

*tion in the Royal, as appears by a publick Proclamation under that Martyr's own Hand : That his Death was before consulted and agreed on at Rome, and in the Schoone : That several known Priests were actually present, some disguisedly, even in Office, and assisting at that Execrable Villany : That there was publick Joy and Triumph thereupon, and a Sword flourish'd over his Head by a Jesuit, when it was accomplish'd. But these Arguments must be blown away, instead of being answer'd.*

And under the same Class may we rank the Excuse of the Party against their having any Hand in this innocent Blood. They urge, forsooth, that the Ends of War attain'd, they were now, and had been openly for Peace; were satisfy'd with the King's Concessions, embrac'd a Treaty, even agreed on Terms, expected to have made themselves and him happy : That *the House of Lords, Commons, City and Country, were all of this Mind* : That it was only the Usurper and his Army, who acted what was thereafter done; yet not daring to attempt it till the City was disarm'd, the House of Lords dissolv'd, the Commons purg'd and alter'd : That when the Usurper's Intent was perceiv'd, Seventy-odd of their Ministers went in a Body to him, dissuaded him from it, *remonstrated against it*——and when the fatal Blow was over, regretted it as deeply, bewail'd it as truly, *as a Mother would have done the untimely Death of her only Child*. That there were of their Number, who after all Entreaties, Careless and Perswasions, absolutely refus'd ever to see Oliver more : That for this and other as pregnant Reasons, they no more think the Body of them, either indiscriminately or eminently concern'd in the Action, than in all the wild and wicked *Blasphemies and Immoralities* of the Ranters, and other Enthusiasts of that Age; which thereafter peiter'd and expos'd the Nation, and which, with just as much Reason, are by their Enemies most injuriously charg'd upon them.——But all this, as in the Case aforesaid, *it is not worth the while to attempt to answer*.

It is time now to remind my loving Countrymen of what many of them, as well as I my self, if they will take the Pains of Reflection, cannot choose but remember,

to wit, the restless Endeavours and Intreagues of that Party, who, you see, have been Plotters from their very Cradles, since the happy Period of the Restoration.

At which time the Expectations of the Faction and their Friends could not but be great, and their Hopes extremely sanguine, to attain their long-desir'd Ends—— of confounding the Church by uniting unto it, or as the Dissenters would rather phrase it, happily closing the long bleeding Wounds of these Kingdoms; which fairly proves, When Dissenters plot to subvert the Church of England, in that very Plot they do their utmost to serve and support it; for all their Plot is to unite all the Protestant Subjects in the Three Kingdoms. Or if Dr *Welton* and the rest of the Jacobite Crew are still so impudent as to deny this, see it confirm'd by the Dissenters Address to the Queen, which was this following :

*May it please your Majesty.*

THE late surprizing Progress of your Majesty's Forces, and those of your Allies in *Flanders*, under the Most Illustrious Prince the Duke of *Marlborough*, and of those in *Spain* commanded by the Noble Earls of *Peterborough* and *Galway*, happily supported by your Royal Navy, under the Conduct of your prudent and valiant Admirals, engages us humbly to congratulate your Majesty on so Glorious an Occasion.

The signal Answer it has pleas'd God to return to those devout Prayers which your Majesty, and your People, by your pious Direction, address'd to Heaven, inspires us with a Joy equal to the Mortification it gives your Enemies: And while your Majesty ascribes your many Victories to the Arm of the Almighty, and repeats your Royal Commands to your People, to offer him their solemn Thanksgivings, we can't but look on your Majesty's Piety as a hopeful Pledge of like future Successes.

As the important Consequences of your Majesty's Triumphs make a daily Accession to your Glory; so they give us an agreeable Prospect of the speedy Reduction of the Power of *France* to its just Limits, the Re-stitution

‘stitution of Liberty and Peace to *Europe*, the effectual  
 ‘Relief of the Reform’d Churches abroad, and the Secu-  
 ‘rity of that Provision the Law has made for a Protestant  
 ‘Succession to the Crown of this Kingdom.

‘We gratefully acknowledge the Share we have in the  
 ‘Blessings of your Majesty’s auspicious Reign, which  
 ‘preserves to us both our Civil and Religious Liberties ;  
 ‘and take this Occasion to renew to your Majesty the  
 ‘Assurance of our inviolable Fidelity, to which not only  
 ‘our Interest and Inclination, but the sacred Ties of  
 ‘Gratitude and Conscience oblige us : And we shall use  
 ‘our utmost Endeavour in our several Stations to pro-  
 ‘mote that Union and Moderation among your Protec-  
 ‘tant Subjects, so often recommended by your Majesty,  
 ‘as highly necessary to the common Safety.

‘May the Divine Providence, that has made your Ma-  
 ‘jesty not only the Head of the Protestant Interest, but  
 ‘Chief in the Confederacy for the Glorious Cause of  
 ‘Common Liberty, give your Majesty the Satisfaction  
 ‘of seeing both more firmly establish’d than ever, by the  
 ‘Influence of your Councils and Success of your Arms.  
 ‘May your Majesty’s exemplary Piety, Zeal for the  
 ‘Reformation of Manners, and Paternal Care of all your  
 ‘People, even those of the remotest Colonies, be emi-  
 ‘nently rewarded by the great God, with the constant  
 ‘Prosperity of your Government : May your Reign be  
 ‘honour’d with a happy Union of your Two Kingdoms  
 ‘of *Great Britain* : May your Royal Consort the Prince  
 ‘enjoy a confirm’d Health : May your Majesty conti-  
 ‘nue to Rule in the Hearts of your People, and be  
 ‘use advanc’d to a Throne of Glory in the Kingdom  
 ‘of Heaven ; so pray

*Your Majesty’s most Loyal and most Obedient Subjects  
 and Servants.*

’Tis plain by *the Presbyterians, Independents and Anabap-  
 tists* here unanimously joyning in one Address, that all their  
*Plot* is for Peace and Union.

And how all things seem’d that way dispos’d, had not  
 Providence and some good *Catholick High-Churchman,*  
 order’d

order'd it otherwise, is a melancholy Reflection to any true Lover of his Country and Religion. For the long and fatal Mischiefs, — the Sins and Scandal, and Shame and Opprobry, and yet uncur'd Wounds given and taken on all Sides, for what was not worth half the Cost and Pains, had inclin'd many considering Men to desire an end of them, by taking away the very Root of these Distempers, to wit, our unhappy Divisions, with which none but were sufficiently tired — Thereupon fair Advances were made, and strong Inclinations, even in the Heads of Parties, to make an end of what they were so much ashamed of. But to return.

I shall next mention the Conference at the Savoy, wherein ten to one but the Work had been accomplish'd, many deep Heads being laid together on the Design; which had it been done, who can guess the Mischiefs had thereupon succeeded inevitably? The poor Catholics must never have hop'd to have breath'd, or had one push more for Holy Mother; Trade had flourish'd, England had been strong, famous and invincible (what to do, but to make it proud and factious?) The Most Christian King had never arriv'd to that height of Grandeur and Glory in Plundering, Burning, Massacring his own, and all other Nations in Europe, and letting in the yet more Christian Turk on the other Side of Germany; had we been all well at Home, and fit to keep our ancient Station, the Ballance of Europe. All those Heats and Ferments amongst us had been avoided, and a great deal of brave Blood unspilt, or made better use of. (But as for that, such as are inclin'd to Fanaticks will say, 'tis no great Matter.) Peace, Quietness and eternal Security had been entail'd on these Nations to future Ages, instead of still remaining Spite, Malice and such Animosities, as God knows when we shall see the end of them — (But what then had become of Doctors Commons?) so that after all plausible Pretences, you see there lie very heavy Inconveniencies, of the other Side, besides some yet to be nam'd, to overbalance this Union. Then entred into this Plot Bishop Wilkins and others, pretendedly ours: But how concern'd and intent on this fruitless Embryo, and how handsomely

somely were they and the hopes of the Dissenters disappointed by that Means, we shall further shew, by these weighty and subsequent Reasons.

Had it come to Maturity, and the People of *England* had Leisure to be all intent on the common Good both here and abroad, in probability a certain Favourite could not have grown so great and topping as he afterwards did, on the Ruins of his Country's Liberties and Glory.

Moreover, neither had the Royal *Power* been exalted, nor Prerogative extended to signify what *the King and his Judges thought* meet: nor those Rights which cost our foolish Ancestors so much Blood, and so many thousand Lives, generously sacrific'd to our Resentments, had not the Breach been left open, and Opportunity still to play *Party against Party*, when thought necessary by State-Ministers.

The prudent Means us'd to hinder what would certainly have obstructed these great Ends, were near one and the same on both *Parties*. That is to say, exasperating former Sufferers, rubbing their old Gouls and Wounds, foretelling future Repetitions of the same, encouraging both Sides to stand upon higher Terms than of themselves inclin'd to, assuring them they should be granted; Smiles on those who were most averse to Union, of the stiffest, sourest, straitest-lac'd Consciences or Humours; Frowns and Sights on the contrary, who might look for their next Preferments in Heaven.

See but what Councils this threw the *Dissenting Plotters* upon soon after, how it exasperated and inrag'd them, and what Calumnies they invented on the State, in succeeding times, to bring about their Ends.

One of the most notorious of which was, *The two Royal Brothers being reconcil'd to the See of Rome* before their Return. It was, truth is, an unlucky Motto plac'd on the Pedestal of the then Duke of *York's* Statue, at their triumphant Entrance into *London* in the Year 1660, out of the Poet, *Magna Spes altera Roma*, the second mighty Hope of *Rome*. It is also as unhappy a Circumstance, that we have the *Word* of this *second Hope* (that *Word* never yet forfeited) that the *first* made good the *implied* Character,  
and

and died, as he had in his Heart *lived*, in the *Roman Communion*. But yet again we have his own *Royal Word* so often of his being cordial in the *Protestant Religion*, that it must still remain a *Moot-case*, whether of the Two we are to believe.

Other as pernicious Insinuations they had, were, That the Nation grew sensibly and notoriously debauch'd; and such as would not be courtly enough to *kick their Wives out of Bed and House too*, and take a Thing genteeler in their room, were counted and nam'd *errant Fanaticks*, and Enemies to the Government, no good Churchmen, loyal, nor any thing else that was good or fit for Preferment. Yea, that the Influence and Poison of those cursed Practices to make men Villains and Atheists, that they might be fit for Slaves and Papists, prevail'd so strongly, and was rooted so deeply, that it is not yet eradicated, and is like to find work for one Age more, as it then produc'd a Fire and Plague, both too weak to conquer it.

The first of which, the *Fire*, they are so impudent to charge on the *Papists*; albeit they have not a Syllable for it, but some *old Bundles of Depositions to that purpose, before the House of Commons*. The *positive Confessions of Parties engag'd in it, and a disaffected Inscription on the Monument, since raz'd*; but on the other Side two or three whole *Observers* contrary thereunto. By the way see, a certain Mark who are in the Number of these *Dissenting Plotters* all along discover'd——namely, whoever believes the *Papists* burnt the City, and the Duke had any Hand in it——And all who dare be so impudent, deserve to be stigmatiz'd for *Plotting Fanaticks*.

The next Method *Dissenters* had to blacken the Government and innocent *Catholicks* together, was the *pretended Popish Plot*. As for *Coleman's Letters*, whereof they so much flourish, how easily might they be forg'd by that Party? or, which is more likely, he himself a *Fanatick*; or what is more dangerous, a Beast, a Trimmer in his Heart, contriving all only to disgrace his good Master, and being hang'd for nothing but *the good of the Cause*——And for all the rest of the *Popish Plot*, *Roger's Writing* and

Oats's Whipping, has sunk it so deep, that it must never expect to rise more.

To let pass their *Plot* to *Blunderbuss* the King, and all the *Royal Coach-Horses* at the *Rye-House*, which (be it a *Plot* or no *Plot*) they, as well as the *Jesuits*, had Impudence enough at their Deaths to profess themselves as *innocent of it as the Child unborn*. To omit that, and their contumacious Refusals to deliver up Charters, and all the *musty Liberties* of their Forefathers——Go but into King *James* the Second's Reign, and if ye do not see enough of their Practices to surfeit you, never believe *Sachverell*, *Higgins*, *Welton*, or me again.

How eagerly those *Gudgeons* leapt at the *Toleration*, how greedily they swallow'd it, what *universal*, unanimous *Addresses* they made, how many amongst them took up the *extraordinary Vocations* of Test-Members, Government-Patchers and Regulators——who has yet forgot?

What Matters it if they pretend in their Defence, that their *accepting* the *Toleration* amounted to no more than not plainly telling the King they would not take it, whereas they ought to have petition'd him to have set the Rabble once more a pulling down their *Meeting-Houses* about their Ears. Or further, that they were *Flesh and Blood*, and being surpriz'd with unwonted *Ease* (*after what is better forgotten than recounted*) should some few of them run too far before they stopt to see where they were going. That those who went thorow with it; were for the most Part only the *meanest* of their *Rascality*; scarce a Man of Name or Credit engag'd, and all their Body plainly disapproving it. That the *Addresses* were nothing but *Words*, without *Hearts* or *Hands* either——unless a very few, and those *dirty* ones, and such as writ more *Marks* than Names. That they honour'd and reverenc'd the Clergy establish'd, for their vigorous and noble Defence of both *Law* and *Gospel* by their *Writings* and *Sufferings*; and no Persons in *England* more sincere and hearty Rejoycers at the *Delivery* of the *Bishops*, or more satisfy'd with their Behaviour——  
This, I say, is their *Plea*——But there is an easy way of answering it altogether, for it might be troublesome

to do it by *peace-meal*, and that is, *over-ruling it*— and there's an end of it. After adding— That the moderate Men (who are all *Plotters* too) notoriously joyu'd them in *Disobedience* all this Reign. The *Bishops* before-mention'd— *Maudlin College*,— *Oxford*— *Cambridge*, Towns and Corporations, refusing to give Liberties and Religion, Plotting in concert with *Fanaticks*, and not fearing the *Wrath of the King*.

It is now high Time, (and no doubt the Reader greedily expects it,) to enquire what further Steps they have made in their continu'd or New Conspiracy, since the last great *Turn of Affairs*, which is here my particular Province to declare and depone, if need be, and for which Intent principally, I undertook to prove this Paradox, that *when Dissenters Plot to subvert the Church, they don't Plot at all*; for the *Dissenters New Plot* is (or at least ought to be) 'An unanimous Endeavour amongst all the *Dissenters and Low Churchmen*, to get the late *Persecuting Act* repeal'd, (Intituled, *An Act to prevent the Growth of Schism*) in the first **NEW PARLIAMENT** that shall sit, after the Arrival of our **GRACIOUS KING**. And the *Loyal Whiggs* are of Opinion, that this *Anti-Schismatick Act* will be best **COUNTER-PLOTTED**, by proposing a *New-Bill for uniting Protestants*.

This **BILL OF UNION** (or uniting Plot) being commonly spoken of, under the less popular Name of *Comprehension*, has suffer'd very much among the Zealous Friends of our *Church*, but will certainly meet with a favourable Entertainment when it is fully understood; for the Design of this *Union Plot* is not, as some have imagin'd, the *Breaking of our Frame*, but rather the giving a *greater Firmness* to it.

No *Alteration*, that I know of, is intended by this *New Plot*; but in *Things* declar'd to be alterable by the (a) *Church* it self. And if *Things* alterable be alter'd upon the Grounds of *Prudence* and *Charity*; and *Things* defective be supplied; and *things* abused restored to their proper use, and *things* of a more ordinary Composition, revised and impro-

(a) That it is agreeable to the Principles of the Church of England. Preface to the Common-Prayer.



ved ; whilst the *Doctrine, Government, and Worship* of the *Church*, remain entire in all the substantial Parts of them ; we have all reason to believe, that this *New Plot* of the Dissenters and Low Churchmen for *uniting* all the Protestants of *Great-Britain*, will be so far from injuring the Church, that on the contrary it shall receive a very great Benefit by it.

This has been the manner of all Christian Churches in all Times, not excepting the Romish Church itself, which has changed her Offices in every Age, but generally for the worse ; and yet other Churches have not thereby incurr'd the Imputation of Unconstancy, and of unfixing things well fixed. For that which is always to stand, is fixed ; and that which is variable, is by the Discretion of the Church accommodated to Seasons, and Places, and Occasions.

Some Condescensions have been already promised, and Promises are sacred Things. They were so very lately renewed, that he must have a very short Memory, and a worse Conscience, that has already forgot them. When the Protestant Dissenters rais'd a mighty Clamour against the Church of *England*, as a *Persecuting Church*, the Members of it declar'd, That so much as there was of Persecution in it, was all a *Court Artifice*, and gave their Word for the showing of such a Temper (when Opportunity should favour them) as might fully acquit them of such a Spirit of which they were so publickly and so vehemently accused.

And after so long a time since the Reformation, and so many Revolutions, and so many Objections heard and consider'd, a Review of our Constitution (if we had not pass'd any Promise) may seem fit to be made, and now to be capable of being made much better than it could have been formerly.

It is true indeed, for any Objections that can be made against our Constitution as now it is, we need not enter on any Alteration of it. All that have ever yet been brought, having been often and fully answer'd with great Strength and Plainness. But it is our Unhappiness (or rather theirs) that they who have most need of Books of  
this

this kind, either will not read them; or if they chance to read, yet they come with such Prejudice to them, as prevents a diligent and impartial perusal of them. The surest way therefore to remove all Objections of this kind, is to remove the Occasion of them, and that will be done by approving of the *Dissenters new Plot for uniting Protestants.*

No Man need dread this *Uniting Plot*, as a Means to the throwing down the Fences of our Church: Fences which are always attack'd, and which put us perpetually upon the defensive Part, have more of Trouble in them, than Security. And certainly, after the Essentials and convenient Decencies of Religion are provided for, our strongest Fences, under God, are Unity and Number.

*Reader*, I can't so far suspect your Judgment, as to think you will say, that if the *least* thing be yielded to these *Dissenting Plotters*, they will by degrees extort the whole from us, by their restless Importunities. What we yield, we yield not so much to *them*, as to the *Peace of the Church*; and the Wisdom of those great Bodies, a Parliament and Convocation, will know where it ought to stop; and when once that which is fit is granted, if Men who affect to be a State-Party, shall insist on all that remains, the meer Unreasonableness of their Demands will procure a Denial, and will justify this *Uniting-Plot* to all the World.

Nor can I think that a Person of good Sense should harbour a Suspicion, that the Authority of this Church will be made cheap, and seem to be prostituted by an Offer of a Condescension, of which, it may be, the Dissenters will not accep; If we don't like that *Bill of Union they are now projecting*, as I hope we shall, for it is the Grief of all good Men of our Communion, that any of the Dissenters should be guilty of so much as the least Appearance of obstructing this Union which they formerly seem'd so impatiently to desire.

However, let that be offer'd by the Churchmen which may be agreed with Safety to the Church, and which has been so solemnly promised by them, and they will at once both justify themselves, and render those Dissenters inexcusable, who advance towards us when we are bound,  
and

and cannot meet them ; and when we can, and come forward, run back to their old Extremities of Averſation.

It is indeed to be feared, that thoſe who cover Intereſt under the Pretence of Conſcience, and perhaps among thoſe, ſome few that are Paſtors of wealthy Congregations, may be tempted to deſire a continuance of the diſtance betwixt the Diſſenters and the Churchmen. It would be Policy in them to endeavour, that the Exceptions may remain, as Means of continuing the Separation, ſeeing by that they gain more than they had reaſon to expect, if they were ſet in the common Level, in the Parochial Charges of a National Church.

But I have more charitable Thoughts of the ſincere Diſſenters ; and the rather, becauſe their *new Plot for uniting of Proteſtants* is ſo framed, that it may give them all reaſonable Satisfaction.

For firſt : As to thoſe Diſſenters who are in the Miniſtry, their ſpecial Objections have been againſt the *Forms of Subscription and Ordination*. But in that *new Union* that the Diſſenters are *now plotting*, there is only *one Form to ſubſcribe* ; and that is ſo adjusted, that as many of them as are *Episcopally Ordain'd* may come into *Parochial Cures*, without ſcruple at that which is now required. For them that have not *Episcopal Orders*, there will be ſuch a Proviſion made, as will ſatisfy all the Miniſters of the foreign Proteſtant Churches ; and there is all reaſon to hope, that it will ſatisfy our *Diſſenting Miniſters*.

And then for the Diſſenters among the Laity ; things that are indifferent in their own Nature, being left indifferent in their Uſe, the grand Objection of their being made *unlawful* by their *impoſition*, will be perfectly remov'd. So that be they henceforth uſed or not uſed, they can be no Bar to Lay-Communion.

For theſe Reaſons, we cannot but hope, that we ſhall have ſome Fruit of this *Uniting-Plot* among the ſincere Diſſenters at preſent : But this to be ſure, we ſhall by this means ſecure the next Generation, who cannot have thoſe Prejudices inſtill'd into them, which now by a Publick Law, (if this *new Plot* ſucceeds) will be taken away. And

for

for the *French*, and *German*, and other foreign Christians of the Reform'd Religion, I am well assured, both by Conversation, and by Letters lately sent from *Holland*, *Geneva*, *Switzerland*, and other Places, (not to speak of the Churches of the *Lutheran* Communion which write the same) that they look upon the Church of *England* at this time, as the Centre of Protestant Unity; and esteem the Conditions propos'd in this *Union Plot*, as Terms full of Christian Moderation, and fit for the uniting of Protestants. And *Englishmen* are not to be taught how necessary a Union is, (especially in the present State of Affairs) not at Home only, but among all the Protestants in the World.

Reader, it will perhaps be some further Satisfaction to you, to let you know that I am not singular in what I have here discover'd; for among all those who have appear'd in the Church's Cause, as well against Dissenters as Papists, I do not know one single Person that is not a Well-wisher to this *Union-Plot*; and I believe they will all tell you so, if you please to advise with them. And so far as we may learn the Genius of Men from their Writings, Archbishop *Usher*, Bishop *Sanderson*, Dr. *Hammond*, and a long order of other most worthy Men of the last Age, whose Memory is most precious in our Church, had they been now alive, would with all Zeal have promoted this *new Plot* of making all Orthodox Protestants (whether they be *Dissenters* or *Churchmen*) one NATIONAL CHURCH.

And upon Supposition that there were not in this Nation one single Dissenter, that there were no occasion for either Union or Comprehension, it would still be the Church's Interest to propose something of like Nature with that which is now under the Consideration of the *Dissenting Plotters*, and ripe for its Birth, which I hope will not want a legal Strength for the bringing of it forth.

For, I pray, is any Church so perfect, as to lack nothing at all? Would it be a Prejudice to our *Communion* to make *Confirmation* and *Excommunication* much more solemn? Would our Service be impaired by additional Prayers and Hymns, and choice Lessons, and an improved Office for the Sick; and by some new Offices for Prisoners  
of

of Debt and Crime, for the Reconciling of Penitents, &c. together with divers other Things which are obvious to considering Persons?

God be Blessed we are not defective in Things absolutely necessary to Salvation; nor redundant in any Superstitions, or in any sinful Terms of Church Communion. But when we may grow up into considerable Improvements, and provide for Peace and Piety together, if we shall so tye our selves down to our present State, as to refuse to do it now, the Dissenters are most religiously Plotting an Expedient for Uniting all true Protestants, We shall certainly answer it to the great Shepherd, who requires us not only to do well, but to proceed in well-doing, and to abound in every good Work.

To conclude, We have lost one Juncture already, at the return of King *Charles* the Second: And the Popish Party who help'd us forward in our Heats, as well as prevented the *Union of Protestants*, have, since that Time, sufficiently shewn why they did it, by making their Advantages all along by our Discords.

We have now another favourable Season; and that such as was never yet offer'd to us; by Reason of the League at this Time between King *George*, *Holland*, *Prussia*, and other Protestant Princes and States. In this *Uniting Plot*, we shall go as far as they Desire us to go. So that there can be no need of any considerable Alteration to be made for the future.

Let us not a second Time suffer our selves to be so far Mistaken in our own Interest, as to Neglect joyning in that *uniting Plot*, which will so much make for our Peace; which is what all true Friends to the *Reform'd Religion* must needs Desire; and I know none but the *Common Enemy* that can reasonably be displeas'd at our Endeavours for the promoting of a *general Union amongst all Protestants*; but whoever are backwards to *Brotherly Love and Concord*, to besure the Dissenters are not, for that their *old as well as new Plot* is still on Foot, to accomplish those by-nam'd Designs, no honest Man but firmly believes as much as I my self do; it is the

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*A Narrative of the Dissenters new Plot.* 65

general Discourse of both City and Country, how far they have proceeded therein, and the Methods they have lately us'd, and do so at present, to bring it to Perfection.

You were formerly told in her Majesty's Speech, and by the unanimous Votes of both Houses of Parliament, *That the Church of England is in no Danger*; so that here has been a great Noise about Nothing: For the main Stroke of the Dissenters Plot was, to infect all Degrees of the Nation with their *by-gone Maxims*, concerning *Government and Allegiance*—whereunto we are indebted for all the late and present *Hurly-Burly*. For had the People still continu'd in their old *governable Opinion*, that their *Throats were to be cut for God's Sake*; and they were by no Means to lift up their Hands against his Anointed, tho' to repel the Stab of a Villain commissioned by him—Had they but remain'd possess'd with that *furious Desire of Martyrdom* some of the Primitive Christians were, and run their Necks into the Noose, as fast as they themselves upon Racks, Wheels and Wild Beasts: Had we still believ'd a King to be *such an Image of the Divinity*, that he could no more cease to be what he is, than that can——but that the Obligation of all the rest of Mankind, to the first-born of *Adam*, and so downwards in the *Patriarchal Line*, by *Fergus* the first to *King James*, were inviolable and Eternal, and 'twas an *unpardonable Sin* on any Account whatever, to oppose or infringe it——Then undoubtedly we had still continu'd, I say, not in the same, but a much less pitiable Condition than we were before *our great Deliverance*, as it must be call'd. It was the parting with these Principles made Way for what since hapned, and indeed drove *King James away* more effectually than either his *own Conscience* or the *Prince's Army*. Now whence came this Alteration, but from such Principles as before-named, industriously disseminated, we may know by whom, and now alas! embrac'd by every Body.

Oh! Where is the *Glory of Passive-Obedience*?—The Honour of *Non-resistance*?—The Decency, the Utility, the Bravery of those *Particularities and Characteristicks*, of which our Enemies began very tartly, but a little

too early, to *WISH* ——— *MUCH* ——— *GOOD* ———  
*MIGHT* ——— *THEY* ——— *DO* ——— *US!* What a Small  
 Sacrifice had it been to have had Two or Three Hun-  
 dred Thousand ——— Hereticks small Brains beat out,  
 or *Weasons whittled?* and all the Churches in *England*  
 whipt out of their Heretical Pravity into *Catholick Mass-*  
*Houses?* And how much better and more acceptable  
 had this been, than thus for the *moderate Men* to have  
 run *Hand in Hand* with *Fanaticks*, and loaded us with  
 so many *Dung-Carts* full of *Shame* and *Ignominy*, that  
 we shall hardly ever be sweet again?

But the main Hinge of their *NEW PLOT*, the  
 very *Poison* and *Point* of it, is that which follows.  
 They are desirous of having several *Essential Nails and*  
*Pins* pull'd out of the *Ecclesiastical Model*, which they  
 have been often enough told is of such an exact and  
 nice *Constitution*, as the least *Alteration* therein, would  
 infallibly ruin all the *Building*: *And if this be not a*  
*Plot, there was none to kill the late King at New-market.*  
 In this they had as many *Abettors* as there are *Lati-*  
*tudinarians* in the *Kingdom* ——— Some notorious ones  
 they had in the last *Reigns*, not now alive to help them,  
 particularly *Judge Hales*, who was dipt in this *Plot*  
*over Head and Ears*, and so lost to any *Sense* of *Ho-*  
*nour* and *Religion*, as to be acquainted with *Baxter*  
 himself. Several living both then and now ——— *All the*  
*moderate Divines*, once well met in a *Lampoon*, lashing  
 them so smartly, that the *Blood* almost came thorow  
*Gowns, Cassocks, and all*; altho' they (as their *Way*  
 is) aver, that *Vengeance* fell on him who made it, being  
 a little after accidentally kill'd in a *Quarrel* (which is a  
*Truth* we cannot deny.)

Could we but *purge the Convocation*, how many of this  
*Kidney* might be garbled out of it; and especially how  
 thin would the *Upper-House* remain? To tell *Truth*, there  
 is hardly any *Distinction* between these *moderate Men* and the  
*Dissenting Plotters*, their *Desires* being the same, whether  
 in the *Church* or out of it, namely, to have *Alterati-*  
*ons*. Whereafter the *Minds* of *Men* are so notoriously  
 gadding, that it may be good *Service*, and a pardonable  
 Digression

Digression to insert sundry of the closest and most remarkable Arguments which have or may be urg'd against them, to confirm all that are not quite lost (by *High-Church Plotting*) of the *Mischief and Unreasonableness of Moderation*.

1. Because any such thing would mortally disoblige all good Catholicks. Scandal is not to be given, they have had too much already, as was touch'd in the Reign of Queen *Elizabeth*——Some, it's true, believe we ought to take more Care of disobliging our Friends than Enemys, and that we are not quite so distant from them as from the Papists, since three Articles are not so many as almost all Nine and Thirty; and if those could care for them, *how much more we?* And that on one there is no hope of doing any good, as there is on the other. —— But this it may be said, the second Argument takes off:

2. Because the Parties complaining, will never be satisfy'd —— and so they say all, protest and resolve, *Man, Woman, and Child* —— Whatever Offers have, may, shall be made —— *never talk, —— propose —— argue.* —— Here could we put in a Word, some would ask two or three short Questions —— *When? Where? What?* And till those were answer'd, dispute no further —— Let them alone, and on unto the next:

3. Because there are several good Men, who ought to be, and cannot be present at such Alterations —— therefore they would not be legal. —— If any says, Who can hinder them? —— They are very Impertinent to ask such a Question as no body can answer.

*But there are more yet, as*

4. Because by *reasonable Ease* formerly promis'd them, is meant *none at all* —— for if all they desire be *unreasonable*, why then a *due Temper* is such a one, as all things were in before. Altho' it be extremely probable, this neat Interpretation was not thought on when the Promise was made, any more than at present approv'd by such as then made it; yet all must confess, it was a dextrous Turn, and as handson a trial of Skill, as any in that excellent Author who lately made use of it, [*The pretended History of the Convocation.*]



5. Because one may safely pronounce of every individual Word, Syllable and Letter in Controversy——  
*That it can't, shan't, nor ought to be amended.*

The two first Branches of the Argument it is acknowledged are the strongest, *it cannot* —— because all things are so consummately perfect, as to deny any Addition or Subtraction. *It shall not* —— that shows Power, and what more Great than —— *sic volo* —— on which account, not much need of the last. *It ought not* —— for several under Causes and Reasons.

1. Should we begin, there would be no ending; that is to say, there is no difference between Staring and &c.

2. It would argue Weakness——in other Terms, would convince us *fallible*, and as *meer Men* as our Fore-fathers —— a most egregious *Imputation!*

But there is one dormant Reason stronger than all these, and a thousand more, which none but Friends are admitted to hear.

6. Because —— the *French King* may divide and so ruin us —— which is so clear by its own Light, there needs no farther Illustration; and if all these weighty ones prevail not to dissuade from *luke-warm Moderation*, I know not what will. —— *But do an Enemy Justice*, let us therefore, to avoid Partiality; account what Arguments the Party have for *Moderation* and *Accommodation* —— In which, Reader, you will still perceive more and more of the Venom of that *Plot* the Dissenters are now engag'd in.

These momentous Arguments, which they think carry Demonstrations in their Bellies for Moderation, and compromising Differences, are only such weak ones as follow: *The Glory of God, the Interest of Europe, the Good of England, and all the King's Majesty's Dominions in general, and of all Parties, even particularly taken.*

They pretend that God's Glory is engag'd in it, because it would prevent sundry Scandals and inevitable Mischiefs in Religion. The *Atheist* would no more argue, that the great Duties of Natural and Reveal'd Religion, and Vice and Virtue themselves, about which there was such a Noise and Clutter, were nothing but Trick and Politick Contrivance, not believ'd by such as teach others

to obey them; because he saw them as earnest, and more, for small Trifles, what they themselves acknowledg'd but the Gauds and Trappings of Religion. Were this *Schism* cur'd, where-ever the Fault lie, or whether of both sides, the People would be, they think, more solicitous about Matters of more Concern, their Care and Study taken off from what is less considerable, and true saving Christianity and a good Life much more heeded, now almost totally neglected, since 'tis impossible for the Mind of Man to be at once equally intent upon two different Objects. Furthermore, many heinous Scandals avoided, whereas different Parties now snatch up and keep alive whatever ill things they hear one of the other, not valuing how much common Christianity is injur'd by their so doing. *The very Office of the Ministry rendred vile and contemptible to the World*, all sacred Mysteries slighted and ridicul'd. Yea, as different Parties are under or at the top of the Wheel, this murmuring and repining at them above, that pressing and crushing such as are below; which Mischiefs they think it is impossible to avoid, considering the Passions and Weaknesses of even the best of Men, as long as there are different and separate Interests and Commu-  
nions.

And the next thing they urge (*like subtle Plotters as they are*) is, The Interest of *Europe*, pretending all *Christendom* to be affected with *England's* Concerns, that Island having been always accounted its Ballance, unless when *we ourselves break the Beam*. Were we united here, how would the Ravishers of *Europe's* Liberties tremble, who already are not very secure? This has been *touch'd in another Reign*, but deserves, they think, deeper Consideration. What one thing would *France* wish like a *War within our own Bowels*, to divert us from piercing into those of his own Country; which if *Tacking the Money-Bill* had succeeded, the contrary had been rather wish'd for, than expected. Next to that, a *Division of our Councils*, Interests and Designs, whereupon ill Men would still work, to widen them, and distract us, must needs hugely gratify him and all our Enemies.

And

And what would more conduce either to our Profit or Glory? they farther urge: For even making Allowances for the Vanity every Nation has for it self, and for its Force, as well as a particular Weakness that way where-with we are charg'd by our Neighbours, how unjustly let others determine: One thing is certain, that in the Field there is not a braver People under the Sun, and Number for Number, we make our Party good against any Opposers whatsoever. I will not say, as one did, *While God stands Neuter*, but may, *While he does not fight against us*. Not to instance in our late Fights with the *French*, (for they seem only made to be kick'd, beaten, and run away) all other indifferent Judges acknowledge it; on which account, and our happy Situation, none care to meddle with us, if they could help it. So that were this *present Rub well over*, whose happy Success in the common course of Things, nothing can hinder but our selves; nothing here but our *new sprouting cursed Animosities, Divisions, Fears, Jealousies and Whimsies of one another*, effectually making what we fear: Were this once well over, we might expect that Happiness, Tranquillity, flourishing Wealth and Ease, which God only knows when we had, or are like to have.

Moreover, they pretend it would be likewise the true Interest of every particular Party; Could this be prov'd and believ'd, without any doubt, *we should be all Friends to Morrow*. For ingenuously, after all, there is the great *Diana* that sets us together by the Ears; and, in truth, worth the wise or honest Man's Concern, every one being oblig'd to provide for his own House, and secure his own Happiness, so it be by lawful Ways, and not contrary to publick Good. But there we generally slip, few but minding more what they feel, than what they see. *Unite these together, and the Business is done*; to which they perswade themselves this plain Account will much conduce (albeit ten to one but it displeases all sides, as these *Moderators* are the most unlucky Men in the World for that.)

Let's consider, say they, the Churchman as establish'd in his Possessions and Privileges, by the *Law of the Land*,

the Inclinations, Promises, Oaths of his Sovereign, and the Genius of the larger part of the People. His Interest is to preserve what he is legally instated in, and to get and keep the Love and Esteem of the People.

He apprehends all this in danger, from what has formerly happen'd in *Scotland*, from the Distempers, Folly and Weakness of many, who are Professors of that tolerated Party, which dissents from the establish'd Form, whom he finds, hears, sees, and is assur'd to wish his Destruction, and his own Party's Exaltation; albeit he be morally certain from his Life and Manners, that this cannot be Conscience whereupon he acts. On this he is, as he ought certainly to be, *solicitous to preserve what he is in actual possession of.* — Who blames him? — And is assiduous to countermine those Designs, or rather Hopes of ill-meaning Persons. — Nor is he to be discommended. — But then ten to one he runs farther, breaks into a Passion, crys they are all such, and this is the bottom of their Conscience and Pretences to Religion; is Tooth and Nail against *any Moderation and Accommodation with them*, and very probably wishes their Toleration again taken from them, of which he thinks they make so ill Use, and is resolv'd to promote the doing it. Now the question is, if here he go not too far; which will be presently answer'd by these Moderators, who will take upon them to prove, he mistakes his true Interest, or rather overruns it. For, say they, the thing he desires, is not oppressing others Consciences, but securing himself, and what he has, from such as either *have none at all, or very large ones*, — and to this they will shew him the infallible Way. Take off what Objections, such as are of undoubted Probity, and Religion make against your Communion. — lighten their Burdens, and *these Men will love you for ever.* Then the best, of most Name, Estate and Honesty, are yours — The Remains are a headless, witless, senseless, pretenceless Rabble, that must drop of themselves, and in a few Years, all things be peaceable again, and run in their own proper Channel. But then comes Interest, and says, *What shall we do with their Clergy?* — We have (at least) enough of our own, — whom they

they will take Bread from. Answer they, — But the Fleece will accompany the Flock, and many a Golden Fleece too will return with these Shepherds, — more than enough to build New Churches, and maintain them sufficiently, for that no very considerable Number of their Pastors is now left. For if in one Parish in this City, there are . . . . *Meeting-Houses*, and the Parish Church is already more than fill'd, guess what might be done by all those, or but the most considerable, if once united to the same Communion. —

The Interest of the modest and moderate Dissenter, is to live comfortably in this, and secure the other World hereafter; which he cannot do, if he *act contrary to his Conscience here*, which he says he has endeavour'd to satisfy concerning the Points controverted, but cannot think Compliance lawful; and therefore is sure, whatever it may be in those otherwise perswaded, it would be a Sin in him. And if this be true, *of which God only can be Judge*, who can justly blame him? especially when he adds, and solemnly protests, *that he thinks Schism a great Sin and Plague*, and would part with any thing but his Conscience to avoid it: that he would be very unwilling to have the Imputation of doing or not doing any thing out of meer Contradiction to lawful Authority, which he thinks a silly, spiteful and sinful Practice: That if he did not come into Church, *were the Gates made but a little wider for him*, without desiring to have them pull'd down for that Purpose, he must of Necessity submit to be look'd upon as one of *no Principles, Conscience, Faith nor Honour*. And what seems fairer than all this? He thinks it on the other side well worth his Care to consider of *a way of living for himself and Family*, and would be willing to have some Security of what he enjoys, and suitable Provision made in other Circumstances; — still who can blame him? But the mischief is, a warm Contribution of sometimes 2 or 300*l.* per ann, is a very comfortable Importance, not easily parted with. Hence Desires of Union are apt to languish — The Heats of ill Men on the other Side charg'd on the whole Party, magnify'd into a Design to ruin them, or a malignant Spirit at enmity with God and the Gospel, and the  
Conversion

Conversion of Souls. There he does as certainly Mistake, as others in other Things Mistake him; or those *Commonwealth's-Men*, who shrowd themselves under his Name, whom he no more approves, than he thinks the State ought to fear, since those that are of them, are for Number and Discretion much like *Venner's Gang*, and must believe *one shall Chase a Thousand*, to make their Cause sprout again. But however, *secure once this Troublesome Interest, and all will be well enough.* And that is not impossible to be done: for if he has a *Church and Preaches in it*, the most of his People have such a Respect for him, they certainly follow him; and who shall forbid them to drop as much in a *Church-Basis*, as in a Plate at a *Meeting-House*? — Or ought a little Difference here to outweigh the Inconvenience of so many great ones in other Cases? — Or were there but a hearty *Desire of Union appearing*, would not Authority take Care of those Matters?

At this long tedious rate do these, neither Flesh nor Fish, preach about their *Idol Moderation*! If as much as this, cannot be accomplish'd, they are for the *next Best*, till that shall be attain'd: *A Union in Hearts and Affections*, cordial Kindness, Allowances, Forbearance, Meekness, and I know not what (*Plottings*) to attain those good Ends they drive at.

They will say, that one side is very immodest, if not content with *Toleration* granted by Parliament, *assur'd by the Queen's Word*; it grasps at either half, or all that which is none of its own; murmurs at the Government, because *it gives not on, till it has nothing left*; faint in their Allegiance, and give Colour to what their Enemies assert, That they will never be *contented under any Government*; or favour or encourage those indeed of that humour.

That the other side is very unkind, as well as impolitic, if from *Heats and Follies on both sides*, it should forget what it formerly *promis'd in the Days of Adversity*, what Kindness it then receiv'd from those, who on Provocation enough, were courted to destroy them; and had the Dissenters entirely join'd that Interest at that time, where to they had such advantageous Proffers, things had been

now in another manner of Posture than they are. If because some would have too much, they would take away all that they have already given, *and tread the Steps of one who took not very prosperous Councils*—— to render Friends Enemies, and then make those Enemies desperate; and if they forget to consider, that *the more Conscience a Man has himself, the tenderer he is of another's*; while he that has none, is like the Debauchee, who because he has no Honour or Virtue himself, thinks no body else has any, and deals with them accordingly.

Thus Reader, have I finisht *my Narrative of the Dissenters Plots, from Calvin's Time, down to this present Year*, and have therein made such a distinct Discovery of their *New Plot against the present Constitution in Church and State*, as I desire may pass for a *Vindication of the Act to prevent the Growth of Schism, against all Dissenters and Low-Church-men whatsoever*: For I must fairly own, 'tis the best Vindication I am able to make for our Persecuting our Dissenting Brethren; and therefore if it wou'd not bring me again under the Suspicion of being a *Whigg Plotter*, I wou'd assert, that an *Act of Parliament to promote a general Love and Union amongst Protestants*, had been more seasonable at this time (as well as more for the Honour of the Church of England) than an *Act to persecute Men of tender Consciences, for being Schismaticks*, till 'tis fairly prov'd at whose Door *the Schism* lies, which tho' often attempted by the Railing Clergy of the Church of England (a) has never been done to the Satisfaction of the Learned Men amongst the Dissenters, nor perhaps never will; for as Mr. *Hales* well observes, 'There is a Schism  
' in which both Parties are *the Schismaticks* (at the same  
' Time they both affirm they are ORTHODOX) for  
' where the Occasion of Separation is unnecessary nei-  
' ther Side can be excus'd from Guilt of *Schism*: By  
which Words of the learned *Hales*, 'tis most apparent,

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(a) Such as S——rell, H——gins, W——ton.

that a *Bill for uniting Protestants* (b) had been more *Seasonable*, and sure I am, it had been more acting like *true Sons of the Church of England*, than to persecute our *Fellow-Christians and* (c) *Fellow-Subjects for being Schismaticks*, that only Dissent from us in a *few Rites and Ceremonies*, which we ourselves call *Indifferent*, and that too at a *Time* when the Pretender is ready to put in Execution his *Real* (not *Imaginary*) *Popish Plot*, to in-flave all Protestants to *France, Rome, and Hell*, and that without distinguishing *High-Church from Low-Church*, except it be that the *High-Church-men* shou'd have *Poli-phemus's Fate*, to be the last destroy'd; which was a greater Favour than *the Suffolk Men* cou'd obtain in *Queen Mary's Reign*. For notwithstanding their many and faithful Services to that **BLOODY QUEEN**, they were the very first that suffer'd by *Popish Cruelty*; and how near the *Loyal Whiggs* were to be *Martyr'd* again by *Bloody Juries, Axes, Halters* (if not by *Smithfield Flames*) is sufficiently seen by *the Jacobite Conduct of the late T——er*, and the ready Assent *Queen Anne* gave to the *Persecuting Act to prevent Schism*, but (*Heavens be prais'd!*) there is no Danger now of any more Breach of the *Toleration*; but I ask Pardon that I here congratulate *the joyful Whiggs* upon the Death of their **INVIOLEABLE FRIEND**, for now I think on't (as a *High-Church-man*) I ought not to rejoyce that the *Dissenters* are delivered from *Persecution*, for you see *Reader* (and that from *Calvin's Time* down to the present Year) what horrid *Plotters* the *Dissenters* are, and therefore, tho' that plain *Dealing*, and those *Scotticisms* that occur often in this **NARRATIVE** will convince the *World* that no *Englishman* had a Hand in the *Writing* of it, yet I suppose our *Anti-Schismatick P——t* (but more especially that *Infamous Lord* who has *Sacrific'd the Brave Catallians* by a *Treacherous*

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(b) *By a Bill for uniting Protestants, I mean a draught of such Terms as seem equal for the Conformist to Grant, and the Nonconformist to yield to, for Peace Sake.* (c) *As the present P——t once call'd the Dissenters.*



Peace) will think this Discovery of the *Dissenters Plots* a sufficient Apology for their Cruelty towards 'em; but seeing these *Loyal Christians* we call *Schismatics* won't think those Discoveries *Treasonable* enough to justify a *Legal Persecution* of them and their Children, that I may further *vindicate the Schism Act*, and render the *Dissenters* as odious as possible to *High-Churchmen*, I'll next prove the *Dissenters Plotters* (against *Vice, Debauchery and Treason*) through the whole Course of their Conversation, and this I shall prove by inserting here a true Copy of the *Treasonable Memorial* that was publish'd (privately) by the *Dissenting Ministers* in the Year 63. And if this *Memorial*, (which I call *Treasonable* for the Reasons hereafter given) don't prove the *Dissenters* notorious Enemies to *Piety, Monarchy, Episcopacy, and the Royal Family of the Stuarts*, 'tis no Fault of mine; for as I said in my *Address to her Majesty*,  
 ' Where I cou'd not prove the *Dissenters Plotters*  
 ' against Church and State, I'de fall to accuse even  
 ' their Wisdom and Loyalty, and how far that will  
 ' appear to be a *Plot against the present Constitution*,  
 judge Reader by the *Memorial (or Declaration)* publish'd by the *Dissenting Ministers* in the Year 63, which was this following, viz.

When the Fears and Jealousys of some concerning us are so restless, the Malice of others is so implacable, that we suffer not only for what we have done, but for what we may do, and we are not only obnoxious to Authority for those Miscarriages the World hath seen us guilty of, but unto the Tongues and Pens of Men; for those likewise the World may imagine us guilty of: To justify his Majesty's Clemency over us, to give the World a Reason of the Hope that is in us, to satisfy all sober Men, and to promote the Peace and Settlement of our Native Country, we declare,

1. We speak no evil of Dignities; we dare not curse the King, no not in our Thoughts; we desire to fear God; we desire to honour the King; and we would not meddle with them that are given to change, or to Innovations; they of us pay Tribute from whom Tribute is due, Custom from whom  
 Custom

Custom, and Fear from whom Fear; and his Majesty hath our hearty Prayers Day and Night, before the Throne of Grace, for a Blessing upon himself and Government; and if we could renounce the whole Covenant, yet would we not renounce that part of it, wherein we have promised, sincerely, really, constantly, in our several Vocations, to endeavour with our Estates and Lives, to preserve and defend the King's Majesty's Person and Authority, that the World may bear Witness with our Consciences, of our Loyalty, and that we have no Thoughts or Intentions to diminish his Majesty's just Power and Greatness.

2. Though we have different Apprehensions in many things from other Men, and in many things we are otherwise minded; but we are resolved in those things to which we have already attained, to walk by the same Rule, to mind the same Things; and if we cannot be of one Mind, we desire to be of one Heart, and to preserve Unity of Affections in our Differences of Judgment.

We desire heartily, that the small things we differ in, should not have so much power to divide us, as the great things we agree in, shou'd have to unite; however we beg of the Lord heartily, that we may live peaceable with all Men; we desire earnestly to seek Truth and Peace, and to follow Peace and Holiness, without which, we think, we cannot see the Lord. We desire to be just in our Dealing, harmless and innocent in our Behaviour and Carriage, and to have our Conversation honest in the World, that whereas some speak against us as Evil-doers, they may by our good Works, which they shall behold, glorify God in the Day of Visitation; and tho' we are sorry to hear it, that some think it strange that we run not with them to the same Excess of Riot, speaking evil of us, yet will we sit still, knowing that they shall give an Account unto him who judgeth righteous Judgment.

3. Without all dangerous, offensive or suspicious Designs or Complottings, which we abhor, have we since the 24th of August held our private Devotions in the Apostles Doctrine and Fellowship, and breaking Bread from House to House, and in Prayers, loving as Brethren. At these our Meetings, we plot nothing but the saving of  
-Souls,

Souls, comforting the Weak, reclaiming the Erroneous, instructing the Ignorant, building poor Souls up in their Faith, as helpers of their Joy, for the perfecting of the Saints, the Work of the Ministry, *the edifying of the Body of Christ*, and helping our Brethren in the Publick Ministry, who since our withdrawing, have a great Burden lying upon them ; some *may preach Christ out of Envy*, some out of Discontent, but Christ is preached, and we dare boldly say, nothing but Christ crucified is preached among us ; wherefore we rejoyce, and we hope they rejoyce too ; ever since we hope without Offence we have preached the Word, and have been *instant in Season and out of Season, reproving, rebuking and exhorting, with all Long-suffering and Doctrine*. Here have we no Thoughts of our King and Country, but Thoughts of Peace ; no Words of either, but serious Exhortations to Obedience under the one, and earnest Prayers for the Peace and Prosperity of the other. We desire indeed to converse profitably, to improve our Time and Opportunitys usefully, to provoke one another *to Love and to Good Works*. In Obedience to his Majesty's Laws for Peace and Order, we have *no factious Conventicles* ; in compliance with his Majesty's good Inclination, for serious Holiness, for sober Friendship, we converse with one another lovingly, we meet at one another's Habitations friendly and neighbourly, we open our Doubts one to another sincerely, and endeavour to resolve one another satisfactorily ; we pray unanimously, one reads, another openeth what is read, and presseth home what is so opened ; *and so with Prayers, and a Hymn, and a little Refreshment, we dismiss one another*.

4. To prevail with God the more effectually, we zealously stir up our Neighbours and Friends to be passionately affected with the present Estate of the Churches and Servants of Christ, that as they helped on their Miseries by their Sins, so they may assist in their Recovery, by their Tears, Sighs, and Prayers.

5. We do not allow our selves the neglect of any good means of Prayer, Reading, Meditation, and Conference, whereby the Peace and Welfare of this Church and State may be procured and maintained, and shall carefully a-

void all Words and Actions, Ways and Means, which may at all tend to the widening of the unhappy Breaches, and the encreasing the many and woful Differences among us, *seeking Peace, and ensuing it*; studying now in our Leisure-time, to look into the Bottom of our Controversies, that we may bring Differences to as narrow a compass as we can, beget a mutual good Understanding and Satisfaction among sober Men, clearing up things as far as lieth in our Power, for the re-uniting of all honest and faithful Hearts in a firm concord of Christian Love, endeavouring to discover and defeat all the Devices and Machinations of Satan, and his Engines, against the Peace and Welfare of the Church in all parts of the World, especially in these wherein we are interested.

6. And particularly considering our selves, our own Miscarriages and Infirmities, we shall not as afore, fly out upon the Weakness, Defects, or Excesses of our Fathers or Brethren, aggravating the Blame of those their Actions or Opinions, which may be capable of a gentler or milder Construction, resolving to look as charitably upon all their Proceedings, who are otherwise minded in Matters of an inferior Nature, bending our whole Endeavours against known Sin and open Prophaneness, the great Enemies of our Peace and Settlement: As we have preached, so we desire to live, that Charity that suffereth long, and is kind, is not easily provoked, thinketh no Evil, beareth all things, believeth all things, hopeth all things, endureth all things. And to that purpose we have first of all laid aside all our lesser Opinions among our selves, and our little Separations and Divisions, and resolvedly knit our selves together in an intire Affection one to another, that by this all Men may *know that we are Christ's Disciples, because we love one another*, and are ready to shew all mutual Respects of Christian Love and Observance to each other, upon all occasion, loving as Brethren: As likewise, we shall in all Meekness of Spirit lovingly converse with, and be kindly affectionate to, and respectful towards all our Fathers and Brethren in their Places, living without Offence, and blameless.

7. We settle Mens Judgments upon most firm and solid Principles, leading to Peace and Holiness, leading them through that safe and middle Way that is equally distant from all the Extremes Men have run into in their Hearts about some Points of Religion, as particularly in the Points now in difference among us, we teach our People, that tho' we cannot conform to the Church without Sin, yet they cannot separate from it without Sin; we cannot administer according to the prescribed Form, but we and they can hear according to it; we must join with the Church in our Duties, tho' we are not guilty of her Infirmities; we teach them, that it is one thing to hold Communion with a Church that is under some Miscarriages, and another thing to act those Miscarriages: What we chiefly insist on, are things much conporting and agreeing with the Spirit of the Scriptures, and things that are most proper to build Men up in their most holy Faith, and to promote the Power of Godliness in their Hearts and Lives.

It is true, we cannot own that Episcopacy now established, so as to undertake it our selves, yet we would submit to it as to every Ordinance of Man for the Lord's sake, whether to the King as Supreme, or to those *who are sent by him*, whose great Charges and Care is like enough to betray them to some Errors, and many Enemys, whereof they cannot but contract good store, while so eminent and so active, they provoke that Envy which, improved to a popular Odium, is able to overcast the highest Merit and Integrity; wherefore the Bishops have our Prayers, Pity and Assistance; and altho' we cannot in our Judgment approve all that they do, driven it may be rather by the Temper of the People and Unhappiness of this Age, than led by their own Disposition to any height and rigour of Action; yet we allow not that their Persons or Government should be exposed to the malapertness of the loose and irreverent Multitude, who take a bold liberty to despise Dominions, and to speak Evil of Dignities; whereas we have always taught, that Men should chearfully submit to the Authority, when they cannot in Conscience allow all the Practices of those that are

over them in the Lord. Indeed, we never met with a more perplexed Conjunction of Affairs, than the late Business of Bishops, when between our Unfatiſhneſs in Conſcience under that Government, and the woeful Neceſſity, if we ſhaked off that, of being under none, we run headlong to that which we thought then excellent, rather than we ſhould ſuffer ſome Inconvenience under that which well regulated we muſt always approve as juſt; preferring the Humour of ſome particular Men before the Reaſon of the Chriſtian World: Well, Experience hath taught us, that we had better live where nothing is lawful, than where all things are ſo; that Anarchy is the greateſt Oppreſſion, Licentiouſneſs the greateſt Grievance, and an unbounded Liberty the greateſt Slavery.

8. Indeed we allow it for weaker Chriſtians, who have not their Hearts enlarged with an Ability to expreſs their own Wants and Deſires, both lawful and convenient to help themſelves in Prayer, the uſe of a preſcribed Form, wherein they may have their own Caſe and Condition more pithily and affectionately than they are able to expreſs it themſelves; and if the uſe of ſuch a Form do prove a Means to warm the Affections and enkindle their Grace, we looking not upon it as any quenching of the Spirit, it being not in our Apprehenſion eſſential to the Nature of Prayer, that it be either read, or rehearſed by Memory, or by immediate Suggestion, but rather that it be deliver'd out of the Book, or out of the Heart, with Underſtanding and ſuitable Affections, with Humility and Confidence, and an inward ſenſe of our Condition: Nor is there any great difference betwixt repeating by Memory and reading out of a Book, the Memory being but a kind of inviſible Book for the Register of our Thoughts; tho in this Caſe it ſhould be eſpecially remember'd, that in the uſe of ſuch preſcript Forms to which a Man hath been accuſtom'd, he ought to be narrowly watchful over his own Heart, for fear of that Lip-service and Formality, which in ſuch caſes we are more eſpecially expoſed unto; but yet for any one ſo to ſit and ſatisfy himſelf with his Prayer-BOOK, as to go no further, this

were still to remain in his Infancy, and never grow in Grace or Gifts; and withal, it's very hard for a Man to find a prescribed Form, that may suit with our several Emergencies; and therefore indeed we do not tye ourselves so precisely to any particular Form of Words, tho' of our own composing, and fitted to our Condition, but that we may either add or alter, according as our emergent Occasion, or some new Affection suggested, shall require: Sometimes we feel our Hearts more warm, our Desires more vigorous, and our Expressions more copious and ready: And in this case we suffer not our selves to be streightened or confined to any Form, but take our liberty to expatiate more freely, according as we find our inward Inlargements—— And now we unanimously conclude this Memorial (or Declaration) with a solemn Vow that we have taken, *viz.*

‘ **V** E the Ministers of the Gospel in the Kingdoms  
 ‘ of *England, Scotland, and Ireland*, living under  
 ‘ one King, and being of one Reformed Religion, having  
 ‘ before our Eyes the Glory of God, and the Advance-  
 ‘ ment of the Kingdom of our Lord and Saviour Jesus  
 ‘ Christ, the Honour and Happiness of the King's Ma-  
 ‘ jesty, and his Posterity, and the true Publick Liberty,  
 ‘ Safety and Peace of the Kingdoms, wherein every one's  
 ‘ private Condition is included; and calling to mind the  
 ‘ treacherous and bloody Plots, Conspiracys, Attempts,  
 ‘ and Practices of the Enemys of God against the true  
 ‘ Religion, and Professors thereof in all Places, especially  
 ‘ in these three Kingdoms, ever since the Reformation of  
 ‘ Religion, and how much their Rage, Power and Pre-  
 ‘ sumption are of late, and at this time increased and  
 ‘ exercised; whereof the deplorable State of the Church  
 ‘ and Kingdom of *Ireland*, the distressed State of the Church  
 ‘ and Kingdom of *England*, and the dangerous State of  
 ‘ the Church and Kingdom of *Scotland*, are present and  
 ‘ publick Testimonies. We have now at last, (after o-  
 ‘ ther Means of Supplication, Remonstrance, Protestations  
 ‘ and Sufferings) for the Preservation of our selves  
 ‘ and our Religion from utter Ruin and Destruction, ac-  
 ‘ cording to the commendable Practice of these Kingdoms  
 ‘ in

‘ in former Times, and the Example of God’s People in  
‘ other Nations; after mature Deliberation, resolved  
‘ and determined to enter into a mutual and solemn  
‘ League and Covenant, wherein we all subscribe, and  
‘ each one of us for himself, with our Hands lifted up to  
‘ the most High God, do swear.

‘ And because these Kingdoms are guilty of many Sins  
‘ and Provocations against God, and his Son Jesus Christ,  
‘ as is too manifest by our present Distresses and Dan-  
‘ gers, the Fruits thereof; We profess and declare, be-  
‘ fore God and the World, our unfeigned Desire to be  
‘ humbled for our Sins, and for the Sins of these King-  
‘ doms, especially that we have not as we ought, valued  
‘ the inestimable Benefit of the Gospel, that we have  
‘ not laboured for the Purity and Power thereof, and that  
‘ we have not endeavour’d to receive Christ in our  
‘ Hearts, nor to walk worthy of him in our Lives,  
‘ which are the Causes of the Sins and Transgressions so  
‘ much abounding amongst us; and our true and un-  
‘ feigned Purpose, Desire and Endeavour, for ourselves,  
‘ and all others under our Power and Charge, both in  
‘ publick and in private, in all Duties we owe to God  
‘ and Man, to amend our Lives, and each one to go be-  
‘ fore another in the Example of a real Reformation, that  
‘ the Lord may turn away his Wrath and heavy Indigna-  
‘ tion, and establish these Churches and Kingdoms in  
‘ Truth and Peace. And this Covenant we make in the  
‘ Presence of Almighty God, the Searcher of all Hearts,  
‘ with a true Intention to perform the same, as we shall  
‘ answer at that Great Day, when the Secrets of all Hearts  
‘ shall be disclosed. Most humbly beseeching the Lord,  
‘ to strengthen us by his Holy Spirit for this End, and  
‘ to bless our Desires and Proceedings with such Success,  
‘ as may be Deliverance and Safety to his People, and  
‘ Encouragement to other Christian Churches, groaning  
‘ under, or in Danger of the Yoke of Antichristian Ty-  
‘ ranny, to join in the same or like Association and Co-  
‘ venant, to the Glory of God, the Enlargement of the  
‘ Kingdom of Jesus Christ, and the Peace and Tranquility  
‘ of Christian Kingdoms and Commonwealths.



And thus we have given a sincere Account of our selves, which we beseech the Lord to bless, to confirm the Weak, to direct the Doubtful, to convince Gainfayers, and to gain peaccable and sober Men, Favour with God and Men.

This *Memorial* plainly shews, not only what *Loy Plot*ers the Dissenters are in their *private Houses and Closets*, but in their publick Meetings (or *Conventicles*) throughout all his Majesty's Realms, for 'twas publish'd by the Consent of the *Dissenting Ministers of all Places, and of all Persuasions*, soon after the Restoration of Charles II. in the Year 63 ; and tho' 'twas at first printed for no other End, than to give a *sincere Account of the Nonconformists Conversation and Principles*, in Answer to a bitter and malicious Pamphlet, call'd, *CABALA*, that misrepresented the Nonconformists as much as *SAM WESLEY* does in his *Satyr on Private Academys* ; yet the Dissenters at that time not being suffer'd to clear their Innocence, this *Memorial* was publish'd *privately*, till such time the Proof of their *Eminent Loyalty* gave it a publick *Imprimatur*. Such good Subjects were the Dissenting Ministers acknowledg'd to be at last ! and yet I shall call their *Declaration, A Treasonable Memorial*.

I own, our modern Whigs will not be able to discern any Treason in it, as believing 'twas publish'd for no other end, but to shew how sincere the Dissenting Ministers were in their *Piety* towards God, and *Loyalty* towards the King : But the High Churchmen, (with whom *pure Loyalty* in a Dissenter is always branded for *High Treason*) dreaded this *pious Memorial* as a *Whiggish Plot* to convert the King, and to reform the Nation : And for that Reason, when this *Declaration* was first publish'd, 'twas call'd by the *Sibthorps* and *Manwarings* of those Days, (as 'twill be call'd by the *S———rells* and *H———gings* of ours) **A TREASONABLE MEMORIAL** ; for 'tis the *Way* of these *Jacobite Protestants*, to say things which all the World knows to be false, with as good an Air as if they were known to be true, they have so much of *Popery* in them, that they would put a force on our Faith, in Opposition to our Reason, and even our Senses. And therefore, I cou'd  
not

not be a *High-Churchman*, if I did not with a great deal of Boldness (or rather Impudence) affirm this *Loyal Memorial of the Dissenting Ministers*, was a *Fanatick Plot against King Charles's Crown and Dignity*, for 'twas the Reverse of his debauch'd Life; and as 'twas a Plot against his Vices, why shou'd it not be call'd *Treasonable*? (but take Notice, I now speak as a *High-Church-man*) for tho' there is not *one Syllable of Treason in this Memorial*, yet as 'twas publish'd by the *Non-Conformists*, it ought to be call'd, *A Dissenter's Cant to asperse the Government*, for did not the *sincere Loyalty* of the Whigs to *Queen Ann* (as appear'd by their dislike of a *separate Peace*) prove us *High-Churchmen* to be the worst of *Traytors*, and yet for this *very Treason*, we *Tories* were advanc'd to the chief Places in Church and State, for what the *Jacobites* call *our Loyalty* (so much as that infamous *Tool S——rel*, was preferr'd to a Living of 800*l.* a year, after *drinking the Pretender's Health on his bare Knees*, and calling the *Hanover Succession a cursed Legacy*) whilst at the same time the Whigs for their *known Loyalty* are damn'd for a *Pack of Schismaticks, Plotters and Rebels*.

Then let no Whig be displeas'd, that this *Loyal Memorial of the Dissenters* is call'd *Treason*, for if you do but look into the *Lives and Conversations* of the *Sacheverelite* (or *Jacobite*) Faction, you'll soon perceive that their worst Actions (had we Eyes to see it) are more refin'd than the best of others, as *Archelaus*, who when he wou'd Fight with *Hereules*, wou'd shift himself into a *Serpent*, and after that wou'd change himself into the likeness of a *Devil*, and being a *Devil* he cou'd change himself into what Form he would, even so the *Sacheverlites* or *High-Church-men* cover Vices with the Names of *Vertues*, and (if you dare believe 'em) have such an *Honest Meaning* in all they do, that they are sometimes impudent enough to *Quote their Guile to prove their Innocence*: For if a *Sacheverelite Priest* lies with his Neighbours *Wife* (or is as *Lewd* as *S——rell* was in his *Smugling and Towzing the Wench at Woodstock*) 'tis that he may speak against *ADULTERY* with the greater Abhorrence. *GLUTTONY* must be call'd *Hospitality*.

pitality. If he Drinks as hard as *S——rell* did when he sat to it at an Inn upon the Road from Nine at Night till Ten the next Morning, 'twas only to cleanse and strengthen his Brains, and must pass at worst but for good Fellowship. He uses the Help of a LYE, only as a Religious Stratagem, to extirpate *Schism*. His SWEARING (tho' 'twas as many Oaths as *S——rell* swore to *Ryley* in *Oxford*, when he came to dun him for Five Pound) it must be call'd a Passionate Zeal to the Cause he Espouses. His PRIDE must be call'd Neatness, (tho' he were as Proud as *S——rell*, the proudest Priest that has been since *Arius*) His COVETOUSNESS (has such a good Meaning in it) it ought to be thought Frugality. His ENVY good Will, and we must colour his OPPRESSION with God's Judgments executed upon the Wicked: And therefore, as *Black* is thus Sworn to be *White* by a High-Church-man (when 'tis to serve a Turn) I think I have Authority from the Practice of High-Church, to call this PIOUS and LOYAL MEMORIAL of the Dissenting Ministers a *reasonable Conspiracy against Church and State*.

And now Reader, having largely prov'd what HORRID PLOTTERS THE DISSENTERS ARE, from the best Authors, from Calvin's Time to this present Year, from my Discoveries whilst a Conspirator, and by their own Confession in their Memorial (which I have prov'd as TREASONABLE as any Falshood spread by a High-Church-man can prove the Dissenters Guilty :) I shall next, according to my Promise in the Title to this *Narrative*, give the World my Reasons for Disabling all Dissenters for ever Voting more for Parliament Men, and for wholly repealing the Act of Toleration, and having done that, shall conclude this *Anti-Schismatick Essay* with a few *Queries* to those *English Schismaticks* whose further Growth is now prevented by Act of Parliament.

My REASONS why Dissenters shou'd not Vote for Parliament Men, and why that Toleration they now enjoy (by Act of Parliament) should be wholly Repeal'd, are these following.

(1.) Because

(1.) Because the not suffering Dissenters to Vote for P—— Men, and wholly repealing the Act of Toleration, is a downright Act of Persecution, and except the Present, or next P——t shew such Signs of High-Church as this, neither the *French King* (our good *Friend and Ally*) nor the *English Jacobites* will ever believe 'em to be in the Pretender's Interest, and no Man can deny this, that considers the Indecency of Zeal with which the *Sachevenilite Party* in the H—— of C——ns put forward both the *Occasional and Schism Bill*, which all Men in their right Senses can't but own have further latent persecuting Designs at the Bottom of 'em; and upon Occasion some of the *Anti-Schismatick Plotters* have sufficiently own'd this, witness the bitter Piece of Malice which you have in a Printed Speech for the *Occasional Bill*, the Words are these, ' And are we afraid ' to disoblige a Party of Men that are against the ' Church and Government, whose Principles of Hatred ' and Malice to the Family of the *Stuarts*, descends to 'em ' by Inheritance. Men that offer'd open Violence to her ' Majesty's Royal Grandfather: Men that have not only ' the Impudence at this Time to justify that Fact, but ' to turn the Day of his Murther into Ridicule, and ' keep a Calves-Head Feast in the City. And can we ' imagine that those who are Enemies to her Majesties ' Person and Office, and that were for hindering her ' coming to the Throne, would not be glad of an ' Opportunity to shove her out of it. — The truly Pious and Learned Bishop of *Salisbury* has given us, fair Intimation of his own Suspicion of something that would follow such Railling Speeches against the Dissenters, and the *Anti-Schismatick Plotters* have so politely promoted the Pretender's Interest in the H—— of C——ns, that *the Occasional and Schism Bill* have already follow'd it, and en't that a sufficient Reason why Two Bills to disable all Dissenters for ever Voting more for P——nt Men, and for wholly Repealing the Act of Toleration shou'd now Crown that *Persecution* which they have (to the weakening the Protestant Interest and growth of Jacobitism in Great-Britain) so

so successfully begun. 'Tis true, the Bishop of *Salisbury* don't tell us the Pretender was regarded by the *Promoters of the Occasional or Schism Bill*, but Men that know Sense will very easily make a Conjecture that way— In the Interval between the Two last Sessions, I remember, that being in Company with a Member of the H—— of C——ns and Discoursing with some Freedom upon this Subject, he told me 'twas very apparent the 'Promoters of the *Schism Bill* had something more in their Intention (then the preventing the *Growth of Schism*) to which the *Occasional Bill* was no more than the Introduction: And if the gratifying the *Anti-schismatick* (or *Persecuting*) part of the H—— of C——ns en't a sufficient Reason why the Two Bills to prevent *Dissenters Voting for P——t Men*, and for *Repealing the Act of Toleration* shou'd pass, let the *Anti-schismatick Plotters* (with all their *Mushroom Loyalty* produce better if they can; but these new Converts will do well to remember, that though *double Intenders* may serve upon the Stage, least the Modesty of an Audience shou'd be shock'd, but they ill suit the Characters of the *Representing Body of the Nation*.

A Second Reason why *Dissenters* should be suffer'd to *Vote no more for P——t Men*, and for wholly *Repealing the Act of Toleration*, is this; because the Natural Tendency of Two such Acts (as well as the *Schism Bill*) is to create *Disunion and Discord* among his Majesty's Subjects, and whilst that continues, the Pretender will not wholly *Dispair* of his *Restoration*, but if there was once an end put to our *Domestick Fars*, the Pretender may e'en *Troop to Rome* (for no Man can think our Protestant King will suffer him to continue *Plotting at Bar-le-Duc*) without any further Hopes of *usurping the British Throne*; and en't that a good Reason why all the Members of the H—— of C——ns (except such as are sincere Friends to the *House of Hanover*) should pass a Bill, that *Dissenters* should not be suffer'd to *Vote any more for Parliament Men*, and that their *Toleration* shou'd be wholly taken away, as Two such *Persecuting Acts* will certainly set us

all

all together by the Ears, and consequently, make way for the Pretender, Popery, and Slavery; and how much our late Divisions (fomented by that lewd Tool S———ell) have contributed to the overthrow of the Protestant Interest in Great Britain, I dare submit to the serious Consideration of all our *Anti-Schismatick Plotters*, especially if they are such as are Members of Parliament. But notwithstanding the dismal Consequences that must needs attend our continuing a *disunited People*, yet no doubt those two Bills, to prevent Dissenters voting for P———t Men, and to repeal the Act of Toleration, will be stickled for by our *Anti-Schismaticks*; and (you see Reader) not without hopes of Success, all those in the Jacobite Interest having such a *Paradoxical Faith* as to think that the Protestant Succession in the House of Hanover, and the *Establish'd Church*, may be secur'd by Methods that directly tend to disaffect and dismember so vast a Body of his Majesty's Loyal Subjects, as the Protestant Dissenters are known to be; and that's the *Anti-Schismaticks* chief Reason why the Dissenters should not vote for P———t Men, nor have the Toleration continued. 'Tis true, Strength and Safety in Bodies Politick as well as Natural, did formerly consist in Union, Liberty of Conscience, and good Disposition; but this (with our *Anti-Schismaticks*) is only a Whiggish Notion, and ought to be *hiss'd* as much as the late T——— was at the Royal Exchange, when he pretended to join in the general Joy that was seen at Proclaiming the New King. 'Tis true, this new Project of uniting his Majesty's Subjects by dividing of 'em, is only promoted by Persons who have hitherto deserved no better Title than that of *Jacobites*. But what of that? *Longitude at Sea* is but just now discover'd by Mr *Whiston*; and who knows but this new Discovery of dividing the Church to unite it, (tho' it has been long a Secret to the *Anti-Schismaticks*, and much harder to find than *Longitude*) may at last prove to have as much Reason and Certainty in it, as *Whiston's* Discovery. But lest the proving of this Paradox (that Division is the way to Union) should seem a Whim, rather than a solid Reason to justify Persecution,

I'll proceed to a third and more substantial Reason why Dissenters should vote no more for P———t Men, and for wholly repealing the Act of Toleration, and that is this: Should two such *Persecuting Acts* pass the Royal Assent, the Dissenters then would by Law be put under an Incapacity of serving their Prince and Country. And considering how zealous they have always been for the Hanover Succession, and what Honour they got during the late Ministry, (so long as the Law enabled 'em to keep their Places) it greatly concerns the Credit and Interest of *High Churchmen*, to have the Dissenters to be wholly disabled for Serving the present Government, either in Church or State. And which way should the Dissenters be thus unjustly and scandalously disabled, but by taking away their Right, as to vote for P———t Men, and by wholly repealing the Act of Toleration; which tho' it will be call'd Persecution,

and does not agree with what is set forth in the Preamble of the Occasional-Bill, however, as 'twill advance the Wealth and Prosperity of High Churchmen, and hinder the Dissenters for ever more serving in any Places of Honour or Profit; sure no *Papist* or *Jacobite* in Great Britain but will think this a substantial Reason why Dissenters should vote no more for *P——t Men*, and why the Toleration Act should be wholly repealed.

My Fourth Reason why Dissenters should vote no more for *Parliament Men*, and have their Toleration wholly repeal'd, is, Because two such Persecuting Acts will for ever cut off all Thoughts of a Comprehension, or in plainer English, will for ever frustrate that *Uniting Plot* which I discovered in *Age* —. For when the Minds of the Dissenters are ruffled with hard Usage and ill Treatment, there's no working upon their Reason at such a time; and the hindring the Dissenters to vote for *P——t Men*, and repealing the Toleration, would show we had worse Apprehensions of 'em than they really deserve, or at least would convince the ignorant Zealots for High-Church, that the Dissenters paying Worship to God in an unceremonious simple way, is so great a Crime, that it immediately renders 'em unworthy to be concern'd in a Civil Society; and when this false Aspersions passes for Truth, won't it be a good Reason why our *Anti-Schismatics* should suppress all Dissenters in so furious a manner, that they may never more expose their *Jacobite Peace*, or reflect on their *Debauch'd Lives*. 'Tis true, Men of sincere Loyalty have always thought and spoke well of the Dissenters Piety and Learning, and pay 'em great Respect where-ever they meet 'em; and for this Reason, an aged and learned Prelate was pleased to say in the House of Lords, ' That it was well known by some Books he had formerly published, that he had been no great Favourer of the Dissenters; but since that time he had met with an Opportunity to know 'em better; and he must own, he found 'em to be Men of greater Moderation and Piety than he formerly thought 'em; and as he was now ancient, and had but little time to live, he thought himself oblig'd to do 'em this Justice before he died.' But he that shall speak thus Honourably of the Dissenters (tho' 'twas no less a Churchman than Bishop Patrick) must certainly be a Presbyterian, or at least, a Friend to the Dissenters; and therefore that our *Anti-Schismatics* may shew themselves to be High-Church, they think (poor ignorant Bigots) to persecute Protestant Dissenters, till they have wholly ruin'd 'em both in their Persons and good Names, is Piety enough for their Practice, and the best Proof of a High Churchman, or at least they think 'tis a sufficient Reason why they should hinder the Dissenters of voting for *Whig-Members*, and for repealing their Toleration: For the passing these two Persecuting Acts, they think will be a religious and safe way to convince the World, what mighty Friends they are to the Church, tho' a right *Anti-Schismatick* is rarely seen in that sacred Place; for he thinks 'tis no matter in what

what manner he leads his Life, so that he has been but a raucous enemy against the Dissenters, and 'twas for that Reason that the *Schism-Bill* pass'd the H ——— of C ——— as with all the Amendments; tho' a certain Member, to shew he was *High-Church*, declar'd. (as the Lords had alter'd and fotten'd the Bill.) *It was good for little but to wipe his B ——— ch.*

5. I affirm, that the Bonds of Brotherly Communion between Churches truly Evangelicall, ought not to be dissolved upon every Difference in Opinion: and that's the last Reason I shall give for disabling all Dissenters for ever voting for P ——— Men, and for wholly repealing the *Act of Toleration*; for if the Bonds of Brotherly Communion between Churches truly Evangelical, (as the Episcopal and Presbyterian Churches certainly are) ben't dissolved upon every Difference in Opinion, all odious Names of Distinction will soon dye, and we shall begin to love and unite as Brethren against the common Enemy the Papists; and en't that a sufficient Reason why the Jacobite Faction should deprive Dissenters of their Birthright, (in not suffering them to Vote) and wound their Consciences, (in forcing them to comply with Rites and Ceremonies they think unlawful) for if the Dissenters should be indulg'd so far, as not to be oblig'd to act contrary to their Consciences, this will endear them so much to the Church of *England*, that our Union will grow so strong and general, as neither S ——— rell, Pope, nor Pretender, will be ever able to divide us more, or to extirpate the Protestant Religion in *Great Britain*. But tho' the High Churchmen don't fear but these will be the blessed Effects of disabling the Dissenters for voting for P ——— Men, and of repealing the *Act of Toleration*; yet I am so much a WHIG still, that I'd have all that NOW pretend to be Friends to King *George* and his Illustrious House; to remember that he's so truly a King, that he'd despise a Crown under any other Terms, than those of being **A COMMON FATHER TO ALL HIS PEOPLE**; as well knowing, those Subjects are Traytors to his Crown and Dignity, that go about so far to lessen his Royal Character, as to perswade him, (as O ——— and B ——— did the Queen) *to be King only to one Party*; which he never intends, as appears by his telling the *House of Lords*, (1) 'That he's 'hastening hither, to preserve the Religion, Laws and Libertys 'of his Subjects, Inviolable; and to advance the Honour and 'Prosperity of his Kingdoms.' And I'm sure, nothing but a *Second Anti Schismatick H ——— of C ——— ns* can ever frustrate this glorious Design of our Protestant King; and therefore I do assert, That whoever Votes for any Gentleman to be a Member of the next P ——— t, that was either for the passing the *Schism Bill*, or for thanking her Majesty for that Treacherous Peace that O ——— and B ——— merely trick'd the Queen

(a) See the King's Answer to the Lords Address, Aug. 25. 1714.



into, is not only a bloody Persecutor of his Fellow Subjects, but a notorious Traytor to his King and Country: For my own share, had I a thousand Votes; (as I hope to procure two hundred amongst my Livery Brethren in London, and the Freeholders in Bucks) I would not give one of 'em either to a *Persecuting Churchman* or to any *Indefeasible Addresser*, that lately affronted the Queen with his **LOYAL NONSENSE**; and I see so much Treason in censuring the Prophetical and Excellent **MEMORIAL** of King George, and find so much of a Jacobite Plot in displacing the victorious *Marlborough*, (to send a *Peaceable G——l* to fight the *French*) that no Candidate for the next P——t shall have either my Eyes, Ears, Tongue, Hands, or Heart, that had the least Hand in the *separate Peace*, displacing the Duke of Marlborough, or in the late *Persecuting Act* to prevent the Growth of Schism, &c. 'Tis true, things go now smoothly on in the P——t House, (for King George tells the Lords (a) 'The Zeal and Unanimity they have shown upon his Accession to the Crown, are great Encouragements to him) and even Torys, by a miraculous and over-ruling Providence, are become violent Whigs, (even Jacobite *W——ton* is now as zealous for King George, as he lately was for the Pretender.)

But, Reader, can you think this surprizing Change is owing to the Loyalty of those Anti-Schismatics, that lately gave her Majesty Thanks for that **GLORIOUS PEACE** that has almost ruin'd our Trade and the Protestant Interest in *Great Britain*; No, alas! this *Comical Transformation* (of *Jacobite Tories* into *Hanoverian Whigs*) is neither owing to their Loyalty or good Nature, but meerly to Heaven's blessing the Whiggish Cause, and to the sincere Loyalty of our Lords-Justices, in declaring so readily for King George; for if the Pretender or King of *France* DURST but hold up their Finger against the Protestant Succession, as now establish'd by Law, the *New Converts* to the House of *Hanover*, would again vindicate their Nonsense of *Indefeasible Hereditary Right*, and assert the *Church's Danger*; and therefore I look upon the pretended Loyalty of our Anti-Schismatick Members, to be the highest Flight in *Jacobitism* and *Falshood* that they ever yet attempted: but—— *Regis at Exemplum*—— And therefore I dare not dissemble so much with God and Man, as to condole the Death of our *Royal Anti-Schismatick*; for if that be true (which is reported by Persons that live at Court) 'That a Packet was found in her Majesty's Closet, upon which she writ this Request to her Trusty M——m, That she would see it burnt as soon as ever her Breath was out of her Body; who can assure me, that this Packet did not contain—— her Majesty's Letter that betray'd *K. William's* Design upon *Dunkirk*, (b)——the *Black History* of the *Sepa-*

(a) In his Answer to their Address publish'd, Aug. 25. 1714.

(b) Mention'd before in my Apology, and in Dunton's Neck or Nothing, p. 55. rate

rate Peace—The equivalent the *French* had for *Dunkirk* (which some suspect was a Million of Money)—the *Letters from the Pretenders respecting his Restoration*, — the *secret Alliance between France, Spain and the Q. of England, to defeat the Pretensions of the House of Hanover, and some other Secrets concerning the Reigning Favourites* (O ——— and B ———). But whether it be true or not that this *Pacquet* was *Burnt* or that *Queen Anne* was in the *Plot to restore her Pretended Brother*, yet this I affirm, 'tis the *Opinion of all the loyal Subjects of Great Britain*, that all those S ——— tors that were for a *separate Peace*, are a *wretched Pack of Frenchify'd Tools*, for all their *present Grimace for the Protestant Interest*. 'Tis true, had their *Hanoverian Loyalty* been always the same, I should have thought I cou'd not have prais'd it enough, but these *Weathercock-Loyalists* may rest assur'd, that at the next *Election of P ——— t-men*, we shan't forget ——— who 'twas that thank'd the *Queen for a Glorious Peace*, that has almost ruin'd the *Nation*, and for which *France* made a *Jest of our Ministers*, and *Spain* insulted our *Merchants*: ——— who 'twas that were for passing the *peruicious Bill of Commerce*; ——— who 'twas that attempted to *blemish the spotless and ever victorious Marlbro'* ——— who 'twas that were so *zealous for passing the persecuting or Schism-Bill* ——— what mad Men they were that were call'd *Tackers*, and what *dangerous Experiments* (as *Queen Anne* call'd it) they once try'd ——— and in a *Word*, who 'twas that receiv'd *Bribes* from the *Exchequer*, and therefore voted just as *King H ——— ly* wou'd have 'em.

All these *Jacobite Practises* we shall fully remember when ever the *Anti-Schismatick Commons* shall be *Dissolv'd*; for 'tis the next *Parliament* that must retrieve the *Glory, Trade, and Honour of Great-Britain*, or 'tis lost for ever, by the daring *Treason of the two Reigning Favourites*: But en't it strange that *Members of P ——— t* shou'd sell their *Country for Luidores*? Or that *Protestant Electors* shou'd make such a *Jacobite Choice*, to *Secure their Religion and Liberties*? But alas! Now I think on't, I rather *Pity* than *Blame* the *Brib'd Electors* of this *P ——— t*, for who but a *True Whig* is *Proof* against the *Blaze of Gold*. A *faithful Patriot* prefers the good of his *Country to Wife, Child, Brother, Friend, Estate, or even Life it self*; but 'tis certain the *Anti-Schismatick Members* (like their *Two Tempters* O ——— and B ———) were to be conquer'd by *French Diamonds and Luidores*, and indeed who that's either a *Jacobite* or *High-Church-man* cou'd contend with *Seven Millions a Year* plac'd in the *Hands of a Man* (or rather *Devil*) who wou'd and must at any *Price* have a *Parliament* both for the *Security of his Head*, and accomplishing his *wicked Designs*; but I hope the late *T ——— r* will have no more *Mercenary Troops* in the *H ——— of C ——— ns*, or one single *Vote* in the next *P ——— t*, no, not so much as his own. For, *Blessed be God King H ——— ly's* *Reign* is now at an *End*

and

and therefore to the Joy of all Loyal Subjects we are resolv'd  
 to have a Free (or Legal) Parliament, wherein tis hop'd that  
*Impeachment* that is now drawing up against C— and B—  
 will give them other Employment than either to suffer them  
 to sit in the House of Lords, or to purchase Votes to compound  
 that Ruin of Great-Britain they had so near effected, and for  
 which *High-Church* *Traytors* we hope to see S—'s Mob  
 e're long guarding their Heads to *Traytor's* *Bridge*, whilst their  
 Bodies are carried to STINK in some other Place as much  
 as their Names and Ministry will do to the end of Time;  
 but tho' Queen *Anne* blemish't her *Glorious* *Character*, and (al-  
 most) ruin'd the British Nation by following the Advice of  
 these Two *Traytors* and afterwards screening them both from Ju-  
 stice, yet it must be acknowledg'd (what our *Gracious* *King* has  
 observ'd, (a) ' *That Queen Ann's Exemplary Piety and Virtue endear'd*  
 ' *her to her People; but I humbly conceive this Glorious and*  
 ' *endearing Character only extended to the 8th Year of her Reign,*  
 ' *for 'tis notoriously known, ever since the Change of the Ministry,*  
 ' *she was constantly govern'd by those Two Jacobite Ministers*  
 ' *whose whole Reign was one continu'd Conspiracy against our Re-*  
 ' *ligion, Laws and Liberties, and therefore I don't Wonder that a*  
 ' *GREAT LORD* lately affirm'd that if he had known ' *As*  
 ' *much a Month before her Majesty's Death, as he does now of*  
 ' *the great Danger the Nation was in from the Pretender, he*  
 ' *wou'd have given one Half of his Estate to save the other;*  
 ' *but the Queen is Dead! And her Two Jacobite Favourites who*  
 ' *have been these Years venturing Neck or Nothing, are now studying*  
 ' *how to preserve 'em, (i. e.) The Snare is broken, and we are*  
 ' *escap'd; and therefore the Honourable Speaker of the House of*  
 ' *Commons, in his Speech to the Lords, is pleas'd to declare, ' That*  
 ' *the Knights, Citizens and Burgesses of Great Britain in Parlia-*  
 ' *ment assembled, have endeavour'd to make his Majesty's Reign*  
 ' *as easy and prosperous as the beginning of it hath been se-*  
 ' *cure and undisturb'd.—That they have made a Provision for*  
 ' *his Majesty that may be suitable to the State, the Honour and the*  
 ' *Lustre which the Crown of Great-Britain ought to be attended*  
 ' *with.—That whatsoever is superfluous in this Provision, and*  
 ' *more than the ordinary Services of his Majesty shall re-*  
 ' *quire, will but enable him to exert his highest and most*  
 ' *valuable Prerogative of doing Good.—That his Majesty will*  
 ' *find himself equally establish'd in these Revenues, as if he had*  
 ' *succeeded to them all by an uninterrupted Right of Inhe-*  
 ' *ritance, the only Difference is this, that if he had inherited*  
 ' *them, he would have wanted one signal Proof of the Duty and*  
 ' *Affection, and unanimity of his Subjects.—That their Desire*  
 ' *is, that this may be lookt upon as an earnest and a Pledge*

(a) *In his Answer to the Lords Address publish'd August 25, 1714.*

of that Zeal and Fidelity which they shall always Retain, and which, upon every Occasion, they shall be ready to Demonstrate to his Majesty's Person and Government. May the truly Loyal *Thomas Hamond*, for his excellent Speech (as well as for his being a just Pallor the Fall of Commerce) always continue to be Speaker to the House of Commons, except his shining Merits and Parts should advance him to a higher Post, which he can scarce miss of in King *George's* impartial Reign, where Sycophants and Traytors will have their Demerit, and none but Men of Honour and Sense will be prefer'd; and cou'd the same have been said of Queen *Anne*, for the Four Years she was govern'd by *O* — — and *B* — — — what Occasion had there been for her She-Favourite to ransack her Closet before she was quite Dead; but where is Guilt, there ever will be Fear, and this unseasonable searching the Royal Closet, plainly shews, that the Lady *M* — — — thought to secure some Treasonable Letters or Papers that she thought might cost her Brother *T* — — — a speedy Impeachment, than Royal Proctor being now dead and buried, with such an extraordinary Circumstance as ought to be a warning to all such *Anti-Schismatics* that are inclin'd to Persecute their Protestant Brethren, for 'tis worth observing, that as the Queen liv'd on the same Morning on which her Schismatick (or Persecuting) *Act* was to take Place; so 'tis as remarkable that she was inter'd in the Evening of the same Day on which 2000 Dissenting Ministers were most unjustly turn'd out of their Pulpits, by her Uncle *Charles II.* and that tho' they had a great hand in his Restoration, and as *K. Charles II.* perform'd this cruel Act, Aug. 24. 62. that melancholy Day will be call'd *Black Bartholomew* to the End of time, and will be an Annual Memento of *K. Charles's* Ingratitude, and indeed the whole Race of the *Stuarts* (*K. Will.* and *Q. Mary* excepted) having been in some Instance or other either False, arbitrary, or inclin'd to persecute, if a Scotch Layman might be allow'd the Honour to preach Her Majesty's Funeral-Sermon, I wou'd preach it (privately) in a Jacobite Conventicle, and then publish'd it with this Title, *Great Britain's Joy for the Death of the last Stuart, or a Funeral-Sermon for our Anti-Schismatick Queen, as 'twas deliver'd privately in a Jacobite Conventicle the same Night she was bury'd at Westminster, from these Words, Go, see now this cursed Woman, and bury her, for she is a King's Daughter, 2 Kings 9. 24.*

Reader, As Satirical as this Lay-Sermon may seem by the Title to it, yet 'twill give *Q. Anne* a glorious Character, from her Birth to the 8th Year of her Reign (her Letter to betray *King William's* Design to surprize *Dunkirk*, only excepted) and after that, when I speak of Her Majesty, I only mean that debauch'd Ministry, whose ill Advice she follow'd; but as *O* — — — and *B* — — — made Queen *Anne's* Heart, instead of being entirely English, entirely French (as appears by their perswading of Her to sign a treache-

rous Peace, and a persecuting *Air*) I can't undo, nor will I (with our Authors of Fortune, or Place-Hunters) unsay what her two Favourites perswaded her to act, now would I call *Black, White*, to be Lord of the World; and therefore in this *Funeral Sermon* I shew my *Jacobite* hearers, what great Joy there has been among all Protestants, when any *Stuart* has happen'd to die, from the Reign of the first *Stuart*, to the Death of the last: And yet I desire my *Loyal Reader* wou'd not mistake my Drift in this *Funeral-Joy*, for I am so greatly in Love with Monarchy (when the Prince like our present Sovereign, does not make himself a *Party-King* but is a common Father to all his People) that I truly lament that *Queen Ann* shou'd sacrifice that *Glorious Character* she most justly deserv'd many Years; to gratifie the *Pride and Ambition* of the vilest Men (*Judas* excepted) that ever betray'd their Country. *Alas!* Reader (whatever thou mayst think of my scorning to flatter the Vices or Errors of Princes) I am so far from being against *Kingly Government*, that I solemnly declare I can scarce hear *King George* nam'd (whose spotless Reign will again revive *The Golden Age*) without unusual Transports of Joy, and had I a Million of Lives, I shou'd think 'em too few to maintain our rightful and Protestant Prince on the *British Throne*, against the *Pretender* and all his Adherents, neither do I ever put up a Prayer to Almighty God for the Salvation of my own Soul, but I heartily pray — *God save the King* — and that the Protestant Succession may be continu'd in the *Illustrious House of Hanover* to the End of Time and sure I am, I cou'd neither be a true *Englishman*, a good *Churchman*, a loyal *Subject*, nor indeed in my right Senses, if I admir'd our *British Monarchy* (when limited by King, Lords and Commons) or our present Sovereign, less than I here pretend. For

*King George* was born a *Heroe*. His Mind is vast and comprehensive. His Imagination fruitful and sprightly. His Memory large and tenacious. His Thoughts wise and secret. His Words few, but comprehensive. His Actions many and brave. He is always the same, whether in good or bad Fortune. He is the rightfulest King that ever sat upon the *British Throne*, as being set up by the same Hands which made the first King, and will make the last. He is the Choice both of God and the People, and the very Darling of Heaven. He had a Title to the Crown (as was said of *King William* of glorious Memory) even in Nature, and superior Merit, before he wore it. He will maintain the Church of England, without persecuting the Dissenters (as appears by his Royal Promise, of preserving our Religion, Laws and Liberties, without naming of Parties). He is Religious, without Superstition. Just without Rigour. Merciful without Partiality. Cautious without Fear. Valiant without Rashness. Great without Pride. Conscientious in all Relations. Master of the Affections of his People, and Master of himself. And in a Word, *King George* (who is hastening to us, with all the Affection of a tender Father) carries on the noble Designs of Heaven, in raising up oppressed Vertue, in securing the Protestant Religion, and in procuring Rest and Happiness to the World.

## A Narrative of the Dissenters new Plot 97

Having given several Reasons why Dissenters shou'd vote no more for Parliamentmen, and for wholly repealing the Act of Toleration — and also prov'd, That the Anti-Schismatick Members of Parliament, Plot as much (and more dangerously) within Doors, than the Dissenters do without; I shall now conclude my Conventicle (or Narrative of the Dissenter's Plots) with A few Queries to the English-Schismaticks [whether they be High-Church or Low-Church] whose further Growth is now prevented by Act of Parliament.

And my Queries are these following,

I.

Whether the Tories (or Anti-Schismaticks) by forcing the Dissenters to come to Church, do make them any Jot the more for the Church of England, than they were before? — and if not.

II.

Whether any Man ever saw such a deal of Fooling, for nothing? — and yet,

III.

Whether Dissenters (now call'd Schismaticks) ought not in Prudence (to prevent their own and the Nation's Ruin) rather play the Fool with their Neighbours and conform, and trust God with their Souls, than such K—s, with their Rights, Liberties and Estates, as gape after them.

IV.

Whether the Jews at *Duke's-Place*, and the Papists all the Land over, are of the Religion Establish'd by Law? For not one of them suffers for their dissenting.—and then

V.

Whether it be not a notable Anti-Schismatick Protestant Religion, establish'd by Law, that can be so kind to Jews and Papists, and so curst only to Dissenting Protestants?

VI.

Whether any thing but a Tery understanding wou'd ever have thought, that the only Expedient to keep out Popery, was to fall upon, and ruin Protestants, (under the false Notion of their being Schismaticks) and the best

N

way

way to secure the Protestant Religion, was to encourage a Popish Pretender to usurp Her Majesty's just Title?

## VII.

Whether any Man ever trusted one Tory that did not betray him? And whether O—— and B—— would accuse each other next Session of Parliament? and therefore,

## VIII.

Whether all true Englishmen do not now see (God be thanked) that *Tories*, *Traytors* and *Anti-Schismatics*, are Terms Synonimous; and that the Devil is as soon to be trusted as they?

## IX.

Whether a Tory (or *Anti-Schismatick*) talks Sense of any other thing but of *Drink and a Whore*?——and if not

## X.

Whether he were not better to keep to his own Talent, the Whore and the Bottle, than to make such a bawling about Religion and Government, which he understands not?

## XI.

Whether it be not more than an equal Wager, that our *Anti-Schismatics* are *Plum* at a stand, and at such an utter Loss, that the wisest amongst them (seeing *Great-Britain* has unanimously declar'd for the House of *Hanover*) cannot tell what step to take next?——and if so,

## XII.

Whether the Government will not be finely brought to bed, and handed down to Posterity under a *brave Reputation*, if (after the injur'd *Schismatics* have had full satisfaction upon O—— and B——) it ever more yield it self up to the conduct of a Mercenary, Leud and Jacobite Ministry?——and yet

## XIII.

I query, whether this *Janus-Tr——rer* did not study *The Art of Restoring* (as detected by the truly ingenious and learned *Toland*)) as well as send Coppies of the Pretender's Letters to the Court of *Hanover*; on purpose to save his Neck, which he had so often ventured for *Luidores*?

*And*

*And lastly*; I ask whether the *Nation* (as it is said) in so scandalous a manner, that the *Bill* (as it is said) was fill'd by a Million of Money (whereas 'twas sufficient to purchase a Ticket, during the whole time that *Godolphin* was Treasurer) 'ent a plain Demonstration of the Truth of of the *harshest Reflections* in these sheets, with Respect to *Q. Ann's* Reign and Conduct for the four Years she follow'd the advice of her two Anti-Schismatick (or Jacobite) Favourites, *O* ——— and *B* ——— ?

Reader, If any of the Queries heretofore put to our English Schismaticks, seem unjustly to blacken the Character of *Q. Ann*, who (as some call her) is a Princess of *Blessed Memory*, my Answer would be only this, *What honest Reasons such Persons may have to call *Queen Ann's* Memory Blessed, who have ruin'd their Fortunes by blemishing her Glorious Character, I won't pretend to determine here, it being a Question which ought to be left to the Resolution of the next Parliament, but sure I am (however Blessed her Memory may be to Jacobites and High-Churchmen) her Death deliver'd us all from the Pretender, Popery and Slavery, and all those National Calamities that the Loyal Whigs both felt and dreaded; neither can I imagine how our Anti-Schismaticks shou'd think I wrong the Memory of *Queen Ann* in these Queries, when 'tis generally believ'd had she liv'd but a Month longer, her two beloved Favourites *O* ——— and *B* ——— wou'd have compleated our Ruin (and the scandalous Manner in which that infamous Tool the *Examiner* deserted his old Master, is sufficient to prove this) for did not *Q. Ann* (after she had reign'd gloriously eight Years) advance Traitors and Jacobites to the chief Places of Trust in the Kingdom, and turn those Loyal Whigs out of Place, that were the known Friends to the House of Hanover, and how far this has made her Memory Blessed, is left to all thinking Persons to consider, for *Q. Ann* displac'd her best Friends, and pursu'd none but Jacobite-Measures, after she had seen her Royal Ancestors split upon so many Rocks, and had heard at *Sacheverell's* Tryal, that her Revolution Title to the Crown had been disown'd by that Jacobite Tool, in the chief Church in London, so that the Case is plain (tho' *O* ——— and *B* ——— led *Queen Ann* into Errors, for which they must lose their Heads) in many of those false Steps she took since the change of the Ministry she acted her own Natural Temper, for as she was a Stuart born, so she convinc'd the Whigs she was a Chip of the old Block, as soon as ever *Prince George* dy'd. 'Tis true, a very pious and learned Prelate, lately declar'd from the Pulpit, 'That *Q. Ann* was a dutiful Wife, a tender Mother, and very devout, both in her publick and secret-Prayers, but can that worthy Prelate that gave this pious Character of *Queen Ann*, affirm that*

' she



' She was a wise, impartial and excellent Governour, for the last  
 ' four Years of her Reign, or had the least Regard to that invio-  
 ' lable Promise she so often made to her dissenting Subjects, and  
 ' if there is no Proof of this, I must then say that the *Pious*  
 ' Consider that this excellent Prelate gave *Q. Ann*, is so far from  
 ' *condemning the latter Part of her Reign*, that 'tis a great Aggravation  
 ' of those many *false and pernicious steps* she took in *Politticks*, ever  
 ' since she came into French Measures, for the more *Dutiful Wife*,  
 ' *tender in Law* and devout Christian *Queen Ann* appear'd, 'twas but  
 ' reasonable to think that those *DOMESTICK GRACES* should  
 ' have made her a conscientious *Queen*, for Persons that are truly  
 ' pious, are so in all Relations; not will any one say that *Q. Ann's*  
 ' making a *treacherous Peace with France*, was an *Act of Justice* to her  
 ' *English Subjects*, or that her passing a *Bill to persecute Protestant Dis-*  
 ' *senters*, was an *Act of Piety*? Or, if any High-Churchman think I  
 ' wrong (what they call) the *Pious and Blessed Memory* of *Q. Ann*. in  
 ' these Reflections, or in any other I have made upon her, for the  
 ' (*Anti-Schismatick Part*, or) four last Years of her Reign, let 'em  
 ' read *Mr. Owen's Occasional Sermon upon the Proclamation of King*  
 ' *George*, and *Mr. Archer's Sermon intitled The Kingdom is turn'd*  
 ' *about*, and they'll find the most Satirical things I have said, either  
 ' of *Queen Ann* or her two *Jacobite Ministers*, truly prov'd, tho'  
 ' not so *bluntly* express'd as in these Sheets; for as to my self, I  
 ' am a great Lover of Sincerity and Plain English, and will never  
 ' write upon any Subject where I am either afraid or ashamed to  
 ' speak it, and that tho' a *Plot* were the Subject (as in this *Narra-*  
 ' *tive*) and my self the chief Conspirator. And I rejoice to find  
 ' those two Reverend Gentlemen, *Mr. Owen* and *Mr. Archer*, con-  
 ' curring with me in the same Practice; for in their two Sermons  
 ' upon *King George's happy Accession to the Throne*, I find all the  
 ' Discoveries made in these Sheets (either concerning the *Black*  
 ' *Part* of her Majesty's Reign, or the *Treason* of her two plotting  
 ' Favourites, boldly confirm'd in the following Words. viz.

' When Divine Providence in a signal Manner, by Death, re-  
 ' moves our Kings and Queens, and thereby frustrates their Pur-  
 ' poses, when it as remarkably pours out Contempt on them,  
 ' whom we conjecture are too justly suspected of being unfaithful to  
 ' the great Trust reposed in them, then as the upright in Heart be-  
 ' fore God and Man, we are to make a wise and holy Improvement  
 ' of it, and as this is Great Britain's and Ireland's Case, I look  
 ' upon my self oblig'd in my Sphere, to do whatsoever in me lies  
 ' to promote it.— Thus far *Mr. Owen*.— And *Mr. Archer* says, They  
 ' [meaning the late *Queen* and her *Jacobite Ministers*] have been  
 ' diverse Years paving the way for that insolent Pretender, who  
 ' has so long taken to himself the Title of *King of these Reims*;  
 ' they [meaning *O* ——— and *B* ———] have endeavour'd to un-  
 ' dermine the present Settlement of the Crown on his present Ma-  
 ' jesty *K. George*, and the *Illustrious House of Hanover*, by advan-  
 ' cing Notions inconsistent with it, but now we see *The Kingdom*  
 ' *is turn'd about*, &c. ——— FINIS.