one of the five Cities and Lordships of the *Philistines*, in which was the Temple of *Dagon*; and in this Temple was plac'd the Ark of God, after the *Philistines* had taken it from *Israel*, before which *Dagon* their God fell twice on his Face, and both his Head and Hands were there cut off before the Ark of the Lord. This City lay on the West-part of the Land of *Canaan*, next the *Mediterranean-Sea*. And most think this to be that City call'd *Azotus*, (*Acts* 8. 40.) where *Philip* was

found. These *Ashdodites* were always the most bitter Enemies of God's People, and the most inrag'd at the Building of the Walls of *Jerusalem*, (Neh. 4. 7.) It was by this cursed People that the Language of the Jews was corrupted in the Days of *Nehemiah*, and their Children spake half in the Speech of *Ashdod*, and could not speak in the Jews Language, but according to the Language of each People; (Neh. 13. 24.) and against this People did the Prophet *Jeremiah*, (Jer. 25. 20.) denounce the like Threatnings and Curses, as being the Pest and Plague of the Church of God. 'Tis therefore as a heavy Judgment, that the Bastard shall dwell at *Ashdod*.

Thirdly, You have accordingly the Determination of the Great God, That he will stain the Pride of his Enemies, [and I will cut off the pride of the Philistines] i. e. Their Wealth, Strength, and all other Things that made them swell with Pride and Insolency against their Neighbours.

The Text thus divided, it will not be amiss, before I raise any *Doctrines* from the Words, to Answer the following Query.

Query, Why must this Bastard dwell at *Ashdod*, any more than among the Inhabitants of *Israel*?

Answer, 1st. Because he is a *Bastard*, and therefore shall have no Inheritance among God's People: He shall dwell at *Ashdod*, as the fittest Place for Bastards.

2^{dly}. He shall dwell at *Ashdod* for a Blot, Stain or Odi-um upon the Place, as being the Receptacle of that Spurious Brat.

3^{dly}. He shall dwell at *Ashdod*, as a Curse, for a Scourge and a Plague to the *Ashdodites*; And I will cut off the Pride of the *Philistines*, by this Bastard, and God shall weaken and destroy the Power of the *Philistines*.

4^{thly}. Because he is bloody and cruel, therefore he shall dwell in *Ashdod*, and not in *Judah*: I will take away his Blood out of his Mouth, and his Abominations from between his Teeth, &c. ver. 7. i. e. This abominable Spoiler, whose Murders, Cruelties and Rapines are like Meat held fast, as unwilling to part with it, yet it shall be pull'd out of his Mouth,

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Mouth, and from between his Teeth, and therefore this Man, this bloody Man shall dwell at *Ashdod*, and not with the legitimate or lawful Heir in *Judah*; the best way is to banish him. Well had it been for the Men of *Shechem*, *Judg.* 9. 5. and the House of *Millo*, had they but banish'd *Abimelech* that bloody Bastard, into *Ashdod*, or some Foreign Soil, the Neglect of which prov'd a Snare and a Curse at last, but thank themselves for that, for they were *stark Mad to make him King*, and what came on't, was it not from this Bramble that fire came forth and devour'd the Cedars of *Lebanon* : But,

5thly, and lastly, Because of his *Superstition and Idolatry*, such Bastards are always Enemies to the Cause of God, and therefore let him live in Exile, *but he that remaineth, even he shall be for our God*, ver. 7. As for the Bastard, he's an Idolator, a bloody Idolater, and therefore not fit to dwell among the true Worshipers of God. *Ashdod* better fits him than *Judah*, and therefore the Bastard shall dwell at *Ashdod*; but he that Remains, *i. e.* the legitimate and lawful Heir, even he shall be for our God, who will never endeavour to Change, but inviolably maintain the Constitution of both Church and State.

And now having thus given a Solution to the Preceding Query, the subsequent Doctrines are,

1st. *That Intruders upon another's Right (whether spurious or not) are to be accounted no better than Bastards.*

2dly. *That it often proves a sore Judgment, a dreadful Curse, where a Bastard shall have Dominion and Authority, and as such we find it threaten'd on Ashdod.*

3dly. *That as such Bastards have no Right of Inheritance, so ought they at least to live in Exile and perpetual Banishment; and a Bastard shall dwell in Ashdod.* The last of these Doctrines I intend as the Subject of my Discourse at this Time: In the Prosecution of which I shall observe this Method.

1st. *I shall give you the Definition, or Explication of a Bastard.*

2dly. *I shall prove my Position.*

3dly. *I shall apply the whole.*

First, *I am to give you the Definition or Explication of a Bastard.*

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A Bastard, according to Law, is he that is Born of any Woman not married, so that his Father is not known by the order of Law, and therefore is call'd *Filius Populi*, the Child of the People: And of these Bastards or Children begotten out of lawful Matrimony, there is, according to our Lawyers, both Civil and Common, divers Sorts. Our common Lawyers give us an Account of Three Kinds of Bastards, *viz. Manser, Nothus* and *Spurius*; but in the Body of the Civil Law we find five Sorts of Bastards.

1. The first Sort are such as are *begotten and born in simple Fornication*, i. e. of Carnal Copulation betwixt single Persons; these are such who at the time of Conception or Birth of the Child might be married if they would, and these kind of Bastards are call'd by our Civilians *fili*, or *liberi Naturales*, because begot by such as were held for Wives, and yet were not so.

2dly. *A Second Sort of Bastards* are such as are Begotten on a Woman, whom the Father of the Child (whether married or single) never design'd to hold constantly for his Concubine, but to satisfy his present Lust only, and these are call'd *Spurii*, whose Fathers are no otherwise known, than by the Mothers Confession, which sometimes saith true, and sometimes otherwise.

3dly. *A Third Sort of Bastards*, are such as are Born of Women single or married, that prostitute themselves to every Man's Pleasure, and make publick Profession of themselves to be Harlots, these Bastards are call'd *Manseres*.

4thly. *A Fourth Sort are*, such as are begotten of married Women call'd *Nothi*, because they seem to be his Children whom the Marriage doth show, but are not no otherwise than some Fevers are call'd *Notha*, i. e. Bastard Fevers, because they imitate the *Tertian* or *Quartan* Fever in Heat, but are neither *Tertian* nor *Quartan*, as the learned well know.

5thly. *The Fifth Sort are*, those that are begotten in *Incest*, i. e. between Two such Persons as are prohibited to Marry by Reason of *Consanguinity* or *Affinity*: To which Grammarians add,

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6thly. Another Sort, viz. *False and Fictitious Births*, i. e. A false shew of that which is not, as when an Adulterous or false Child, is, or shall be put in the Place of a true one, either to abuse the Husband, or deprive the Legitimate or lawful Heir of his Inheritance; such *suppositious Births* are, by our Laws, look'd upon and treated no otherwise than Bastards; and of these sort of Births almost every Age hath produc'd. History tells us, that Women of divers Ranks have feign'd themselves with Child, and that they have own'd *borrow'd Brats* to deprive the Rightful Heir of his Inheritance, and this sometimes by the Consent of, and Combination with the Lord of whom the Land was holden.

Maricl, Widow of *William Constable* of *Manton*, in the County of *Norfolk*, in the 5th Year of *Henry 3*. *Mary* the Tyrant, and *Mary King James* the Second's Queen, were all found Guilty of this Cozenage, of which more anon: But,

Secondly. I am to prove the Position, that as such Bastards have no Right of Inheritance, so ought they at least to live in Exile and perpetual Banishment.

First. That they have no Right of Inheritance; and here I shall have my Recourse first to the Scripture, in which we find, that altho' *Ishmael* was *Abraham's* eldest Son, yet because a *Bastard*, he was not to Inherit with *Isaac*. For the Son of this Bondwoman shall not be Heir with my Son, even with *Isaac*, (Gen. 21. 10. Gal. 4. 30.) and to this God said Amen, so it shall be, for in *Isaac* shall thy Seed be called, (Gen. 21. 12.) God calls *Isaac* *Abraham's* only Son, altho' he had at the same Time his Son *Ishmael* by *Hagar* his Concubine, by which it plainly appears, that tho' *Ishmael* was *Isaac's* elder Brother, yet in Comparison of *Isaac*, born in Wedlock, God himself did not account him *Abraham's* Son.

And notwithstanding tho' *Abraham* had Six other Children by *Keturah* his Concubine, viz. *Zimran*, *Jokshan*, *Medan*, *Midian*, *Ishbak* and *Shuah*, yet on these he only bestowed Gifts, but his Inheritance he gave to *Isaac*, and *Abraham* gave all that he had unto *Isaac*; but unto the Sons of the Concubines

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Concubines which Abraham had, Abraham gave Gifts, (Gen:25. 5, 6.) Nor can any one Instance in Scripture be given, that ever either by God's Command or Permission any born out of Marriage did Inherit; therefore by the Law of God, none ought to enjoy the Inheritance born out of Matrimony.

And as Divine, so also humane Laws say, That the Illigitimate have no Right to Inherit. Common Law saith, *The Child that is Born before Espousals is a Bastard, and shall not Inherit: Again, if a Man have Two Sons, one before Espousals, and another after Espousals, and after the Father dyes seized of certain Lands, in this Case the younger Son shall enjoy the Lands in this Realm, as Heir to his Father, both in Law and Conscience; and the Cause is, because that Son born after Espousals, is, by the Law of this Realm, the very Heir, and the eldest Son is a Bastard. He that is begotten (saith Finch) out of Marriage, is call'd a Bastard, and such a Bastard is of Blood to none, in Law Nullius filius, and therefore cannot Inherit, or bring a Writ of Detinue as Heir; and as he cannot be of Kin to any, so neither can he have any Heir but of his Body; and dying without Issue, his Lands purchased by him shall Escheat.*

And our Civilians also say, *He that is begotten or born in Adultery or Incest, is not only Incapable in Respect of his Fathers Testament, but is also excluded from all Testamentary Benefit by his Mother.*

To conclude, *As a Bastard cannot challenge to himself either Honour or Arms, so neither by the Law can he be permitted to enjoy the Crown of this Realm: For altho' many Bastards have heretofore succeeded in the Throne of this Kingdom, as Alfred, Bastard Son to Oswin, Adelstone, Bastard Son to Edward the elder, Edmund, Sirnam'd the Martyr, Bastard Son to King Edgar, Harold, Sirnam'd Harefoot, Bastard Son to Canute, and William the Conqueror, the Bastard Son of Arlote, a Skinner's Daughter. Yet hath our Laws since banish'd that Custom as Reproachful to the Royal Dignity; and therefore James Duke of Monmouth was excluded this Crown, because declar'd by his Father King Charles II. to be a Bastard, in open Parliament:*

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ment: With this well agrees what the learned *Hugo Grotius* hath Written against the Succession of Bastards to the Crown, who saith, *That none shou'd be admitted to succeed in the Royal Throne but he that is born Legitimate, because Natural Sons are subject to be reproach'd, to whose Mother the Father did never vouchsafe the Honour of Marriage, and therefore of such there can be no certainty who was the Father: But in the Succession to Crowns, the People ought to have the greatest Assurance that in such a Case can be given, to avoid Controversies; for which Cause it was that the Macedonians preferred Demetrius the younger Son to the Throne, rather than Perseus the elder, because he was born in lawful Wedlock; thus both by the Laws of God and Man, the Illegitimate is not to Inherit.* — But then,

Secondly. As they have no Right to Inherit, so ought they at least to live in Exile, and perpetual Banishment.

And for a Proof of this, I shall cite a few Instances of this Kind out of Holy Writ, some of which were not only by Permission, but God's special Command; and first we shall begin with that of *Ishmael*, which *Abraham* had by *Hagar* his Handmaid, and of him what saith the Scripture, *Cast out this Bondwoman and her Son, for the Son of this Bondwoman shall not be Heir with my Son, even with Isaac,* (Gal. 4. 30. Gen. 21. 10.) And altho' this Thing was very grievous to *Abraham*, and that because he was his Son, and first Born, (Gen. 21. 12.) yet having a special Command from God, he immediately sends him away, *And Abraham rose up early in the Morning,* (Gen. 21. 14.) *and took Bread, and a Bottle of Water, and gave it unto Hagar, (putting it on her Shoulder) and the Child, and sent her away, and she departed, &c. (ver. 21.)* After which *Ishmael* dwelt in the Wilderness of *Paran*.

And thus did *Abraham* also by the rest of the Sons of his Concubines, he sends them away from the Inheritance. *But unto the Sons of the Concubines which Abraham had, Abraham gave Gifts, and sent them away from Isaac his son (while he yet lived) Eastward, unto the East Country,* (Gen. 25. 6.) The Text saith, he did it while he liv'd, to prevent Dissention, and perhaps much Blood, which might

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might afterwards have been spilt upon the account of the Inheritance ; therefore he sends 'em away. It was upon this very account the Bastard *Jephthah* was thrust out by his Brethren, the legitimate Sons of *Gilead* ; it was to prevent any further Disputes about the Inheritance, which perhaps would have ended with a rough Game. *And they thrust out Jephthah, and said unto him, Thou shalt not inherit in our Father's House, for thou art the Son of a strange Woman, Judg. 11. 2.* Neck and Heels, all at once, he must be gone that very Minute, or let him take what was like to follow. And why so ? because he was the Son of a strange Woman, *Ver. 1. i. e.* a Bastard, the Son of an Harlot ; and therefore go he must. But tho' he's expell'd the House, yet if he will be quiet, he may dwell in the Land of *Tob*, *Ver. 3.*

These, no doubt, were very well appriz'd of the late Mischiefs that happen'd among the Men of *Shechem* and the House of *Millo*, by the occasion of that spurious Brat *Abimelech*, whose thirst for a Kingdom, led him on to murder his Brethren, threescore and ten Persons, *Gideon's* lawful Sons and Successors to the Rule and Government, whom he slew upon one Stone ; and by a Stone, after a Sea of Blood, he died himself at last. *Judg. 9. 5.*

A fair Warning, and too fresh upon the Minds of these *Gileadites*, ever to trust to the Courtesie of a Bastard again ; who perhaps, when once he had fixed himself, would not only have deprived them of their Birthright, but their Lives too. *Such Instances are full of Instruction.* and no doubt were recorded on purpose for the Observation and Imitation of succeeding Generations, even to the latest Posterity. These things consider'd, I think I shall not need to advance any thing further on this Head, but proceed to the Application of the whole. *Judg. 9. 53.*

APPLICATION.

Use 1. Then this informs us of the just Proceedings of the People of *Great-Britain*, in excluding and casting out from the Inheritance of this Crown, that Impostor or borrow'd

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row'd Brat, *the Pretender*, who stiles himself King of *England* by the Names of *James the Third*. It is because he is no Heir according to Law. And as he hath not any Right or Title whatsoever to the Crown of this Realm, or any other Dominions thereto belonging; so ought he not to inherit, but to be thrust out, as an intruding *Bastard*. And that he is so, may be easily gather'd from the Circumstances of his pretended Birth; of which, take this Sketch. This *Chimera*, you must know, was by the Papists, as Men inspir'd, generally talk'd of with great Assurance, that *the Queen was big, had Milk in her Breast, and with Child of a Son, some Months before the pretended Birth*. Indeed a Son it must be, or nothing, for a Daughter would not be for their Purpose; and tho' the Queen could not have one, yet the Jesuits were about it, and therefore would set up a Child which should certainly prove a Boy.

And as to the *Milk*, of which the Queen and her Creatures so often talk'd, it is somewhat strange that there should be some before, and yet none after *the pretended Delivery*; for none was ever drawn by any Woman, young Puppy, or otherwise; no Medicaments was ever used about it, either before or after the Delivery, nor did any Protestant ever see it; nor was that Milk ever given to the Child, nor the Nipple ever offer'd to try whether it would take it or no. It was never dry'd, either by any Natural Cause or Medicament prescribed, made or administred; it went away it seems of it self, none seeing it or using Means to dry it up. No Doctor ever saw her Breast, or consider'd of her *Milk* whether good or bad; which to be sure was on purpose omitted, to prevent the Inspection and discovery of the Cheat: And yet what a mighty Noise did the Papists make about *Milk*, without seeing one Drop on't? For to say there was Milk, and yet not show it, is a most notorious sign of a fictitious Birth.

As for her *Belly*, it was never shown nor suffered to be felt by any Protestant Lady; nor was there any thing done to remove the Suspicion of a counterfeit Birth; neither was there any more than one *Nurse* provided, a thing never known at Court, but very agreeable to the Design, which
was

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was only to be trusted with a few. Nor was there any *Men Midwives* ordered to be ready to attend the Queen, if Occasion should be, a thing always usual at such times, for them to wait near the Queen's Lodgings; but this also on purpose was omitted, lest being so near, the Juggle should be discover'd.

And when the time of this pretended Birth was come, the *Bishops* were sent to the Tower; the presumptive Heir was not present, nor did they design it. Princess *Anne* was then at the Bath; and those that were about the Queen, were only of the *Popish Faction*: - A fine Brood to be rely'd on, when bewitch'd by their Priests to believe, that to supplant a *Protestant Heir* (tho' contrary to the Law of God and Man) was a meritorious Act. Had good and impartial Witnesses been present, they would no doubt have desir'd to have seen more than these Creatures did or could see, as *the Child's coming out of the Womb*, a matter impossible to be any ways counterfeited, as in such a case, there ought to be all possible Satisfaction given. When *Lewis XIV.* present King of *France*, was born, the next Heir (tho' a Man) was permitted to see the Queen actually deliver'd, to prevent after Disputes. And the same Person having *Ocular Demonstration* of the Birth of the Child, said to the *French Nobility* about him, *I see 'tis come out, but how the Devil it got in, I can't tell.* But in the Case of the Pretender (as an ingenious Author (a) observes) *this might have been done with more Decency, the next Heir being a Woman.*

This also is farther to be observ'd, that to prevent the Inspection of curious Eyes, the *Place or Lodging* (where the Trick of this Labour and Delivery was perform'd) was kept private and unknown until a few Hours before the pretended Travail, which was at *St. James's*, a most convenient Place for such a Juggle, because there was a *Convent* adjoining where the real Mother might be kept and deliver'd, whose Crys in Labour could not be heard, it being a large Place within Walls and Cloysters, and out of all Hearing. To the Rooms, Stairs and Passages of this Con-

(a) MR STEEL.

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vent, there were two several Ways, by which a Child might be *privately convey'd* in a *Warming-Pan* to the Queen's Chamber, and she take it reeking hot from the Womb, without any loss of time. So that 'tis most evident that the Pretender could be no other than an *Hereditary-Bastard* if he had reign'd; and that his Conception and Birth is at best but a *Royal Intreague of the Warming-Pan*. And yet even for the pretended Birth of this Sham Prince there was *great Rejoicings at Rome*; for this News arriving at *Rome* the Second of July 88, it occasion'd a Jubilee in the Breast of the Infallible Pastor, and filled all his Court with extreme Joy. Whereof there were publick Demonstrations, and for three days successively was solemniz'd the Nativity of this Sham-Prince, beginning from the 25th of the same Month, the Feast of *St. James's* the Apostle, in the manner following.

His Eminence Cardinal *Philip Thomas Howard* of *Norfolk*, of the Order of the Preachers, Titular of *St. Mary* at the *Minerva*, designing the Church of *St. Thomas* of the *English* Nation, for the return of Thanks to God, richly hung it with Brocade Silks and very noble Tapestries, which with the Sacred Vestments appeared so splendidly, by the Reflection of a vast number of Lights, that it resembled a Palace of the Sun, and even dazzled the Eyes of the Beholders.

Leave being obtained of his Holiness, the Morning of the 25th day there was a Chappel for the Cardinals, where were present 18 of their Eminences, who gloried much in this, That after so many years, they were at last met together to congratulate the Nativity of a Son of a Catholick King of *England*.

Now, had this Birth been as Real as the Pretence, Notice would surely have been given of the *House* and *Room* in which the Queen did intend to lie in, that so (as an ingenious Author saith) a Search might be made for false Doors, Traps, or suspicious Places; and if any such there were, that they might have been nail'd up and secur'd, and no more than one Door suffer'd, and not three or four; and at that a Guard should have been set, until the Delivery, as the Law

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Law directs, which saith, ' That the Woman shall for several Months before, notify the Room where she intends to be deliver'd ; which Room shall be searched, and all the Doors belonging thereto, nailed up, and securely fastned, except one ; at which Door, during such time before the intended Delivery, shall be set honest impartial and responsible People, to see that no Child be convey'd into the Room, and the Confederates say, she was thereof deliver'd.' The like Remedy we find provided by the Civil Law of the *Romans*, against false and suppositious Births, which also saith, ' That if a Woman upon her Husband's Death pretends that she is with Child, she must intimate that twice every Month there-after to those who are the most concerned in it, or to their Proxies, that so they may send some, if they think fit, to see her Belly ; they may send any Free-women, *i. e.* not Slaves, to the number of Five at most ; and all these together may visit her, provided that while they do it, none of them may touch her Belly, without her Leave. She shall be lodged in the House of some Woman of an untainted Reputation, such as shall be named by the *Pretor* ; and she shall signify to the Persons concerned, or to their Proxies, thirty Days before, when she expects to be deliver'd, that if they think fit, they may send such as may watch over her. The Room in which she is to be brought to Bed shall be searched, that there may be no other Entrys to it but one ; and if there are any other, Care must be taken to nail them up with Boards laid along both within and without ; and at the Door of this Bedchamber, three Free-men, with as many Free-women, and two Servants, may be set to watch as oft as the Woman thinks fit to go into that Bedchamber, or into any other, or into a Bath, which those Keepers may search if they think fit, before she goes into it ; and may also search all that go into it at that time. And those Keepers may also, if they think fit, search all as come within the House, or the Bedchamber. When the Woman falls in Labour, she shall give Notice of it to those concerned, or to their Proxies, that so they may send such

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such Persons who may be Witnesses to the Birth; who must be Free-women, to the number of Five at most. And besides the two Midwives, there must be no more Free-women in the Bedchamber than ten, nor more Servants than six; all these who enter the Bedchamber shall be searched in the Room, to see if any of them is with Child. Nor must there be fewer than three Lights in the Room, because an Imposture may be more easily committed in the dark. That which is born shall be shewed to those who are concerned, or to their Proxies, if they desire it. The Infant is to be kept by him who is named by the Father for that Intent; but if he has left no Orders concerning it, or if he who was named by him will not undertake it, the *Pretor* having examined the Matter, shall name the Person to whose Keeping the Child is to be trusted, whose Name shall be published, and he shall be obliged to shew him as he thinks fit, twice a Month, till he is three Months old; and after that, once a Month till he is six Months old; and once in two Months till he is a Year old; and from thence once in six Months, till he can speak. But if any will not suffer their Belly to be inspected, nor themselves to be watched, nor admit of Witnesses to their Delivery; or if any thing is done for hindering the execution of these things, that are hereby provided, when upon the hearing of the matter, that is made out, that which is born is not to be admitted to the possession of the Estate. If it be found that the Child has not been visited according to the former Regulations, in which case the *Pretor* promises to give over all Rights and Titles to those others, whom according to this Edict, he has put in possession, and not to the Child that is so born, the Justice of the Cause being first made out to him.' Thus the *Romans*, as well as the *English*, have very well provided against such Births: But hath this been observed with respect to the *Pretender*? No, but rather the very reverse acted by a willful Combination to prevent the Inspection of the Juggle. So that this cannot be otherwise than a *very fictitious Birth*; for if the Law doth not presume that there was

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was an Heir truly born, unless such Directions were follow'd, much less shall he be so accounted, when on purpose these things are not only omitted, but the execution thereof obstinately refused. And therefore, tho' the *Pretender* has in his *traiterous Declaration* impudently affirm'd, he has received a great deal of Wrong by the Succession, as now establish'd in the Illustrious House of *Hanover*; and has as falsely declared, that he has an *Indefeasible Hereditary Right to his Majesty's Crown*, yet you see, *My Beloved*, what I have here advanc'd, has fully answer'd his *traiterous Declaration*, and as fairly prov'd that he is no other than a *Bastard* by the Laws both of God and Man; and consequently, his late Declaration is no other than *High-Treason*.

If any grumbling Critick shall here say, *This is no full Answer to the Pretender's late traiterous Declaration*; my Answer is, To make Reflection upon it Paragraph by Paragraph, would be a Work unfit for a Pulpit, neither is there any occasion for it, as the *Pretender* is fully prov'd an Impostor by those Discoveries I have here made concerning his *Birth*, as well as by that Act of Parliament which makes King *George* our alone Rightful Sovereign. However, 'twill not be improper if I inform my Hearers, that I have received such farther Discoveries from a Person of Honour, concerning the *Pretender's true Father, Conception and Birth*, as not only declare him a notorious Impostor, but such as fully shews the Falshood of every Assertion in his Declaration, and proves the whole to be High-Treason. And perhaps these Discoveries may in a proper Season see the Light, under this Title [*New Discoveries concerning the Pretender's true Father, Conception and Birth: Being an Answer, Paragraph by Paragraph to his late traiterous Declaration*]. But as *Great-Britain* is now blessed with a truly Wise and Faithful Ministry, and that Sham-Prince (we call the *Pretender*) is most justly sentenc'd to dwell at *Ashdod*, I shall publish nothing further concerning this *Daring Impostor* without Leave from those two Illustrious Ministers, the Lord *Townshend* and General *Stanhope*. For as all his Majesty's Protestant Subjects have been long since convinced,

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that the Birth of the Pretender was no other than a Royal Intreague of the Warming-Pan, to what purpose should any further Notice be taken of such a Popish Sham, except it were meerly to obey the Commands of such Glorious Patriots as now sit at Helm: For the Circumstances of the Pretender's Birth being here impartially detected, it must be concluded, that (let who will be his Father or Mother) *he is an Impostor*, and cannot be really the Son of the Queen. And therefore I say again, let not the Pretender think himself unjustly done by, nor charge the People of England with departing from their Allegiance, since the Law of both God and Man *disinherit the Bastard*. We have done him no Wrong, but maintained the Right of our most Lawful Sovereign, whom the Lord and all the People hath chosen. It's *GEORGE*, and not *James*, that is the Rightful Heir, and he shall Reign, *but the Bastard shall dwell at Ashdod*.

Use 2. Then hence see the marvellous Work of the great God, who hath (maugre all the Enemies of our Church and State) at last Set upon the Throne of Great Britain our most rightful and ever glorious Sovereign King George, while the Bastard is oblig'd to dwell at *Ashdod*; this is the Finger of God, it is he that hath rescu'd us from the very precipice and brink of Ruin and Destruction; for indeed we have but very narrowly made our Escape from the *insatiable Ambition and Popish Cruelty* of that Impostor the Pretender, such were the Measures that were concerted, the Preparations that were made, that all Things seem'd in a fit Posture and Readiness for his Reception. Lord, how loud were the Insults of our Enemies! who were Arm'd with Power, and flush'd with Hopes of Foreign Assistance. Our Domestick Divisions daily upon the Increase, our Country open, and we in a most defenceless State and Condition: So that (as a learned Prelate (a) saith) *Any Convulsions must have brought a vast Destruction over all the Corners of this Land, and the Neighbouring Island, and involv'd us in much Blood and Misery in this Extremity: The best Men among us were preparing themselves for all the dismal Effects that such a Scene of Confusion set before them, but it pleas'd God to break*

(a) Bishop Burnet, of Sarum

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this Cloud, and to dissipate our Fears all at once; and this the Lord did by the most remarkable Revolution that ever happen'd in this British Isle, on that memorable Day, the first of August. Little did our Popish Jacobites (who were then just ready to declare their Intentions) think of such a Stroke, but this Thing was from God, for tho' that Faction was at that Time very powerful, our Illustrious George, then Absent, and Matters just brought to a Crisis, yet was there no manner of Disturbance, nor any Disorder committed when his present Majesty was by the Herald at Arms proclaim'd King of Great Britain, France and Ireland, but loud Acclamations of Joy were made by vast Multitudes of People in every Street. What further more need I then to say, but that This is the Lord's doing, it is marvellous in our Eyes. This is the Day which the Lord hath made, we will rejoyce and be glad in it, (Psal. 118. 23, 24.) This is our glorious Prospect, this is our Hope and lasting Security under God; this is he that shall Govern in Judah; but the Bastard shall dwell at Ashdod.

Use 3. Then this, like a Thunder-bolt, comes down on the Heads of our Popish Jacobites, whose indefatigable Endeavours have been to recall and bring back the Bastard from Ashdod. These are guilty of High-Treason against the Kingdom, and therefore do most justly deserve to be made Examples of. In King Richard the Second's Time, Six Judges, with the King's Serjeant at Law, and one of the King's Council, for delivering their Opinions contrary to a Law made for the King and Kingdom's safety, were impeach'd, condemn'd and executed as Traytors to their Country, by the Judgment of the Parliament: To endeavour the Subversion of the Constitution in the highest Crime a Man can be guilty of; and therefore the Punishment of such Traytors ought to exceed and go beyond that of all other Criminals whatever: For (as an Ingenious Author saith) 'Whosoever, either Ruler or Subject, by Force, goes about to invade the Rights of either Prince or People, and lays the Foundation for overturning the Constitution and frame of any just Government, he is guilty of the greatest Crime I think a Man is capable of, being

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ing to Answer for all those Mischiefs of Blood, Rapine and
Desolation which the Breaking to pieces of Government
brings on a Country, and he who does it, is justly to be
accounted one who resists the Ordinance of God, and the
common Enemy and pest of Mankind. And such were
our late designing Sycophant Knaves, who had almost
betray'd our *Country, Laws, Liberties and Religion*, into the
Hands of a Merciless Popish Pretender; and to bring this
about, they began to Roar both from the Pulpit and Press,
that *the Church was in Danger*, tho' the Pretender was all
the while at the Bottom, however this they cover'd over
with the awful Name of Church: Damnable Dissimulati-
on! thus to act the greatest Villany under the fairest shew
of Piety. Much like those Crafty Knaves *Demetrius* and
his Workmen, who to gain a Point, gave it out among
the Multitude; that the Temple of *Diana* (Acts 19. 24,
25, &c.) was in Danger, when indeed it was their Craft:
However, the poor unthinking Mob, who understood not
the wheedle, began to Eccho back the same again, *viz.*
That *the Church was in Danger, the Church was in Danger*,
which put the City into such a Ferment, that they imme-
diately fell foul on the Apostles, as a parcel of *Pestilent
Fellows, and Movers off Sedition*, (Chap. 7.) while *Bungy*
and the rest of his Creatures laugh'd in their Sleeves, to
see the Success of the Delusion: The like, and worse
Distractions, were we of late involv'd in, by that false
Cry among the Jacobites, of *the Church's Danger*; and
therefore to secure the Church (*or rather to bring in the
Pretender to destroy it*) the Ministry must be chang'd, our
English Protestant Parliament must be Dissolv'd; and a
mad roaring Faction set up in their Room; the Duke of
Marlborough must be displac'd, and a felonious Treaty of
Peace concluded, contrary to the 8th Article of the Grand
Alliance. And no sooner had this Popish French Faction
gotten the Ascendant, but true Protestants were Branded
as *Factionous, Schismatical, and damn'd Hanoverians*. The Sa-
cred Fences of our Laws were tramp'd under Foot; *the
Mob* let in upon us, and encourag'd, so that *Hanover's*
Friends were reduc'd to great Streights, nor could they
have

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have any Justice under that *Notion or Distinction*. Papists were favour'd and encourag'd. Upon Order to Search the Houses of Papists for Arms, a Hatter and Blacksmith, Two Officers, came to a Dissenting Minister at *Shadwel*, and demanded his Arms, who had none but his Books; but the said Minister told them of a suspected Person, which they refus'd, yet sent Word to that Person of what the Minister had said, advising him to fall foul upon the Minister. *Indefeasible Hereditary Right* avouch'd and maintain'd, as a Side-stroke, in favour of the Pretender's Motions, made for his Succession, to the Crown of *Great Britain*. His Health Drunk, his Legitimacy asserted; for him Publick Prayers have been made, and to make him the more acceptable, ye were told (if ye cou'd believe it) that he was *turn'd Protestant*, and many were Lifted for his Service, both in *Great Britain* and *Ireland*. The Highlanders of *Scotland*, his very good Friends, had, as Pay from our Court, above Four Thousand Pounds a Year; a League Offensive and Defensive was made between *Great Britain, France, Spain, Sicily, and Swedeland*; but the coming over of his Royal Highness, *George, Prince of Wales*, to sit in the House of Peers, that was oppos'd, suggesting it as a Design to embroil the Nation. The Parliament of *Ireland* prorogued as soon as they had declar'd their Resolutions about the *Bastard*, and 70 of their *Hanoverian* Officers were order'd to be broken, and a Popish Faction ready to supply their Room. These are the Steps, these are the Measures that were taken to secure the *Church* and preserve the *SUCCESSION*, if any can be so mad as to believe it. Traytors of the first Rate, to Sacrifice their Country, Religion, Laws and Liberties, to the insatiable Lust of a *Bastard*, who stands *attainted of High-Treason*, with all his Aiders and Abettors. But were it possible for these to be impower'd, even from the *Queen* herself, to overthrow the Constitution; yet neither can that shelter such Traytors from the Resentment of the Law, which saith, *That neither Letters of the Signet, nor of the King's Privy-Seal, shall be from thenceforth sent in Damage or Prejudice*

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dice of the Realm, nor in Disturbance of the Law (a). When Queen Elizabeth and her Counsellors pressed the Judges very hardly to obey the Patent under her Great Seal in the case of Cavendish, they answer'd, *That both she and they had taken an Oath to keep the Law; and if they should obey her Commands, the Law would not warrant them:* (b) And besides the Offence against God, their Country, and the Commonwealth, they alledged the Example of Empson and Dudley who were executed as Traytors, as were Gavestone, the two Spencers, Tersilian, Strafford, and others, for subverting the Laws of the Land, in Obedience to the King's Command, whereby they said, *they were deterred from obeying her illegal Commands.* They who had sworn to keep the Law, notwithstanding the King's Writs, knew that the Law depended not upon his Will; and the same Oath that obliged them not to regard any Command they should receive from him, shew'd, that they were not to expect Indemnity by it, and not only, that the King had neither the Power of making, altering, mitigating, or interpreting the Law, but that he was not at all to be heard in general or particular Matters, otherwise than as he speaks in the common Course of Justice by the Courts legally establish'd. But this I might have spar'd, since our Enemies were under no such Temptations, for Hanover lay too near her Majesty's Royal Heart, ever to be guilty of altering the Succession. These therefore being guilty of High Treason, against both their Queen and Country, it is the Duty of every true Briton boldly to appear, detect and seize such Enemies to the Government where-ever we find 'em, since by the Law of God and Man it is the Legitimate that shall Govern in Judah, but the Bastard shall dwell at Ashdod. — But my 4th and last Use shall be a Word of Advice to the Bastard. Sir, You see, that by the Law of God and Man, a Bastard is not to Inherit, *no, nor so much as dwell near the true Heir*; and since by the Laws of this Kindgom you

(a) By the 2d Rich. 2. Cap. 10. (b) Anderson's Rep. Page 155.

can be no otherwise, this therefore should content you, if you might but be permitted to dwell at *Ashdod*. I do not mean *Lorrain* (for that's too near) but where *Dagon's* Temple stands; for you may depend on't, that as the right Heir is already in possession, so we are resolv'd to defend his Title with the utmost Vigour, unto the last Drop of Blood. Nor indeed can I see upon what Grounds you can ever hope to wear the *Imperial Crown* of this Kingdom. For,

1st. We have now upon the Throne a Noble, Religious, Wise, Powerful, and Valiant Prince, that will not be imposed on by the Insinuations of crafty Knaves.

2^{dly}, We have his Eldest Hope, his Royal Highness *George* Prince of *Wales*, now blooming in Glory; from whose Princely Virtues we may justly expect a lasting Happiness.

3^{dly}, We have a *Princess* Virtuous, Wise, Young, and Amiable, the happy Mother already of both Sons and Daughters, and we doubt not but she will be of many more; so that we trust we shall never want one of this *Illustrious Family* to sway the *Imperial Scepter* of these Kingdom, until Time shall be no more.

4^{thly}, Your Friends are all displaced and disarmed, that they are no longer able to help you; and they are now in great Rage and Confusion at their miraculous Disappointment. Our High-Church Priests have dropt their Doctrines of Indefeasible Hereditary Right and Passive Obedience, and *BUNGLET* begins to hang his Ears, and talk of Retirement.

5^{thly}, We have now at Court a wise and steady Ministry, which is altogether unprofitable for you; for they are true Protestants, lovers of their Country, and avow'd Enemies to your Cause; and the *Brave Marlborough* is at Court again.

6^{thly}, You may assure your self that there is also a very good understanding between King *George* and his Allies; and a threefold Cord is not quickly broken, (a). Your great Protector may very well remember the last *Ten Glorious Cam-*

(a) *Eccl. 4. 12.*

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paigns, and I doubt not if *Occasion* should be, but we shall be in as good a *Posture*, and better, to defend and maintain his Majesty's most *Rightful Title* to the *Crown* of this *Realm*.

7thly, Besides all this, the *Whigs* since our late glorious *Revolution*, appear very numerous, and with an *inexpressible Magnanimity* of Soul, do most freely declare their *Resolution* to *stand by the Protestant Settlement*. It is now therefore too late for you; and the *Britons* being a fierce People when mov'd, I again say, *Let not thy Voice be heard among us, lest angry Fellows run upon thee, and thou lose thy Life* (a). We are resolved, for so great is our never-to-be-forgotten *Deliverance*, and that glorious *Prospect* that we now have of a *Golden Age* under the auspicious *Reign* of our *Protestant King*, that he must *Rule* in our *Judah*, but the *Bastard* shall dwell at *Ashdod*.

I fear, *my Beloved*, I have tyr'd your *Patience*; but as this *Sermon* is my first *publick Attempt* to reform the *Pulpit*, I should disappoint your *Expectations*, should I conclude it without first shewing how greatly the *Pulpit* has been profan'd by the *bitter Invectives* and *scurrilous Language* of some of the *Clergy*, but more especially with respect to that *Subject* of *Jacobitism* I am now handling. And tho' I own I am not in *Holy Orders*, nor perhaps never may, yet I hope 'twill be no *Offence* to *Authority* that a *Layman* endeavours to propagate *Religion* and *Loyalty* in that *Sacred Place* which the *Sacheverelite Faction* have so greatly scandaliz'd their *Sacred Functions*, as to stand in need of *Royal Directions* (as to how and what they should *Preach*). 'Tis very true (what a *Bold Britain* lately observ'd (b)) 'The High-Church Priests would make the *World* believe the *Reformation* of the *Clergy* to be the *Downfal* of the *Church*.' And therefore as amongst the many *Engines* that move the

(a) *Jud.* 18. 25.

(b) *Viz.* Mr. *John Duntton* in his late *Essay*, intitl'd, *The Golden Age; or, A Vision of the future Happiness of Great-Britain under truly Protestant Kings and Queens, to the World's end.*

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unthinking Mob to believe the Church is in Danger, the *Pulpits* have the strongest Influence. 'Tis of some Concern that all Abuses should be secluded from those *sacred Chairs*, by the Moderation of a Christian, a Loyal and a True Spirit; and I don't see why this Pulpit-Reformation should not be attempted by a *Lay Preacher*, whilst the Clergy continue to profane their Pulpits by *bitter Invectives*.

What I speak here is of all Pulpits, whether of *Conformists* or *Dissenters*, (for there are Hot-Heads of all Parties) and therefore I do not concern my self with their several Interpretations of the Gospel, and differing Sentiments in Mysteries of Faith: I only desire, that however they disagree in these, they be yet perfectly united in the Spirit of Loyalty and Love, and a fixt Resolution that the Bastard shall dwell at *Ashdod*; or at least at *Rome*, as 'twas from them he had his Religion, and (if Count *Deda* was that lewd Goat he was called) perhaps his *Father*; and therefore no doubt but *Mr. Infallible* will receive an Impostor, for whose intreaguing Birth, he and the Cardinals did so greatly Rejoice.

However that the Pulpit Incendiaries may repent of their *bitter Invectives* and *scurrilous Language*, and all sincere Protestants be brought to unite against the *Pretender*, and in a hearty Affection to King *George*, I know of no better Rule to be observed, than that of the Congregational Perswasion, in their Address to King *James* from *Great Yarmouth*,
' (a) We faithfully promise your Majesty that we will nei-
' ther preach nor teach, nor suffer any thing to be so preacht
' or taught amongst us, which may any ways tend to alie-
' nate the Hearts of your People from your Majesty's Per-
' son and Government; but shall endeavour to contribute
' the uttermost Assistance thereunto we are capable of in
' our several Stations.

This is a Promise and a Rule of Peace; and I wish 'twere writ over every Pulpit of the Kingdom, that it might there stand as a *Test for Preachers*, that so there might be no more *bitter Invectives* or *scurrilous Language* heard in the

(a) *Gazette. June 13. 1687.*

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Pulpit,

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Pulpit, or any thing dispenced from that *sacred Place* but what did agree with these Christian Measures. I would not have any Preacher boast of his *Loyalty* till his Sermons have past this Trial, and he has shewn his publick Abhorrence in Print (or at least from the Pulpit) of the Pretender's late *Declaration*, and of that traiterous Libel (for which a Thousand Pounds has been offered to take the Author.) entituled, *English Advice to the Freeholders of England.* My Beloved, I say it again, I would not have any Preacher boast of his *Loyalty*, till he has made this publick Abhorrence in his own Pulpit. and his Sermons have past this Trial; for if it be part of an open Enemy and a treacherous Mind to alienate the People's Hearts from their Sovereign, I cannot tell how he that does this in the Pulpit should be *Loyal*, when he that should do it in the Field would be a *Traitor*.

To the end therefore that these Abuses may have no access to Pulpits, and that I may set the Treason, Folly and Imposture of *Young Jacob* in the best Light I can, I shall conclude this *Lay Sermon* (or first Attempt to Reform the Pulpit) with the very Words of an eminent Clergyman, who (to the Shame of such Hereditary Priests that rail against Revolution-Principles, as well as against their Dissenting Brethren) after he had proved the Pretender a *Bastard*, (a) he endeavours to unite all *true Britons* against this common Enemy to our Religion and Liberties, by telling his Hearers, That nothing is to be look'd for from a Sham-Prince of the Popish Communion, but Bloodshed and Slaughter, if we will not go over to that Communion our selves. This most pure and primitive Church, whereof the good Providence of God hath made us Members, will be soon changed from its present Splendour and Beauty, into vile Disorder and Confusion; its holy Discipline and Laws would be rudely violated; and they that should have the Courage to profess themselves her Children, would certainly be exposed to all the Sufferings that these barbarous and

(a) In his Sermon, entituled, *The Pretender's Case Stated.* Printed some Years ago for Mr. Henry Hill.

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bloody-minded Men could contrive to inflict upon them. *We once were very near Destruction from these Enemies, and escap'd but by the extraordinary Help and Assistance of Almighty God.* And the Prospect then was so very terrible, that the Wisdom of the Nation has since enacted, *That none of the Popish Religion shou'd ever sit upon our Throne,* which is no more than to erect a Fence for the Vineyard of God, that the Wild Boar out of the Woods should not spoil it; it is no more than to protect our Religious and Civil Rights, and all that is dear and valuable to us, by making the most effectual Provision for their future Settlement and Security. Except we had taken these Measures, we had constantly been laid open to the Artifices and Attempts of *Popery*, and could have had no Hopes of Relief in our Necessities, but by the miraculous Interposition of Heaven; but 'tis Presumption to rely upon Heaven without the Application of means, that are the properest to our Purpose. How unthankful a Return had we made to the Divine Goodness, in rescuing us at an Extremity from Danger, if the Hint had not been thus improv'd, and we had neglected to follow the Steps that he by *his wonderful and mysterious Dispensations had mark'd out expressly before us?* Tho' God delivers us from one Hazard, we are not for further Experiment of his Goodness, to bring our selves voluntary and premeditatedly into another. That is the highest Degree of Infatuation and Insolence; and it argues us very insensible of the Benefit we receive, when we are careless and wanting to our selves in the Preservation of it. It cannot, I think, be made consistent with our Notions of the Goodness and Mercy of the Supreme Being, that he should fix us so unalterably and indispensably to one Family of Men for our Governors, as that rather than deviate the least from it, we should be oblig'd to submit to their Authority, even when we see it arm'd only against us, and threatening us with *utter Extirpation, or extremest Misery,* which being all the Favour we or our Posterity can ever expect from that *Sham Prince we call the Pretender,* this (together with the several Proofs I before gave of *the real Danger the Church was in from the late Jacobite Ministry,* and the great Security it now has from *his Majesty's Royal Word,*

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Word, and our British Laws of being maintain'd and supported, as well as from the excellent Conduct of our *present wise and faithful Ministry*, is a sufficient Answer not only to the *Pretender's late Declaration* (as I prov'd before in many Particulars) but is likewise a full Refutation of that traiterous Libel intituled, *English Advice to the Freeholders of England*; for cou'd it ever enter into the Thoughts of any sober Person, that when we are establish'd in Peace and Safety, and have nothing almost that we can wish for, it will be our Duty to put ourselves into a State of Persecution and Distress, from no other Cause, and upon no other Design but to favour the Interest of those who are possess'd, as we imagine, by Descent of a better Title? It is hard if God should not have left every Nation so much Liberty as is necessary to their Safety, and harder to prove he has abridg'd us of it. So that there can be no Question but the Sense of apparent and imminent Adversity will warrant the Legislature of any People to provide against it. And that's what is done in this Case. Out of a firm Perswasion, and after sure Experience of the mischievous Effects of a *Popish* Government, our Superiors, who have it in their Power to make such Laws as shall appear necessary for the Publick Good, have thought fit to exclude all of that Communion from reigning over us. And settling the Succession in the *Protestant* Line, they who are hearty in the Reformation Interest, and have a hearty Abhorrence and Detestation of *Popery*, cannot but believe that this was a very wise and necessary Law, and consequently cannot but wish and endeavour the Perpetuity of it.

But besides the *Religion of the Pretender*, which is both a reasonable and legal Obstruction to him, his *Education* and *Principles* it is to be presum'd, are such as render him greatly obnoxious. He has had his Education under a *Tyrannical and Arbitrary Power*, and may be well concluded to have imbib'd the Principles of that Court, which has afforded him Protection. Therefore if we would guess what the Nature of his Government would be, if receiv'd amongst us, we may see a lively Representation of it in the miserable Estate of the *Protestants* within the Dominions of the *French King*; and that I am sure can be no agreeable Contemplation.

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tion. *They are persecuted after the most inhumane manner, and forc'd from their Native Country for Refuge. Thus would it be with us, our Estates and Liberties entirely lost; we should be glad to save our Lives by fleeing out of the Kingdom, from the Malice of a Prince that would not fail to destroy us, if we continu'd longer in it. And those who could come into Popery, yet may find enough to discourage them from so disadvantageous a Revolution, if they remember that Tyranny is annex'd inseparably to it, which is a Condition that must ill relish with Men that have a keen Sense of Honour, or that are acted by the Influence of Self-Preservation.* Now upon this view of our Affairs, *tho' the Birth of the Pretender were Royal,* we might venture in our own Defence to oppose his Admission to the Government, as our Publick and Mortal Enemy: And what we might do without the Law, we are oblig'd in Duty to do, by Virtue of it. The Consequences of allowing him the Power over us, are so fatal, that if God has left us any Liberty to consult our own Security, we shall be most remiss and inexcusable in not employing it very vigorously against him. For by *tame Submission to his Authority,* we shew the greatest Contempt imaginable of the Blessings that the Almighty has bestow'd upon us. He has given us a Holy and Undeas'd Religion; and out of the very Fire of Destruction, out of the very Filth and Abomination of Corruption, he has wonderfully restor'd us to a Soundness and Purity that are the nearest Primitive. He has manifested his Love and Approbation of our Worship, by coming to our Relief, when *Oxford* and *Bolingbroke,* and others with them, had reduc'd us to the last Extremities, had (as we are told from the Throne) — *Misrepresented our Prince,* — *Fomented Divisions,* — *Brib'd the Parliament,* — *Brought the Nation in Debt,* — *Mobb'd his Majesty's Loyal Subjects,* — *Injur'd our Trade,* — *and Interrupted our Navigation.* And shall we do that our selves, which it is the chief Purpose and Intention of our worst Foes to do for us, and which they had surely done, except God had appear'd by his irresistible Strength and Arm against them? Shall we offer that Affront to Heaven, as not to think the Faith worth pre-

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preserving and defending, which he once shew'd such a tender Care and Concern for, *as by many extraordinary and unusual Providences to rescue it from the Brink of Ruin, and disappoint the united Force and Contrivances of its most malicious Adversaries?* This is rude and disrespectful to God as can be imagin'd. It will be a better way of acknowledging his Kindness, to resolve stedfastly to pursue such Measures as shall appear the most probable to continue inviolable the Advantages of it to our selves, and convey 'em securely down to our Posterity; that so all who see *his glorious Works of Mercy and Compassion, may be excited to praise him for them.* Therefore we have the greatest Reason in the World to use our utmost Efforts to oppose the Pretender and his Abettors, since we thereby declare the Value we have for those inestimable Benefits whereof it is his Design to deprive us. But if we give any Encouragement to him. *we are false to our God, and our Country,* and deserve eternal Reproach and Infamy. And I cannot but believe that those of Her Majesty's Subjects, who are aiding or assisting to these Pretensions, will be branded by impartial Posterity *with those Names that they would now fix upon other People,* and look as black in the Annals of Time, as any other *Traitors and Rebels* that are recorded in them. — But

There are yet remaining some Considerations, that ought I think, very much to raise our Indignation and Resentment against the Pretender. *He stands attainted in our Law of High Treason,* and is confess'd by the unanimous Sense of the whole Kingdom, to be a bold incorrigible Impostor, whom no Love for his Native Country, no Motives of Duty and Obedience to his rightful Sovereign, can reclaim or conquer; but he still persists in his Hostility and Enmity, and with the Forces of *France,* would invade the Dominions that are most justly subject already to their proper Prince, and are unmindful of their own Peace and Welfare if they contrive or consent to change. With what Patience can we reflect on these Circumstances *of Perfidy and Inhumanity, of Contempt and Ignominy?* What are we at last, and where's our Honour, that a Traitor should be suffer'd to govern us? Or what must be either the Insolence of this Pretender,

Pretender, that would come without Encouragement, or the wretched Ingratitude and Impiety of some of our own Nation, that could dare to give him any? What can be such a Blemish to the Laws and Wisdom of our Country, *as to have him for our King, who was condemn'd for a Traytor,* to have him have the Disposal of other Men's Lives, who in the Eye of the Law has forfeited his own? Sure the Reputation of our Wisdom and Bravery are too much concern'd, ever to admit of this. How will our Neighbours, how will all the World reproach us for it, and who will pity us when we groan under the Burthen that we were willing to take upon us, tho' we were fore-warn'd and apprehensive of the Consequences? Our Liberty is what we are wont to boast of: But how unjustly for ever afterwards shall we dare to mention it, when we have submitted our Necks to the Yoke that the *French* Monarch has fitted for us, and servilely oblig'd us to submit to wear it? The late King *William*, of Glorious and Happy Memory, thought the Proclaiming of the pretended Prince such a vile Indignity and Dishonour to the Nation, as was intollerable. His Words to this Purpose are remarkable, and the more so, because they are the last he spoke from the Throne; *The owning and setting up the Pretended Prince of Wales for King of England, is not only the highest Indignity offer'd to Me and the whole Nation, but does so nearly concern every Man, who has a Regard for the Protestant Religion, or the present and future Quiet and Happiness of your Country, that I need not press you to lay it seriously to Heart, and to consider what further effectual Means may be us'd for securing the Succession of the Crown in the Protestant Line, and extinguishing the Hopes of all Pretenders, and their open and secret Abettors.* And our Representatives sitting at that Time in Parliament, were altogether of the same Sentiments in this Affair with the King, and came to this unanimous Resolution, *That an humble Address be presented to His Majesty, that he will be graciously pleas'd to take Care, that it be an Article of the several Treaties of Alliance with His Majesty and other Potentates, that no Peace be made with France until His Majesty and the Nation have Reparation for the great Indignity offer'd by the French King, in owning and declaring the Pretended Prince of*

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Wales *King of* England, Scotland *and* Ireland. This Indignation of both Prince and People was but suitable to the greatness of the Provocation. The Affront is still the same to His present Majesty, and to the whole Kingdom, as it was then. And Queen *Ann* and the whole Kingdom have publickly profess'd the same just Abhorrence and Detestation of it. Therefore let our Concern bear Proportion with others, and let us for the Honour of the *British* Name, for the Safety of our Lives and Fortunes, for *the Defence of our most holy Faith* in its now establish'd Perfection and Simplicity; let us for the sake of all these dear and valuable Interests proclaim to all Men *our utter Indignation and Resentment of the Proceedings of the Pretender, and of that haughty Monarch that supports him.* It ought also to heighten our Displeasure and Anger, that the Invasion was intended to be accomplished by a Force so inconsiderable; I am sure if they had remember'd some late Instances of our Valour, or the formidable Figure we have always made in *Europe*, they could not have hop'd to conquer us with Ten Thousand Men. So that here are all the provoking Circumstances in this Attempt, that could be industriously plac'd to it; *a Traytor pretending to be our King*, and prosecuting those unreasonable Pretensions, by open Force and Hostility; and that with the Assistance of *France*; and *France* to cast a Reproach upon us, intending to subdue a People of approv'd Spirit and Martial Dispositions, with that contemptible Number of Men, as could not quell any ordinary Insurrection of a fierce and ungovernable Faction. These are Considerations that ought very much to raise our Indignation and Resentment, and cannot fail of being effectual to that end, if we apply them to it. Having thus *stated the Case of the Pretender*, and examin'd into every Particular, I hope there will be no need of enlarging upon this Head, and therefore, in the last Place

To press you from all these Arguments to be very zealous and undaunted in your respective Stations, to oppose whatever Attempts may be made, and from whatever hands they come, upon our present most excellent Constitution and Government. It is owing to this Government that we are protected in all our just Rights, and have all our
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Grievances carefully redress'd. The happy and flourishing Condition of the Church of *England*, the Glory of the whole Earth, and the most Reform'd and Orthodox of all other Churches, is the Effect of the Care and Wisdom of our Government, which has guarded it with Laws, and daily resists the Attempts of Profaneness and Atheism to repeal those Laws. *But O! May they never be repeal'd!* And we are assur'd, that during the present *Protestant* Administration they never will. By the *Protestant* Succession we can enlarge our Prospect, and please our selves with the comfortable Scene of happy Days to our Holy Church *in future Generations*, when she shall triumph over the Malice and Hatred of her Enemies, and appear victorious over all Opposers. Great are the Advantages that we have lately receiv'd, from the Royal Goodness of King *George*.

And sure then all the Lovers of our *Sion*, must heartily wish Prosperity to so Excellent and Wise a Government: And they who cannot agree with us in those Wishes, are justly to be suspected to *differ from us in the Foundation of them*. Even they who set up separate Congregations, are yet so mildly treated as to enjoy (and may that Enjoyment be perpetual to them) their Liberty of Conscience free from Unchristian Persecution and Violence. And in short, *all Ranks and Orders of Men, of whatever Sort or Denomination, are suffer'd to live Peaceably and Quietly*, and no Injustice or Hardship is offer'd them. Wherefore it is apparently the Interest as well as the indispensable Duty of all Men, to preserve the present Frame and Constitution of our Government from whatever Attempts shall be made against it.

But yet the *High-Church* Priest in Pulpit now does rave;
Perkin his King, and he his humble Slave.
The Church's *Danger* he can plainly see,
For all its Danger is from such as he;
He's a meer H—cks for Pride and Bigotry
These are the Priests that live at Rack and Manger,
And when not humour'd, weep the Church's *Danger*;

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Lament her Ruin, and deplore her Doom,
But wou'd you know what Church? 'Tis that of Rome;
'Tis that's the Church they mean, 'tis that they fear,
For there's no other Church in Danger here.
The Church of *England* and of *Scotland* too,
To each of which they equal Kindness shew,
Are safe from Danger, and *United* too.
But *High-Church Priests*, that *Tack* with *Popish strings*,
Are still agog for *Transubstantiate Things*
Coimera Reigns, and Metaphysick Kings.
Snblim'd to School Divinity Extreams,
Their Brains do crow with *Patriarchal Dreams*,
So high from solid honest Wisdom blown,
They'd have some *Hyppo-Centaur* on the Throne;
No King by Law, but by some God appointed;
Not Lay elected, but by Priest anointed.
Away this *High-Church, Levite, Priest-Craft Prince*;
Give us a *King Divine*, by Law and Sense;
Just such a *King* as is our present Fence.
But *High-Church Priests* do in *Dragoons* delight,
They stretch their King unto the highest Flight,
For thus did *Wilton* preach, and *M——n* write.
Such act as if they thought 't a glorious Cause
Both to destroy our Liberty and Laws,
They preach a Prince o'th' Blood can ne'er do ill,
That 'tis their Birth-right to have Power to kill.
They think a *Monarch* has too great a Mind,
To be by Justice or by Law confin'd;
And this lasts just so long as he is kind.
Try but their *Passive Grace*, but hang their Friend,
Turn *Perkin* out, whose *Treason* they commend,
Their *Non-resisting Cant* is at an End;
They own'd no Plot, when *Popery* was design'd,
The *Church's Danger* then ne'er seiz'd their Mind;
But now make Plots, where Plots they cannot find:
Whate'er such Priests pretend, the jugling Feat
Is plainly seen, 'tis to grow Rich and Great;
To Rule and Persecute, just as they please,
The People's Grievance, and the Land's Disease.

May such live still, but live in Fear and Pain,
And ne'er dare make *Experiments* again. — But

There's no Hazard that we can run by our Zeal for the present Government, but we are certain to reap plentiful Returns of our Labour, by the Peace and Tranquillity we are to enjoy under it. But to favour the Cause of *Popery*, or of any Pretenders in Opposition to the undoubted and Legal Title of the King, is, besides the Folly and Ingratitude of it, highly disadvantageous and detrimental in all Respects to us. For examine *the various Methods of publick Management abroad*, and none you'll find is preferable to *our own*; none affords that Peace and Happiness to private Men, nor that settl'd Security and Establishment to publick Societies of Men. Let us all therefore in grateful Acknowledgement of the *Care and Solitude of his Majesty* to make us happy, contribute the utmost that in us lies, to render his Person safe, and his Government easie; and to diminish, as much as may be, the Difficulties of his Reign, which arise chiefly *from our Divisions and Jealousies of each other*. Let us judge his Interest and Honour inseparable from our own. And if we are thus faithful to the Government, we need fear no Endeavours of our Adversaries to disturb it. All their Hopes of Success are from *our Heats and Animosities amongst our selves*; but would we lay aside those, and unite Heartily against the Common Enemy, we are a Strength sufficient and superior to him.

May the Divine Spirit dispose us to see and consider the things belonging to our true Interest and Safety; and may we all be taught by that Holy Spirit, to continue firm and immoveable in our Adherence to the present most Legal and most Merciful Government, against the violent Rage and Opposition of wicked Men, to confound and extirpate it; and may all the King's Enemies be cloath'd with Shame and Confusion, but upon His own, and his Protestant Successors Heads, may the Crown for ever flourish, to the perpetual Joy and Comfort of all good People in this World, and to the bringing both themselves and us to Eternal Happiness and Felicity in the World to come.

Three Books newly publish'd.

(I.) **T**H E GOLDEN AGE; Exemplify'd in the Glorious Life and Reign of his Present Majesty King *George*, and his numerous Issue; or a Vision of the future Happiness of *Great Britain*, under truly Protestant Kings and Queens, to the Worlds end. To which is prefix'd, *The Hanoverian Martirology*, or a distinct Essay upon the Lives, Sufferings and Characters of all those Illustrious Patriots that have distinguish'd themselves by their eminent Zeal and Loyalty for the *Hanover Succession*. Intermixt with an Heroick Poem, intitl'd *The Celestial Coronation, or King George's Royal Person and just Title to the Brittish Crown, distinctly view'd and approv'd by all the Blest above, upon the same Day on which he was crown'd*. The whole humbly inscrib'd to his most excellent Majesty, by Mr. *John Dunton*, Author of *Neck or Nothing*. Part I. Price 1s. 6d.

Note, The First Part of this Undertaking having met with an extraordinary kind Reception, from all the true Friends to the *House of Hanover*; 'twill be continu'd in Parts at *Twelve Pence each*, to remind us often of our miraculous Deliverance from the *Pretender, Popery and Slavery*. Part I. (already publish'd) exemplifies the *Golden Age* in the Sacred Person of King *George* and his Illustrious House, and proves that *A Golden Age could be only reviv'd by a Royal Example*: And Part II. (now preparing for the Press) will contain *A Glorious Vision of the Golden Age in a Thousand surprizing Instances, to the World's end*. And the Subject this Time is, *The Hanoverian Martirology*, to which is prefix'd, *The Revolution Heroe*, or a brief Essay upon the *Life, Sufferings and Character* of that noble Peer *George* late *Earl of Warrington*, who so gloriously distinguish'd himself at King *William's Expedition* to rescue us from *Popery and Slavery*. Humbly inscrib'd to that truly *Hanoverian* and most illustrious Patriot, *George* now *Earl of Warrington*.

(II.) *Queen*

(II.) *Queen Robin; Or, The Second Part of Neck or Nothing,* detecting the secret Reign of the Four last Years. In a Familiar Dialogue between Mr. *Trueman* (alias Mr. *John Dunron*) and his Friend, meeting accidentally at the Proclaiming King *George*. The whole Discoveries humbly inscrib'd to his Royal Highness *George Prince of Wales*, and contain the true Secret History of the *White Staff*, in Answer to that False one lately publish'd by the *Earl of Ox—ford*. The Third Edition. Price 1s.

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There is in the Press, and will be publish'd in few Days.

OX and BULL ——— Or, A Funeral Sermon for the Two Beasts that are to be slaughter'd upon Tower-Hill next Session of Parliament; upon these Words, But these as natural brute Beasts, made to be taken and destroy'd, 2 Pet. 2. 12. With the serious Advise that was given to Ox and BULL to prepare for the Ax, at a Time when Beasts could

could speak and pretended to Reason and Loyalty; also an *Elegy upon their untimely End*, to be sung the same Day they are *Quarter'd*. The whole dedicated to that *State Butcher Jack Catch, Esq;* By a Layman (Author of the Sermon intitled *The Hereditary Bastard*) and is his *Second Attempt* to reform the Pulpit.—*Conveniunt rebus Nomina sepe suis*, Ovid. Printed for the Author, and will be sold by *S. Popping* in *Pater-Noster-Row*, *J. Harrison* near the *Royal Exchange*, *A. Dod* and *A. Boulter* without *Temple-Bar*. Price 6d.

To the Lovers of Novelty.

* * * This is to give Notice to all *Lovers of Novelty*, that the first Essay of the *Christian's Gazette and Court-Spy*, tho' sold for 18d. having met with such a kind Reception as to come to a third Edition in a short Time, the same *Athenian Project* will be now continu'd monthly at 12d. price, and with this Title, *viz.*

Neck Intelligence, or a Detection of such secret, odd and uncommon Transactions in Church and State, as other Authors have not dar'd to publish; to be continu'd Monthly, this for *January* containing, (1.) *The Christian's Gazette*, or a Pacquet for the pious *Virtuosi*, on divine Subjects never started before. (2.) *The Lame-Post*, or a History of Providence; Nature and Art, well attested. (3.) *The Court-Spy*, or a private Search into the Families, Cabinets, Misses and Designs of some Great Men. (4.) *Dunton's Ghost again embody'd*, with a Discovery of what he saw in his State of Separation, or for the Time Lord *B* ——— he wou'd have seiz'd his Person for writing of *Neck or Nothing*. In 600 distinct Visions of the spiritual World. (5.) *Mercurius Clericus*, or News from the Pulpit, being a Crittical Essay upon the Sermons, Tenents, Politicks, Conversation and Morais of the Clergy of all Perswasions. (6.) *King William's Legacy*, or *The Hanover Courant*, discovering a new Paradise, call'd the Isle of *Patmos*, with some Account of the Prince, Court, Privy-Council, Religious, Laws and Customs of that happy Island. (7.) *Dunton's Mad-House*, or the Neck Paradox, proving the *English Jacobites* have attempted to hang themselves; but more especially the Pulpit Lunaticks, from *Frank Scamony* down to that Mad Priest *Dr. S* ———.

Note, Notice is given of this Monthly Journal, call'd *Neck-Intelligence*, that so if any ingenious Gentlemen or Ladies meet with any *Notion, Instance, Discovery* or *Poem*, that is very new or curious, they may send it to the *Sword* in *New-street*, near *Fetter-lane*, directed for *Mr. Dunton*, and 'twill be inserted in his *Neck-Intelligence* for *January*, to be publish'd the first *Tuesday* in *March*. Sold by *S. Popping* in *Pater-Noster-Row*. Price 1s.

F I N I S. B  L