

*King George for Ever:*  
OR,  
DUNTON'S SPEECH  
TO THE  
PROTESTANT ASSOCIATORS  
OF  
*Great-Britain:*

But more especially to those of the *Tower-Hamlets*, with whom he has enter'd into a voluntary and strict Association, to Defend his Majesty's just Title to the British Crown, against the *Pretender* and all his Adherents.

With a Copy of that Loyal Association which Mr. *Dunton* subscrib'd, and is the Subject of this SPEECH.

To which is added,  
*The Neck-Adventure*; or, The Case and Sufferings of Mr. *John Dunton*, for daring to Detect the Treason and Villany of *Oxford* and *Bolingbroke*, whilst they were *Reigning Favourites*, in his Four Essays, intituled, *The Court-Spy*, *Neck or Nothing*, *Queen Robin*, and *The Impeachment*.

The whole Discoveries (and Speech) most humbly SUBMITTED to the Consideration of King *George*, our alone Rightful and Ever-Glorious Sovereign; and INSCRIB'D to the Right Honourable the Lord Viscount *Townshend*, One of his Majesty's Principal Secretaries of State.

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*The only Danger the Church is in, is from those False Brethren that have Rebell'd against her.*

Mr. *Lamb's* Sermon on the present Rebellion. P. 19.

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T O T H E

R I G H T H O N O U R A B L E,

*Lord Visc. Townshend,*

One of his Majesty's  
Principal Secretaries of State.

M Y L O R D,

**I** Am sensible how seemingly Presumptuous 'tis to prefix a Great Name, such as that of your Lordship, to a Book, without first asking Permission to do so; and am, besides, well enough appris'd of what is generally the Design, or at least, always suspected to be the Design of *Dedications*; yet being conscious of my own Innocence of both in Inscribing my Essay to your Lordship, I the more easily promise my self your Lordship's Pardon; my real Intention in this *Dedication*, and indeed in all others of my writing, being only to point out to my Countrymen, their true Friends and Patriots; and by so doing, to vindicate my Sovereign's great Wisdom, as well as Justice, in the choice of his Ministry.

I would, *My Lord*, by this *Dedication*, (as well as by the following *SPEECH*) put all *British Associators* in mind, to whose Fidelity and Sagacity they owe that strongest Security of their Peace and Happiness, and of the Protestant Religion and Succession, the Treaty commonly known amongst us by the Title of *The Barrier and Guaranty Treaty*; and would likewise remind them of the vast Obligations they lie under to your Lordship for these, not only for what your Lordship *did*, but *suffer'd* on that account, for *Britain*; which are, I think, more than enough to make the Name of *TOWNSHEND* as Glorious as any that is to be found in our *British Annals*: But if I cannot by this *Dedication* persuade others to acknowledge their Obligations, yet it will at least testify my own grateful Sence of your Lordship's *never-to-be-forgotten Services* to your King and Country.

Yes, *My Lord*, 'tis to You we owe the Power of *Associating* in Defence of our Civil and Religious Liberties, in our Own and Monarch's Defence, and the prospect of doing so with Success, our present unhappy Circumstances in the *Rebellions* and *Tumults* rais'd amongst us by our *Common Enemies* the *Papists*, and the Necessity that lays our Sovereign under of calling in the Aid of our Neighbouring *Protestant States*, does but too evidently point out our Obligations to your Lordship, to whose Wisdom we owe the *Guaranty Treaty* (before-mention'd), and the Assistance of our Foreign Friends, so needful in this Time of Danger, and all that truly love their *Country*, *Religion*, and *Liberty*, <sup>or</sup> ~~at~~ their only humane Security, <sup>the</sup> *Protestant Succession* in the *ILLUSTRIOUS FAMILY*, that  
 a NOW

now with so much Right and Glory fill the British Throne; must acknowledge that (under God) they owe all these invaluable Blessings to your Lordship's Wisdom and Fidelity. This makes the Noble Lord TOWNSHEND as much the Darling of our Friends, as it does the Aversion of our Enemies. And consequently, some Gentlemen of eminent Figure, propos'd your Lordship as the fittest PATRIOT to whom I could address the following SPEECH, as the Design of our Association, (as well as my Speech upon that Occasion) is to defend his Majesty's just Title to the British Crown, against the Pretender and all his Adherents, according to that Illustrious Example of True Honour, Loyalty, and Courage, which your Lordship has set us throughout the whole Course of your Ministry.

I think my self happy in being one of the first that have publickly acknowledg'd my Grateful Sence of your Lordship's Services to your Country, (which I did at the Hazard of my Life and Fortune, in my *Early Discoveries*; call'd, *NECK OR NOTHING* (a)) as well as the first Man that durst publickly, and in Print, tell the late Reigning Traytors, *Oxford* and *Bolingbroke*, their Treasonable Practices to impose a Popish Pretender upon *Britain*; what I hazarded and suffered for so doing, let the annex'd Case (or *Neck-Adventure*) inform your Lordship and the Publick. And tho' I'm sensible neither my *Me-*

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(a) My Words were, *Those are ungrateful Addressers that asperse those Illustrious Patriots, the Duke of Marlborough, the Lord Townshend, and Mr. Walpole. NECK OR NOTHING,*  
pag. 4.

his, nor Services, no more than my Rewards, place me upon a Level with others of my Fellow Subjects; yet I hope I may without Vanity or Falshood say, My Sincerity, Love to my Country, and Zeal for the Protestant Succession, as well as my Hazards and Sufferings for them, equal any other Man's in Britain. But this is so universally acknowledg'd, both by their Friends and Enemies, that I need not insist on it longer, since all the true Friends to the Protestant Succession, do by their good Wishes, and its Enemies by their peculiar and avowed Malice to, and frequent Threats, confess I have deserved, tho' not been yet consider'd. That I have been so long unthought of, I blame no Man (*much less my most Gracious Sovereign*) but my self, who made no Application till I had lost my honoured Friends the late Marquis of Wharton, and Bishop of Salisbury; since whose much-lamented Deaths, I never made an Application to any Man, except the Honourable Mr. Secretary Stanbure, whose most generous and obliging Treatment of me, I shall ever most gratefully acknowledge. And I shall presume to hope that the Remarkable Justice I did to your Lordship's Illustrious Character, (at a Time when Traitors were Reigning Favourites, and 'twas a Crime to speak well of our best Patriots) will (at least) speak so much in my Favour, that as I was the First Person that ventur'd Neck or Nothing, (I mean, that run more Hazards than any Man whatsoever) to detect the Enemies to KING GEORGE, I may not be the Last Rewarded. But can I fear this?

WHEN — His Majesty has already Honour'd me with a GOLD MEDAL, as a Mark of his Royal Favour.

When

WHEN — Some Hundreds of my old Friends, THE LONDON QUERISTS (a) (and many of my Brother Associators) highly caress'd and thank'd me for the great Hazards I lately run, to Detect the Enemies to King George, and have voluntarily declar'd, *If some Noble Patriot does not inform his Majesty how much I have Distinguish'd my self, in his Service, in the late Times of Iniquity and Danger, that they will do it themselves, in An Humble Address to the King;* of which no doubt but (that Loyal Associator, and MOST INGENIOUS QUERIST) Sir John G — will be the Presenter, as in a Letter he sent me

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(a) Those Ingenious Querists and Associators that now live in London and in the Tower-Hamlets, are here meant, who when I first invented THE ATHENIAN ORACLE, (which was a Project to Answer all Nice and Curious Questions, without knowing the Querist) sent me many Thousand difficult Questions every Week, and now from a grateful Sence of the Athenian Society's formerly answering all those Nice and Curious Questions they sent to me, are resolv'd to do me that Distinguishing Honour and Justice, as to Represent my Case and Sufferings to his Majesty, in an Humble Address, that will fully prove what Great Service the Hazards I run in detecting the Treason and Villany of Oxford and Bolingbroke, has been to the Publick. But there will be no Occasion for this Address, if some Generous PATRIOT (that is near the KING) will let his Majesty know, how many Hazards I have run of my Life and Fortune, to serve his Illustrious House.

this Day, he has honour'd me with these Expressions.

MR. DUNTON,

*I was in hope that you would have favour'd me with your Presence at my own House, but am willing to believe, that your Indefatigable Care and Industry to serve the Publick (for which I heartily hope you will have a suitable Reward) hath prevented you. And now, Sir, I understand you have other Things in hand (a), which I believe will speak such PLAIN ENGLISH, as will merit a profound Respect from all good Men and true Protestants, and in particular from your hearty Well-wisher, assured Friend, and most humble Servant,*

JOHN G——

WHEN ——— there's scarce a City in *Great-Britain* but has sent me Letters, congratulating me upon that Noble Reward, or Annual Pension (b) they heard I receiv'd from the KING,

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(a) The Books here meant, are Two Essays I have now in the Press, One of which is intitl'd, *Franck Scammony*; or, *The secret History of the Restoring Clergy. Detecting their Names, Haunts, Plots, Heresies, and Leud Conversation.* And the other is such a MANIFESTO, as does fairly prove, that the Popish Pretender that now attempts to usurp his Majesty's Throne, was not born of the Body of *Queen Mary.*

(b) It being generally known that my Hereditary Distempers the *Stone* and *Rheumatism*, have scarce allow'd me one whole Day's Health for many Years, and consequently render me unfit for any *Publick Place* (that requires Attendance) were it never so Great or Honourable.

upon

upon the Impeachment of *OX*— and *BUL*— (a), their Treason and Villany being first discover'd in my *Neck or Nothing*, whilst they were Reigning Favourites, and afterwards confirm'd in *The Report made by the Secret Committee*.

WHEN—The many Hazards I have run of my Life and Fortune, to serve his Majesty's Illustrious House, is become such a *Vox Populi*, that I can scarce walk the Streets, but one or other is giving me some *New Title of Honour*, or *Petitioning* for some Place under me; tho' alas! they are greatly mistaken in the Nature of my **AMBITION**, which (were I out of Debt, and my Estate clear'd of a small Incumbrance (b)) would be only to do Service to my King and Country, without receiving any Reward for it, *except that Glorious One*, of having Faithfully done my **DUTY**; which tho' it may seem a Paradox to any Man less Generous than your Lordship, yet 'tis what I have fairly prov'd in *My Speech to the Protestant Associators of Great-Britain*. Tho' 'tis the Opinion of several Noble Patriots (but more especially of Sir John G——, mention'd before, and *that Person of Honour* from whom I receiv'd those **EARLY DISCOVERIES** *that furnish'd out Neck or Nothing*) that these Memento's are wholly needless, as it can scarce be imagin'd, that those Noble Lords that once

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(a) Alluding to a Treatise I lately publish'd, intitl'd, *OX— and BUL—, or, A Funeral Oration upon the Two Beasts that are to be slaughter'd upon Tower-Hill, this Session of Parliament*.

(b) Which *One Thousand Pounds* would (more than) Effect, both to my own Satisfaction, and that of my Generous Creditors.



8 *The Dedication.*

call'd me *The Patriot of England*, for daring to venture further than any Man, to detect the Enemies to the *Hanover Succession*, should now forget my hazardous Services or their own Expression; but if they do, his Majesty's Loyal Subjects, the *Athenian Querists* resolve (as I hinted before) to shew that Grateful Sense of my former HAZARDS to serve my Country, as to Represent them in an Humble Address to the KING.

WHEN—But I forget, *My Lord*, I am not now begging Rewards, nor complaining of Uneasy Circumstances, but acknowledging your Lordship's Services to *Britain*, and congratulating my Countrymen upon so Great a PATRIOT, and so Wise a *Minister of State*.

That your Lordship may long, long Bless *Britain* with both, in the continuance of your Life and Glory, is the sincere Wish of,

MY LORD,

Your Lordship's most Humbly

Devoted Servant to Command,

JOHN DUNTON.

## To the Lovers of Novelty.

**T**HIS is to give Notice to all *Athenians* (or Lovers of Novelty) That there will be publish'd, as soon as a good Correspondence can be compleated in Foreign Courts, and in the Chief Towns of *Great-Britain* and *Ireland*, a Weekly Paper, intitl'd, *The Hanover-Packet*; or, *The Scotch Post*, (the Courier to be chang'd as often as the Scene of Action varies) publish'd to prevent King *George's* Subjects from being impos'd upon by Jacobite or False Reports, and adorn'd with the true Effigies of all the Royal Branches of the most Illustrious House of *Hanover*. To be continu'd every *Monday, Wednesday, and Friday*. To which will be added, *The Weekly Informer* against the secret Enemies to Church and State; or, *The Loyal Spy* in Search after Traytors and Rebels. To the *Friday's Packet* will be annex'd, *The Lane Post*; or, A Faithful Abridgment of all the True News for the whole Week. Written for their sakes that don't go every Day to the Coffee-House, or live at a great Distance from London. By Mr. JOHN DUNTON, a Member of the Athenian Society, and Author of those EARLY DISCOVERIES, intitl'd, — *Neck or Nothing*, — And *The Mob-War*. Of which the Fifth Edition is now to be had of S. Popping in *Pater-noster-Row*, and of most other Booksellers in *Great-Britain* and *Ireland*. Price 1 s.

Two Books newly publish'd, written by Mr. JOHN DUNTON, Author of NECK OR NOTHING, viz.

(I.) **T**HE Mob-War; or, A Detection of the present State of the British Nation; but more especially with respect to that Wou'd-be-King (or little Popish Work of Darkness) that threatens us with a speedy Invasion. In Sixteen Letters. Containing such Discoveries (in Church and State) as were never publish'd before. Inscrib'd to our Rightful and Ever-Glorious Sovereign King *George*, and other Persons of Great Quality, who have Distinguish'd themselves either by their Treason or Loyalty. The whole Packet humbly address'd to that Truly Noble and Most Illustrious Patriot, *Holles Duke of Newcastle*, by Mr. *John Dunton*, Author of *Neck or Nothing*. The 5th Edition. Price 1 s.

(II.) *The Shortest Way with the King*; or, Plain English spoke to his Majesty; being the Third Part of *Neck or Nothing*; Containing the Secret History of *King George's* Reign, from the Death of the late Queen, to the Report made in the House of Commons by the Committee of Secrecy. Introduc'd with the Secret Reign of the Monarchs of *Great-Britain* for the last 60 Years. The whole Discoveries humbly submitted to the Consideration of the Rt. Hon. *James Stanhope*, Esq; one of his Majesty's Principal Secretaries of State. By Mr. *John Dunton*, Author of the First and Second Part of *Neck or Nothing*. The Fourth Edition. Price 1 s.

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King GEORGE for Ever :

O R,

# Dunton's Speech

T O T H E

Protestant Associators of Great-Britain ; but more especially to those of the Tower Hamlets, &c.

Dear Countrymen and Fellow-Protestants,

**T**RUE Christian Courage is a Presence of Mind in Danger ; a Mind not to be mov'd by the near Approach of Drawn Swords or Death, and much less by that unnatural Rebellion that is now set on Foot by the Pretender and his Popish Adherents, or by any Assaults or Defeats whatsoever : In a Word, 'tis a Confidence not to be circumvented or worsted by any Danger or Army, were the Danger never so great, or the Army never so powerful.

Then, Foolish Rebels ! Do you think our FEARLESS SOULS (as they are now enter'd into a Voluntary and strict Association with the

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truly

2. *King George for ever ; or,*

truly Brave and Loyal Subjects of *Great-Britain* are capable of Wounds or being Daunted? Why, tear this FLESH from off my Bones, you touch not me (whilst I fight for the best Prince upon Earth, I mean KING GEORGE my alone Rightful and ever Glorious Sovereign) for know this is not DUNTON, but his Robe ! Our Lives and Fortunes (if we are Loyal) are the King's, and nothing (till the *Hight-Church Rebels* are quite Routed) can we call our own but DEATH, and that small part of *Mother Earth*, that Measures out our Length and Breadth, then *King George for Ever*, for we are all oblig'd, as sincere Protestants and loyal Subjects, to fix the Crown on his Royal Head, tho' it were through a *Sea of Blood*, as knowing *true Christian Courage* casts a kind of Honour upon God, in that we shew that we believe his *Goodness* while we trust ourselves in Danger upon his *Care only*, whereas the Coward ecclipses his sufficiency by unworthily doubting, that God will not bring him off, or if we dye in the Field of Battle, we need desire no greater Honour then to have this *Plain Epitaph* writ on our Graves.

*Here lyes a True Englishman (or Protestant Associator) who dy'd in Defence of his Religion, King and Country.*

So that DEATH OR VICTORY is now before us, and he that Deferts King George (after he had solemnly promis'd and engag'd to stand by and support him to the utmost of his Power) ought to be hang'd at his own Door, or at least mark'd on his Cheek for a base Coward.

*Gentlemen,*

## Dunton's Speech to the Associators. 3

Gentlemen,— I would not have you think I introduce this Oration to *the Associators*, with a Description of TRUE COURAGE, with any Design to boast of the early Hazards I ran in exposing the Enemies to King George (tho' had I a Million of Lives, I would have ventur'd 'em all in detecting the Lited Rebels in *Ireland*, and Jacobite Plots in *England*); but I hope I may, without Vanity say, I had never ventur'd *Neck or Nothing*, in Accusing *Oxford* and *Bolingbroke* whilst they were *Reigning Favourites*, but that I thought to dye in securing the Protestant Succession, was the most pious and glorious Exit I could make.

————— *All may have,*  
*If they dare try a Glorious Life or Grave—Herb.*

But if they — DARE NOT TRY— (shou'd the Pretender usurp his Majesty's Throne) they must Turn Papists, live Slaves, and dye Wretches. Then dear Countrymen, and Fellow Protestants, let us all joyn as, one Man, Heart, and Voice, and cry aloud, *King George for Ever*. Neither can any *High-Church Rebel* (or English Jacobite) doubt but this is the *heartly and constant Prayer* of every True Protestant (Dr. *W—ton* and his High-Church Mobbers only excepted) now living in the *Tower Hamlets*, that reads the following *Association*, viz.

*Tower-Hamlets, October the 26th, 1715, in the Second Year of the Reign of our Sovereign Lord King George.*

**V** Hereas there has been a horrid and detestable Conspiracy formed and carried on by Papists, and other Wicked and Trayterous

4 *King George for ever ; or,*  
Persons, against his Majesty's Royal Person and Government, by encouraging an Invasion from abroad, and stirring up Insurrections and Rebellions at home, in order to subvert our Religion, Laws and Liberty ; We whose Names are hereunto subscribed, do heartily, sincerely and solemnly profess, testify and declare, That his present Majesty King *George* is Rightful and Lawful King of these Realms ; and we do accordingly Associate our selves, and mutually promise and engage to stand by and assist each other to the utmost of our Power in the Support and Defence of his Majesty's most sacred Person, Family and Government, against the Pretender, who stiles himself King *James the 3d*, and all his Adherents, and in maintaining the Protestant Succession to the Crown of these Kingdoms, according to the several Acts of Parliament made to that Purpose.

*Gentlemen,*— This is a True Copy of that Loyal Association which I subscrib'd *November the 3d*, 1715, at the *White-Lyon* in *White-Chapel* ; and I dare affirm there is not one Protestant in all your *Himlets* (Dr. *W—ton* and his Passive Rebels still excepted) but either has or will subscribe it : For my own Part, had I as many Hands as *Briareus* ; (a) nay, had I as many Hands as there are Hairs on my Head, they should all subscribe this Loyal Association, or be chop'd off for Dissaffected and Rebellious Members. For does it not oblige all that Sign it, ' Heartily, Sincerely and Solemnly to ' Profess, Testify and Declare, that his present

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(a) *Briareus* was a Gyant with 100 Hands.  
6 Majesty

## Dunton's Speech to the Associators. §

‘ Majesty King *George* is Rightful and Lawful  
‘ King of these Realms, and that for that Reason we will stand by and assist each other  
‘ to the utmost of our Power, in the support  
‘ and defence of his Majesty’s most sacred  
‘ Person, Family and Government, against the  
‘ Pretender and all his Adherents. And I am  
sure, he that refuses to enter into such a Loyal  
Association as this, is neither a sincere Protestant, nor a good Subject; and therefore we  
find those WORTHY PATRIOTS, *the Lord  
Lieutenant, Deputy Lieutenants, Justices of the  
Peace, and great Numbers of the Principal Inhabitants, and others residing in the Tower-Hamlets,*  
have most readily subscrib’d this Association; and for my own Share, when that *truly Loyal  
and most ingenious Gentleman,* JUSTICE  
MITCHUM did me the Honour (in his  
own Person) to ask me to subscribe it, I not  
only sign’d it at the same Time, but assur’d  
his WORSHIP (and the other Justices then  
present) ‘ There shou’d not be one Person in the  
‘ *Tower-Hamlets* of my Acquaintance, but I’d  
‘ Engage shou’d subscribe it too; and I shall now  
add (to what I said to JUSTICE MITCHUM  
upon my subscribing this Association) ‘ That  
‘ were there a Thousand Branches of that  
‘ truly Protestant and Illustrious House of  
‘ *Hanover*, I shou’d always think the Greatest  
‘ Loyalty and Affection I cou’d pay to ’em  
‘ their just due, and as a Proof this, the  
Subject of this Speech shall be to shew how  
*all the Protestant Associators of Great-Britain, but  
more especially those of the Tower-Hamlets,*  
may so Associate, as not only to defend his  
Majesty’s just Title to the *British Crown,* but  
may



*may secure it to every Royal Branch of his Illustrious House to the World's End.*

And here (*Gentlemen*) seeing the daring Example of one Man who lately ventur'd Neck or Nothing in the same *Glorious Cause* for which we now Associate, may probably encourage many others freely to offer their Lives and Fortunes in Defence of their King and Country, I'll first discover to my dear Countrymen and Fellow-Protestants what Encouragement I'll give to their Loyal Association *by my own Person, Estate and Interest*, and here Brother Associators, I shall first inform you, that as I voluntarily drew my Pen, (I mean ventured *Neck or Nothing*) to detect the Traytors to Queen *Ann*, so I now as readily draw my Sword to fix the Crown on King *George's* Head: For tho' I was bred a Scholar, and not a Soldier, yet when Passive-Loyalists, or High-Church Rebels act against their Lawful Sovereign, at such a Time every Loyal Subject should dare to fight the Pretender, and *he that hath no Sword, should sell his Garment and buy one;* (a) and this Advice (*Gentlemen*) upon the present Juncture, concerns not only you, but every Protestant and Free-Born Man of *England*, that wishes well to his *Religion and his Country*; and I am perswaded that every Protestant-Associator of *Great-Britain*, (as well as we of the *Tower-Hunters*) thinks both in Danger and now to lye at Stake. I am also assur'd that every Loyal Subject will rejoyce to see *Religion and Property* settled, if so, than I am not mistaken in my Conjectures concerning you. *Gentlemen,*

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(a) Luke 22. 36.

## Dunton's Speech to the Associators 7

can you ever hope for a better Occasion to root out POPERY and SLAVERY, then by making Good your Solemn Promise in this ASSOCIATION to stand by and assist each other in Defence of his Majesty's just Title to the British Crown; for I am bold to say, this Association contains and speaks the Desires of every Man that loves his Religion and Liberty, and in saying this, I will excite you to attempt no Hazards for the Honour and Safety of your King and Country, but what I will attempt my self; and tho' (*Gentlemen*) 'tis always *Neck or Nothing* with me, in a just Cause, yet I do assure you, I will put you upon no Danger, but what as Protestants and Loyal Subjects you ought to Embrace of your own Accords, and I'll share in all the Difficulties you dare attempt to fix the Crown on *King George's Head*. Gentlemen, I propose this to you, not barely as you are my Countrymen and Fellow-Protestants, but as you are my Friends, my Brother Associators, and many of you my Neighbours. No Man can love fighting for its own Sake, nor find any Pleasure in Danger, and you may imagine I would be very glad to spend *the rest of my Days in Peace*, I having suffer'd so very much during *the late Ministry*; (as you'll find by my Essay intitl'd, *The Neck-Adventure*, inscrib'd to the King, and annex'd to this *present Speech*) but *I see all eyes at Stake*: I am to choose whether I will be a *Slave and a Papist, or a Protestant and a Freeman*, and therefore the Case being thus, I shall think my self false to my Country, if I sit still at this Time. I am of Opinion, that when the Nation is deliver'd from English and Scotch Jacobites

8 *King George for ever ; or,*

Jacobites, it must be by Force or by Miracle, it wou'd be too great a Presumption to expect the latter, and therefore our Deliverance must be by F O R C E, and I hope this is the time for it. The Pretender's Rebellion has now put a Price into our Hands, and if it miscarry for want of Assistance, *our Blood is upon our own Heads*; and he that is Passive at this time, may very well expect that *God will Mock* when the fear of Afflictions comes upon him, which he thought to avoid by being indifferent. If the Pretender prevails, farewell *Protestant Religion, and English Liberties* for ever, in these Kingdoms, for all the kind Words the Pretender gives us in his *Manifesto* is not for the Sake of Protestants, but in order to settle Popery and Arbitrary Power in *Great-Britain*; you may see what to expect if he get the better, by the mischiefs that have been done by his Jacobite Mobs in *London, Brentford, Oxford, Bristol, Manchester, Burton*, and other Places; and the Pretender hath also given to the Town of *Preston* a Taste of the Bloody Method whereby he will maintain his Army; and you may see what sort of People his Army shall consist of, by their stabbing Lord *Farfar* in several Places, when they could not carry him off from the field of Battle; and therefore (*Gentlemen*) if you have not a Mind to serve such Masters, then stand not by and see your Countrymen Perish, when they are endeavouring to defend you. I don't speak this, that I doubt the Loyalty or Courage of any one of my Associated Brethren, but to excite all the Protestants of *Great-Britain* speedily to enter into the same Loyal Association that we of the *Tower-Hamlets* so readily and universally subscrib'd. For

my own Share, I promise on my solemn Word, that all that have been hitherto backward to enter into this Association against the Pretender, that if they'll now subscribe it if they fall in the Day of Battle, I will myself Petition our Excellent Prince, that the Loss their Families sustain by their Death, may be doubly repa'r'd. Gentlemen, I impose on no Man; but let every English Protestant (not yet enter'd into an Association against the Pretender) lay his Hand on his Heart, and consider what he is willing to give to secure his Religion and Liberty, and to all such I promise (as well as to all my Brother Associators of the *Tower-Hamlets*) that if we prevail against the Pretender (as no fear but we shall, as appears by the great Defeat they have already had at *Preston*, *Perrith*, and in the *Scotch Highlands*) I will be as Industrious to have them recompenced for their Charge and Hazard in defeating the Pretender's Rebellion, as I will be to seek it for my self. And this Advice I give to all those Cowards that stay behind, or will not enter into this Protestant Association, that when they hear the Papists have committed any Outrage, or there is any Rising, that they will get together, for it is better to meet their Danger, then expect it. *Gentlemen*, I have no more to say (with respect to the Risque I resolve to run off my Life and Fortune in defending his Majesty's just Title to the British Crown) but this I shall be always willing to lose, my Life, in so just a Cause, for *I was never unwilling to dye for my Religion and Country; then King George for Ever*, which (as he's a Protestant Prince, and common Father to all his People)

10      *King George for ever ; or,*  
will always be, the constant Prayer and zealous  
Endeavour of every true *Englishman*.

And thus, *Brother Associators*, having told you how far I'll venture my own Person, Estate and Interest, in Defence of my King and Country, I'll next presume to inform you, in what pious, loyal and couragious manner you should *associate* with me, that our *Association* may attain that glorious End we intend by it ; and this will be best effected, by being willing to be convinc'd of your invaluable Happiness in being *born free, and govern'd by Laws of your own making*. Liberty, the Birthright of an *Englishman*, is so glorious a Possession, that you can never be too frequently congratulated upon it, nor too often advis'd to hold it fast. And if the *Pulpits* would perform their Duty conscientiously, and dwell frequently upon this Subject, 'twould not be at all foreign to their Business, which is to promote Vertue, and the present as well as future Happiness of Mankind. This certainly would be a Theme much more proper to those good Ends, than their old exploded one of *Passive-Obeatence*, and would be moreover a Reparation in kind for the corrupt Politicks, which to the abuse of Scripture and common Sense, they once spread abroad over the Nation, and to which in a great measure must be imputed the fatal Mischiefs which have formerly happen'd both to the Court and Country. 'Tis these *Restoring Clergy* that have been the chief Cause of the Pretender's Rebellion : And therefore, Gentlemen, if you would succeed in your Attempt to defeat him, you must never take their Advice in Politicks ; and when they cant so much of the Church's Danger, you must be sure to live the *Reverse of their Doctrine*. I therefore intreat  
you,

## Dunton's Speech to the Associators: 11

you, Gentlemen, that you will never countenance any of them that shall busy themselves in Matters of State and Government, out of their Sphere. In all my Reading and Experience, I find, that in the most dangerous Disorders and Revolutions of the World, they have ever had a principal Hand; when their chief Work should be to pray for, and promote the Peace of Church and State, in the Calling God hath set them. And it never yet came under my Observation or Knowledge, that any Kingdom was happy or prosperous, where they had too great an Influence, since the primitive Time and Zeal, nor that ever it succeeded well to themselves, or gained upon those under their Charge, when they shewed themselves active in temporal Affairs, having a Calling competent to employ the whole Man, and are to give themselves to all Diligence and Piety, wherein they are promis'd a Blessing; as their great Master hath warned them, *that his Kingdom is not of this World*; and that they should not fight, nor strive, nor intangle themselves with the Affairs of this Life. It's observable, what the pretended Power of one to do so, *In ordine ad Spiritualia*, hath brought the World to, and how difficultly Incroachments of that Tribe are removed. 'Tis their false Cry of the Church being in *Danger*, that first endanger'd our whole Constitution both in Church and State, and had they not canted so much of *Hereditary Right* from the Pulpit, the *Sham Prince of Wales* had never had the Impudence to style himself *James III.* 'Tis plain that our reasonable and loyal Association wholly owes its Rise to the Pulpit Rebels, or Restoring Clergy. So that I advise you to bring no Priestcraft into  
your

12 *King George for ever ; or,*  
your Association, if you'd have it either Loyal  
or Successful.

But it seems at first sight an Absurdity to imagine, that any Man should need to be preach'd to upon these things, that a Protestant should need to be reminded, that his Religion is preferable to that of *Rome*, and an *Englishman* that the High-Church Clergy have been the chief, if not the only Cause of the present Rebellion. For tho' there be many who shew but little Regard to their Country's Welfare, one would hardly think to see a Wretch of that monstrous Kind, as to be wholly negligent of his *own*, and unconcern'd about his Life, Liberty, or Possessions; and yet in effect we see several Jacobite Priests, who act as if they had not the least Value of either; for 'tis too natural for Men to take a Surfeit of Ease and Plenty, and after a Series of Health, to lose their taste of it, and by their Carelessness or Excess, invite some Distemper, which may severely endear to 'em the memory of a blessing, when they no longer enjoy it.

Your Civil Constitution (Gentlemen) tho' perhaps the best, is not however the strongest in the World; notwithstanding that it has hitherto had Strength enough to recover it self out of many dangerous Distempers, by the Help of some honest State-Physicians, (such as *Marlborow*, *Newcastle*, *Townshend*, *Stanhope*, *Cadogan*, *Walpole*, *Gwyn*, *Onslow*, *Steele*, *Hamden*, who assisted it in its Extremity. But this I mention, that you may remember that what has once happen'd, may in the Revolution of Time and Things happen again, unless proper Care be taken to prevent it. The Shocks therefore which your Government has sustain'd, and the fatal Effects of 'em, (many of which  
must

must needs be yet fresh in your Memory, and may they ever be so) are a Warning to you to take all necessary Precautions, and improve all Opportunities to settle and secure it from the danger of any future Relapse.

'Tis not so very long since your Liberty struggl'd as it were for *Life*, against the wicked Attempts of corrupted Courts, and a debauch'd Ministry. Your Rights were openly, as well as secretly invaded, your Religion almost ruin'd, your *Charters* ravish'd from you; the Freedom of Elections destroy'd; Magistrates impos'd on you contrary to Law; the Benches in *Westminster-Hall* fill'd with Papists, and influenc'd to the pronouncing of tyrannous Judgments; Juries pack'd, and Numbers of Innocent Men offer'd in Sacrifice to the Malice of Popish Projectors: And to fasten your Chains, Parliaments insulted, intermitted, represented as useless; and such who durst wish for 'em, branded and treated as Traytors to the Government. And shou'd the Pretender succeed in his design'd Usurpation, you'd see the same again; but the old *English* Genius is indeed a Genius of Liberty; and 'tis to be hop'd that Genius will always prevail, as it has done in the worst of Times, against the most violent Attempts and Machinations of Arbitrary Power. Yet there will ever be a Brood of *Vipers* among you, who if they cannot subvert your Constitution, will at least be endeavouring to disturb it, to poyson your Peace, and to make the best or worst they can of your Heats and Divisions. Your Business therefore is to keep these Wretches honest (if possible) in their own Despight; at least to take Care not  
to



14 *King George for ever; or,*  
to make 'em the Guardians of your Liberty,  
and so arm 'em with a Power to your own  
Destruction.

This Consideration alone might serve to unite our Whiggs and our Tories against the Pretender's Rebellion, would they but allow themselves the use of their Reason. They have both of them felt the weight of opposite Governments, and when that was their respective Lot, they both endeavour'd to lay the Government under Restraints, and to keep the executive Power within the Limits of the Law. This Harmony in Practice, ought to unite them in Principle, and to bring them both to consider that they should not allow that against others, *which they would not have done against themselves.*

Our contending Parties have made a considerable Advance towards this, in the late Act for settling the Succession, which together with their joint owning of the present Government, unites them both in the Whiggish Principle, and destroys the very Notion of Torism; for, properly speaking, no Tory can submit to the Revolution, or agree to the Act of Succession. The Matter being so, its the most unreasonable Thing in the World, that such a Distinction should still obtain amongst those, who submit to King George, or are allow'd any Share in the Administration; the Thing by that Means being destroy'd, *there's no Reason to keep up the Name,* for there can be no Tory in the proper Sense of the Word, but those *who always adher'd to the late King, and do now own his pretended Son.*

## Dunton's Speech to the Associators: 15

*Then King George for Ever!* For he that Associates to defend his Majesty's just Title to the British Crown against the *Popish Pretender* (in that *Pious, Loyal, and Courageous* Manner here describ'd) revives *A Golden Age* (a) in his own Time, and perpetuates a *Succession of Glorious Reigns* in the *Illustrious House of Hanover* to the *World's End*.

And thus, *Brother Associators*, having told you how far I'll venture my own *Person, Estate and Interest* in Defence of his Majesty's just Title to the *British Crown*, against the *Pretender* and all his *Adherents*; and having also shewn in what manner you *Gentlemen of the Tower-Hamlets* should so Associate, as your Association may be *Victorious*, I shall next (in order to excite your utmost *Courage and Bravery* in the *Day of Battle*) describe t'ye those *Enemies* you are to fight against, which are the *Popish Pretender* and all his *Adherents*; and having said all I think *Necessary* on this Head, I shall conclude my *SPEECH* with some *serious Advice* relating to our *Conduct and Behaviour* in the *Day of Battle*.

And here (*Gentlemen*) I shall first observe that (as a *Popish Pretender* and his *High Church Adherents* are the *Enemies* we are to fight against) those *Greater Heats* that are found against true *Protestants* (differing from us in some small Things) then against *Papists*, evidently shews, that *Popery* is no such formidable Thing to many of our *High-Church Men* as it is and will be to

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(a) Alluding to a Book I lately inscrib'd to the King, intitl'd, *The Golden Age*, or a Vision of the future Happiness of Great-Britain (in the *Illustrious House of Hanover*) to the *World's End*.

Hearty

16 *King George for ever ; or,*  
Hearty Protestants, and such as have effectually  
*received the Love of the Truth.* However by the  
Laws which will be in force when *the Throne is*  
*Papal* (as it must be if the Pretender usurp  
his Majesty's Throne) all Protestants must be  
excluded from both Houses. For all these  
must then pass under the notion of Hereticks,  
and as such, not only by the Constitution of  
several Popes, but by the Decree of a General  
Council, received as obliging in Popish Coun-  
tries; they are *made incapable of being admitted*  
*to any publick Counsels, or of chusing any to sit*  
*there.* This is but a Branch of one of the last  
Penalties we must then lye under; and thus  
all Hopes of any Relief by *Parliaments*, under  
such a Successor, are quite blasted.

As for Laws, such as are, or may be made  
before-hand for restraining *Popery*, and securing  
our Religion under a Popish Sovereignty; they  
will then be judged Nullities, for they are no  
Laws which are against the common Good;  
but these will be counted mischievous Acts, of  
a pernicious nature and tendency, being for  
the *support of Heresie*, against their Catholick  
Interest; They will be null and void also,  
without any formal Repeal, upon another  
Account, *viz.* because enacted by an *incompetent*  
*Authority*: For our Parliaments are now, and  
have been long constituted of such as they  
count Hereticks; and these by the Decrees and  
Principles of their Church have *no (p) Juris-*  
*diction* at all, much less that which is Sovereign

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(p) *Juxta constitutiones Greg. 9. Hæreticus pri-*  
*vatur omni. Dominio naturali, civili, politico. Si-*  
*mãnea Instit. Cathol. Tit. 46. N: 74.*

and *Legislative*. They have no right to proceed in Judgment upon Laws duly made, so far are they from all just Power to make any. And whereas no Laws can be made in these Realms, without the Concurrence of every of the *Three States in Parliaments*, they will not (if a Popish Pretender Reign) own any of them to be in a Capacity to concur therein.

The KING being an Heretick, is with them *no King*, he is devested of all Prerogatives and Royalties; hath no Power to call Parliaments, or pass any Bills there tendred; he is no better with them than a private Person; nay, in a worse Capacity than a good Subject, for by their Principles he may lawfully be killed by a private Hand.

The NOBLES being Hereticks, their Blood is tainted by the highest Treason, the Attainder good in Law (that Law which will then be of most Sovereign Obligation); they have lost all Priviledge of *Peers*, they have no Titles to *Baronies*, no rights to be Summoned by *Writ*, if there were any that had right to Summon them. They have forfeited what they had by *Descent*, though from Popish Ancestors; and what they had by *Patent*, is null and void, Since our Princes were Protestants, they are no more Lords in the sense of the *Romish Laws*, or a *Popish Pretender*, nor have more right to sit as Peers in making Laws, than Laws of *Jack Straw's* creating.

This is manifest by the first *Penalty* forementioned, and awarded against Hereticks by the Laws of the *Roman Church*, which takes Effect from the first Day of their supposed *Herese*, before Sentence of any Judge.

The COMMONS being Hereticks, are no Proprietors, and so have no Power, no Priviledge due to the Commons of *England*, they are born to no Estates, if they be the Issue of Protestants; the Estates of their Fathers being confiscated before they were Born, and so is all they have acquir'd since by Purchase, or otherwise. So that (if the Pretender usurps his Majesty's Throne) they have no Right to be Chosen, nor have Protestants any Right to chuse them, being no Freeholders, nor having title to any Goods or Lands, by any Tenure whatsoever: In short, by the Judgment and Sentence of their Church, all Ranks among us are in a *State of Usurpation*; we have no Right to Estate or Life (as we are like to find when they have Power); much less any Authority to make Laws. What our Parliaments have enacted, or may do, for the securing of our Religion, or Restraint of Catholicks; is no more valid, no more obliging with them, than the Acts or Ordinances of meer Usurpers, nor do they owe, nor will they pay them more observance (if the Pretender were Crown'd King) than to the Constitution of so many Thieves and Robbers.

But suppose our Laws were valid, and enacted by a competent Authority, yet being against the Laws of the Church, the Sovereign Authority of these will supersede the other: For so they determine, that when the *Canon* and the *Civil* Laws clash, one requiring what the other allows not, the Church-Law must have observance, and that of the State be neglected,  
Their

Their Law (q) provides for its pre-eminence, in these Words, *Constitutions against the Canons and Decrees of the Roman Bishops, are of no Moment.* Their best Authors are positive in it, and our own Country affords us Instances of it. The Statutes of *Proviso*s, and others of like Nature, made in the Reigns of *Edward* the First, *Edward* the Third, *Richard* the Second, and *Henry* the Fourth, for the relief of the Nation against Papal Incroachments; They were defeated by the Pope's Authority, and in Effect repealed, there being no effectual Execution of them till *Henry* the Eighth's Time.

We may see hereby what Laws made now for our Security will signify, when a *Popish Pretender* is in Possession.

Upon the whole, our Danger, as to all our Concerns, *Civil* and *Religious*, is very apparent, and looks upon us with such a terrible Aspect, as scarce any true Protestant can fully view it without Horror and Trembling, or at least without resolving to venture his Life in fixing our *Protestant King* on the British Throne: For if the *Popish Pretender* shou'd Reign in *England*, our *Estates*, *Lives*, and *Souls*, are in extreme Hazard, and what have we more? That which will not secure us is discernable by the Premises; what expedient may be effectual to rescue us and our Posterity, who with us and all that is dear to both, are now in the very Jaws of Destruction, this is left to the Loyalty and Courage of all *Protestant Associators*, to con-

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(q) *Constitutiones contra canones & decreta presulum Romanorum vel bonos mores, nullius sunt momenti.*  
*Distinct. 10. c. 4.*

sider in the Field of Battel ; so that (Gentlemen) you see plainly, 'tis Tyranny, Popery and Slavery we fight against, when we draw the Sword against the Pretender and his High-Church Rebels. I say it again, High-Church Rebels, for 'tis plain most of the Pretender's Adherents in the present Rebellion are those High Churchmen, that have canted so much of the Church being in Danger, and indeed from these Passive Rebels it is so; for after all those Corruptions I have nam'd of our Popish Rebels, why should we not think it reasonable to believe, that since High-Churchmen have given themselves up to some of the worst Effects of Popery, God should abandon 'em so far, as to suffer 'em to come again under that Yoke, from which by a mighty Hand he deliver'd our Fathers, while High-Churchmen worship him merely out of Form, what difference is there between that and the rec<sup>ing</sup> of Beads? If they think a loose Life may, by a few touches of Sorrow, be so expiated that these shall carry 'em to Heaven, is not this almost as bad as to believe *Attrition is sufficient to Salvation*? If they think their coming to Church, or Sacrament, will save them, is it not as bad as Papists *opus Operatum*? If they blindly deliver themselves up to a Party, and follow all its Interests, what better is this than *Implicit Obedience*? And if they allow themselves in that Rage and Violence, by which many carry on their Opinions, seeking the Ruin of all who differ from them, and spare no Methods, how false or cruel soever they be; this is not far from the Papists *extirpating of Hereticks, and slaying, there is no Faith to be kept to them*. If by these and many more Particulars, we examine how

how much the Spirit of Popery doth still leaven our *High-Churchmen*, many of these who seem most heartily opposite to it, will be found deeply tinged with it: And if they are secretly corrupted with some of the worst Principles of that Religion before they are aware of it, the other Parts will more easily follow, shou'd they ever be able to restore their *Popish Pretender*. Our Doctrine and Worship are *Reformed*, That we owe to the last Age, and to our Educations; but if our Hearts and Lives are vitiated by the same ill Principles, under another Disguise (that of *High-Church*) it will not be so great a Leap as some Men imagine to get over that Gulf to downright Popery; so that you see (*Brother Associators*) in fighting against the *Pretender* and his *High-Church* Adherents, we fight against *Tyranny, Slavery* and *Popery*.

*Popery*, That depends wholly upon nice and poor UNCERTAINTIES, and unprovable SUPPOSALS: As 1<sup>st</sup>, That *Peter* was Bishop of *Rome*. 2<sup>dly</sup>, That he left there one to be Heir of his Graces and Spirit, in a perpetual, un-failable Succession. 3<sup>dly</sup>, That he so bequeathed his Infallibility to his Chair, as that who-soever sits in it, cannot but speak Truth; so that all who sit where he sat, must by some secret Instinct, say as he taught; that what Christ said to him absolutely, without any Respect to *Rome*, must be referr'd, yea, ty'd to that place alone, and fulfill'd in it. 4<sup>thly</sup>, That *Linus, Clemens* and *Cletus* the Scholars, and supposed Successors of *Peter*, must be preferr'd (in the Headship of the Church) to *John* the beloved Apostle, then still living. 5<sup>thly</sup>, That he whose Life is oft times monstrously debauch'd, his Judgment childishly Ignorant, cannot yet,

when



when in his Pontifical Chair, possibly erroneously, That the Golden Line of this Apostolical Succession; in the confusion of so many long desperate Schisms, shamefully corrupt Usurpations and Intrusions, and confess'd Heresies yet neither was nor can be broken.

*Papery,* That teaches Men to worship Stocks and Stones, and painted Clouts, with the same Honour as is due to our Creator; and lest that practice should appear to her simple Clients too palpably opposite to God's Law, most sacrilegiously stifles one of the Ten Commandments in their vulgar Catechisms and Prayer Books.

*Pobery.* That utterly confounds the true Humanity of Christ, while they give unto it Ten Thousand Places at once, and yet no Place; Flesh; and no Flesh; several Members without Distinction; a Substance without Quantity, and other Accidents; or Substance and Accidents that cannot be seen, felt, or perceiv'd; so that they make a Monster of their Saviour, or nothing.

*Papery,* That utterly overthrows the Perfection of Christ's Satisfaction; for if all be not paid, how hath he satisfy'd? If Temporal Punishments in Purgatory be yet due, how is all paid? And if these must be paid by us, how are they satisfy'd by him?

*Papery,* That hath made more Scriptures than ever the Holy Spirit dictated or the ancient Church received; and those which it doth make, imperiously obtrudes upon the World; and while it thunders out Curses against all that will not add these Books to Gods; seems to defy the Curse pronounc'd by God himself to those that add unto his Word, *Rev. 22. 18.*

*Popery,* That erects a Throne in the Conscience to a meer Man, and many Times rather a Monster than a Man, and gives him absolute Power to make a Sin of that which is none, and to dispense with that which is; to create new Articles of Faith, and to impose them upon Necessity of Salvation; to make wicked Men Saints, and Saints Gods; for even by the Confession of Papists, lewd and undeserving Men have leap'd into their Calendar; yet being once install'd there, they have the Honour of Altars, Temples, and Invocations; some of them in a Stile fit only for their Maker.

*Popery,* That robs the Heart of all sound Comfort, whilst it teacheth us, That we neither can, nor ought to be assured of the Remission of our Sins, and of present Grace, and future Salvation; that we can never know whether we have receiv'd the true Sacraments of God, because we cannot know the Intention of the Minister, without which they are no Sacraments.

*Popery,* That racks the Conscience with the needless torture of a necessary Shrift, wherein the vertue of an Absolution depends on the truthness of Confession, and that upon Examination, and the sufficiency of Examination is so full of scruples (besides infinite Cases of unresolved Doubts in this feigned Pennance) that the poor Soul never knows when it is clear.

*Popery,* That under Pretence of Religion plays the Bawd to Sin, whilst both in Practice, it tolerates open Stews, and prefers Fornication, in some Cases before Honourable Matrimony, and gently Blanches over wilful Violations of Gods Law, with the favourable title of *Veniab* Crimes.

*Popery,*

*Popery,* That makes Nature vainly proud, in joining her as Copartner with God in our Justification, Salvation, and idly puffing her up with a conceit of her Perfection and Ability to keep more Laws than God hath made, whence their Doctrines of Merit and Superelevation, &c.

*Popery,* That requires no other Faith to Justification in Christians, than may be found in Devils themselves; who, besides a confused Apprehension, can assent to the Truth of God's revealed Will, and Popery requires no more.

*Popery,* That instead of the pure Milk of the Gospel, hath long fed her starved Souls with such idle Legends, as the Reporter can hardly deliver without Laughter, nor their Abettors be told of without Shame and Disclamation; so that the wiser sort of the World read these Stories on Winter Evenings for Sport, which the poor credulous Multitude hear in their Churches with devout Astonishment.

*Popery,* That requires nothing but meer Formality in our Devotion; the Work wrought suffices alone in Sacraments, and in Prayers; if the Number be repeated by Rote, no Matter for the Affection; as if God regarded not the Heart, but the Tongue and Hands; and while he understands us, cared little whether we understand our selves.

*Popery,* That hath been often dyed in the Blood of Princes, that in some Cases teaches and allows Rebellion against God's anointed; and both suborneth Treasons, and Excuses, Pities, Honours and Rewards the Actors.

*Popery,* That overloads Men's Consciences with heavy Burdens of infinite, unnecessary Traditions,

Traditions, far more than ever *Moses* commented upon by all the *Jewish Rabbins*; imposing them with no less Authority, and exacting them with more Rigour, than any of the Royal Laws of their Maker.

*Papery*, That cozens the vulgar with nothing but shadows of Holiness in Pilgrimages, Processions, Offerings, Holy-Water, Latin Services, Images, Tapers, rich Vestures, garish Altars, Crollers, Censings, and a Thousand such like Things, fit for Children and Fools, robbing them in the mean time of the sound and plain Helps of true Piety and Salvation.

*Popery*, That cares not by what wilful Falshoods, Equivocations, Perjuries and Abominations it propagates it self, and maintains its Credit: And therefore being conscious of her own Villanies, goes about to falsifie and deprave Authors, that might give Evidence against her, to outface all ancient Truths, to foist in *Gibionitish* Witnesses of their own Forging, and leaves nothing unattempted against Heaven and Earth that might advance her Faction, and disable her innocent and just Accusers.

*This! This! is the True Figure of Popery*, through whatever OPTICKS our High-Church Rebels, (the English and Scotch Jacobites) may have view'd it. This (Gentlemen) is that Popish Pretender (I mean that Bloody Religion) that we have Associated our selves to fight against, and I'll appeal to the Conscience of every true Protestant in the *Tower-Hamlets*, if a Million of Lives were too many to venture against such avow'd Enemies to our Protestant Prince, Laws and Country.

Then King GEORGE for Ever!

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FOR

For they that associate against the Pretender and his Popish Adherents, fight against Tyranny, Popery and Slavery (and if they Conquer) secure the Church from Danger, and the State from Bondage, to the World's End.

*Gentlemen,* Having inform'd you how entirely I have engag'd my own Person in your Association to defend his Majesty's just Title to the *British Crown*, — In what Pious, Loyal, and Courageous Manner you ought to associate with me in the same Glorious Cause — Who the Enemies are that we are to fight against (*viz.* The Pretender and all his Adherents) I come in the Last Place to give you some serious Advice relating to your Conduct and Behaviour in the *Day of Battle*, if the Pretender's Forces (after being Twice Routed) shou'd dare to continue their cursed Rebellion.

And here I shall speak to my Brother Associates, not only as they have Listed themselves for SOLDIERS (*i. e.*) have mutually engag'd to stand by and assist each other in Defence of his Majesty's Sacred Person, Family, and Government, against the Pretender) but as they are CHRISTIANS too; and certainly Religion, though it softens Men's Manners, cannot be thought to make their Heads so, nor to degrade the true Valour of Men *into the cowardice and effeminacy of a Woman*: For tho' it mollifies Beastial and Savage Natures, yet it does not abate the Courage of Mankind, but advances it under the Conduct of Prudence, heightens *Valour*, by directing it to its proper Object; enlarges the Christian Soldiers *Fortitude*, by propounding strong Arguments to encourage it, *and makes their Virtue look like it self.*

For (1) it discovers to Men the Vanity and Transitoriness of this lower World, for the Sake of which they are *so loth to part with their Lives.* (2) It enables them to run through Difficulties and Hazards, by injoyning *Mortifications and Austerities* to themselves; enduring Hardship, as good Soldiers of Jesus Christ, prepares them for the troubles of a Temporal Warfare; gives them patience to bear, and Courage to overcome all their Misery. (3) It gives them sufficient Hopes of God's Assistance in all their lawful, though difficult Encounters: For he, giving his Spirit to them that ask him, *entitles them to Omnipotence it self.* (4) It assures them of *the Pardon of their Sins, the want of which makes Men Cowards,* and afraid to die. (5) It promises a future Life after this is ended, of which Men have an invincible Evidence in *the Resurrection of our Saviour.* This will make them (like the ancient Martyrs) stand (against the Pretender and all his Adherents) *as if their Bodies were impenetrable,* look the stoutest Enemies in the Face, bear up against the Shock and Fury of an Adversary, whilst they *view their Bodies only as the outward Garments of their Minds, which they may lay aside without losing:* EVERY WOUND MAKES BUT A NEW BREATHING-PLACE FOR THEIR SOULS, which coveting Enlargement, through these Holes, endeavour to make their Passage to it. The View of Immortality causes great Minds to scorn the Advantages of this Life, wish for their Translation, and despise all the Terrors of Death. And lastly (to name no more) *Religion makes Men more obedient to their Commanders,* and orderly in their Department, by

teaching them to be subject for Conscience-sake, to mind that Rank in which they stand, and not to Intrench on the Authority of others ; to be sober and temperate, that they may be fit to Watch or Fight ; and to be diligent and faithful in their Place and Station, that they may with Resolution either withstand or assault an Enemy.

I come next to give some serious Advice, with respect to your Conduct and Behaviour in the *Day of Battle* ; and here I must inform you, if you'd Rout the Pretender and his Popish Adherents, you must lay aside all your Incumbrances, those *Impedimenta Militie*, that weary the Christian Soldier in his March, and hinder his Activity in all his Encounters: *Let us lay aside every Weight* (saith St. Paul) *and the Sin which doth so easily beset us: All fithiness and superfluity of noughtiness,* says St. James: We must leave our sinful Passions and Vices behind us ; if we will press forward for the prize of our *High-Calling*, and the pomps and vanities of a phantastick World must be first blown off like loose Corns, before we Discharge at *Principalties and Powers*, and attaque those *Spiritual Wickednesses*, who being posted in *High-Places*, have already gain'd the Advantage of the Ground: All softness and effeminacy must be abandoned, and we must first shake off *Youthful Lusts*, if we intend to encounter more rugged Enemies.

Secondly, You must not forget to put on your *Armour*. The last Thing a Soldier parts with, is his Sword, nor is he dressed till he is girded to it. In Times of Difficulty he sleeps in *Armour*, and in the intervals of Danger (though

he

he may put it off, yet) he keeps it in his View and Power : Hence is that Direction of St. Paul, *Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the evil Day; and, having overcome all, to stand* (Ephes. 6. 13). Nothing then remains after the Victory, but to keep the Field, which is the Signal of the Conquest; to secure what you have now gain'd, behold with Joy the Salvation of God, and to put on your Eternal Crowns.

Now what those particular pieces of Armour are, by which Christians encounter with Success, the Apostle also directs to, as a most faithful and generous Commander.

(1) *Truth* Girt about your Loyns, that you be not betray'd by false Insinuations. Possess your selves of all the saving Doctrine of the Gospel, that no Heresy may be able to oppose the Divine Sentiments of your Minds : And let this clasp close about you, that so, like the ancient *Military Girdle*, it may fix and fasten your other Armour, that it may keep in your Bodies, that they may not swell with Lust or Intemperance, but make them subservient to your Minds, and the uses of Religion; and that it may knit and fortify your Loyns, that you may be prepared, and strong, for Battel.

(2) You must also take *Righteousness* for your Breast-Plate; Obedience to the Orders of your Supream Commander, when conveighed to you by intermediate Officers. And here your Exercise must be sincere, and according to the utmost of your Power, universal. This will guard you from any inordinate Fears and Anguish in your Minds, and mortal Wounds from the assaults of Sin.

(3) You



(3) You must take the *Shield of Faith*; a firm Belief possessing your Minds, both of the Promises and Threats of Heaven; and this will *quench all the fiery Darts of the Wicked*. This lifts the Soul above Difficulties, makes it conquer in the midst of Thunder; and though this may roul up and down the Clouds, our Faith Arms us against its Power, and makes it break under our Feet: The belief of the Promises will excite our Endeavours fully to possess them, and an Assurance that God's Threats are infallible, will make us diligent and vigilant to avoid them: This will help us to Conquer this World, whilst it reaches to us *the Glories of the next*.

Now left thus accoutred, we should go forth and fight in our own Strength, and, like the Wicked, rage and be confident; we must add to all *Watchfulness and Prayer*: Vigilance that we are not taken by Surprise, and thus made Prisoners of War, and Prayer too, that *the Lord of Hosts* may joyn in the Encounter, deaden all the Pretender's Bullets, and add a greater Power to our own.

And now, that our Armour is thus fixed, we must prepare and make ready for the Battel: *The Drums beat, and the Trumpets sound*, and every Man must hasten to his Colours, and put himself into his Rank and Order: *The World and the Flesh* are Confederates with the Devil, to Conquer and lead you away in Triumph, and their Vanguard begins to appear. Remember therefore the Obligations of your Baptism, that *Sacramentum Militiæ* by which (as the *Romans* in their Oath) you are engaged to fight the Battels of your Leader; to withstand all the Temptations of the Devil, abandon

don all the Lusts of the Flesh, and defy the Poms and Allurements of the World: Remember those that have gone before you, who *through Faith and Patience inherit the Promises*; especially our Supream Lord himself, who calls to you as *Julius Cesar* was wont to his Soldiers, not to go yonder, but to come hither and make yourselves Partners in the Victory: He himself has set you an Example, engaged you by immense Issues of his Love, and is gone to prepare Crowns for you, if you remain *faithful to the Death*. Pluck up therefore your Courage and Resolution; *let Cowardise and Fear be ashamed, and sneak, and not appear in a Day of Battel*.

A few Cowards are enough to disorder a whole Army; their Fear makes them full of Mistakes, they will create Light in the midst of Darknes, and *take the Sparks in their own Eyes, for Fires* in the Camp of the Enemy; and if they are prevailed upon to Fight, they strike Winking, and like the old *'Ανδράταί, ventilate* only, and beat the Air, or fall upon their Friends, and disorder the Host. Carnal Fear therefore must have no Place in the Christian Camp of our Associators.

But above all (Gentlemen) you must be at Unity among your selves; and there is nothing in all the Christian Religion, to which Men are more frequently and pathetically exhorted: This Cements the Church of God, which the Lord's Supper both represents and increases. If an Army once break their Ranks, they make a Gap to receive the Enemy, who soon spies such an Advantage to break and rout the main Body. And if Christians, by Differences

rences among themselves refuse to stand by and assist each other; (to repeat the Promise in our *Association*) leave their Station, and invade each others Rights and Office: Satan, being the Prince of the Air, presently plays upon them from on High; and having cantoniz'd those that were before united, crumbles them into Faction and Divisions, and makes the Church fight against it self, that joyning his Forces with one Party, he may increase the Schism, till he has destroyed another, and weakened all: And if those that remain yet undivided do not make good their Front against him, by filling up the Places of the Dead, his Name is Legion (a) and he will pour down his Troops upon us, till we are put into an eternal Confusion, and routed beyond the possibility of a Rally.

For what Countenance can we expect from him that is *Defender of the Faith*, if we raise Disturbances by our Divisions? Nay what Protection from God himself, when instead of opposing the *Pretender and his High-Church Rebels*, we run upon each other, and destroy our selves, and fly the Methods of Divine Providence.

Instead of Quarrels therefore, let us encourage one another to *Love, and to good Works*, and fight the *good Fight of Faith*, that prostrates our Enemies, and lays them at our Feet; *Mortify all our Reigning Sins*, and persevere in all the *Duties of Religion*, that we may lay hold of *Eternal Life*; and, *through Jesus Christ, be more than Conquerors*. For inward Guilt will make our Musquets recoil upon our selves, our Swords

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(a) *Mat. 5. 9.*

turn their Points upon our Bosoms; and when we are called to Fight the Battles of our Rightful Sovereign against the Pretender, we shall sheath them with such trembling Hands in the Bowels of our Popish Adversaries, that we shall give them time to make a Pass at our own. Let us therefore, whilst we engage our Enemies, first *make Friends with our selves*, and then contend with Faithfulness and Courage, that no Fear may cause us to give back, nor any Hypocrisie make us Treacherous; *we otherwise bustle and fight for Satan, in the Name of God*; and instead of Kindling our Sacrifice with Coals from the Altar, we burn it in the Flames of Hell.

Finally (*Gentlemen*) that you may know how to use, as well as gain a Victory, you must *not swell and be puffed up with your Successes*; for this is so far from being an Argument that you grow in Grace, that you have drunk Poison, and are even blown up by the Devil. The Protestant Associator, or Christian Soldier, must be the more humble and modest, *by how much the more he is Victorious*: This is the way to possess your Conquests, and your selves too; and whilst ye thus demean your selves, you still go on to compleat your Triumphs. You can never be secure in this World, but *your whole Lives are a continued Warfare*; the Enemy will Assault where he cannot Conquer, and will trouble those whom he cannot overcome: He will rise again after he is faln, and endeavour to get *Dominion over us*, even when we have him under our Feet; and is always like a *Roaring Lyon seeking whom he may Devour*. Be watchful therefore, and always upon your Guard;

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and let him that standeth, take heed lest he fall; that when he has overpower'd one Temptation, another may not overcome him. *Hannibal* was vanquished by the Delicacies of *Capua*, after he had conquer'd the Roman Army, and some were found among the *Lapsi*, after they had confess'd Christ in a Prison. And if we too having begun in the *Spirit*, end in the *Flesh*, our Sensual Pleasures having bank'd our Progress, and weaken'd our Resolutions, stain all our former Victories over the Devil, Pope, and Pretender.

So that you see (*Brother Associators*) tho' we shou'd observe that serious Advice here given, concerning our Conduct and Behaviour in the Day of Battle (which all must do that fight the Pretender with Hopes of Victory) yet that in every Fight we stand as it were upon the Brink of a mighty Precipice, which is so full of Horror, that we Tremble to look down from it; we are at present held up by a strong Hand, but as by one single Thread, and till the Rebels are wholly routed, we can never think ourselves secure from so great a Judgment as *Tyranny, Popery and Slavery*.

But blessed be God for that Unanimity, that Zeal, that Courage, that Loyalty the *Associators of Great-Britain* have hitherto shew'd in the Maintenance of our Church and Religion.

'Tis the Knowledge of this that has encourag'd our Gracious King to send all the *Dutch Forces to Scotland*, to convince his Enemies he dares depend upon the Loyalty and Courage of the Protestant *Associators of Great-Britain*, but more especially those of **LONDON** and **MIDDLESEX**, who to the Eternal Honour  
of

of the *Tower-Hamlets*, are now following our Loyal Example of Entering into a *Voluntary and Strict Association against the Pretender and all his Adherents*; and may we all so unite in Defence of our *Religion, King and Country*, as may convince the World (but more especially our Lawful Sovereign) that the *Associators of Great-Britain* are the bravest (as well as the most faithful) Subjects he has; but there is so much yet to be done for a firm Establishment of the Protestant Religion to all Generations (which now by his Majesty's Encouragement is put into your Hands) as call for *all Mens Prayers*, and our particular *Courage*, lest if this Opportunity be let slip, we never have such another.

This seems to me to be an Honour reserv'd for the *Associators of Great-Britain*, as the Crown and Glory of all their Endeavours for the Publick Good. *Go on then dear Countrymen and Fellow-Protestants!* to raise up this Monument to your Eternal Fame, this will not only make you belov'd and esteem'd by the present Age, but this will endear your *Memories to Posterity*, and make Ages to come, rise up, and call you BLESSED ASSOCIATORS.

But lest our Sins shou'd yet hinder us from so great a Blessing, we have great Reason to humble ourselves before God this Day; to bewail those Sins which may yet provoke him to punish us, and by *Fasting and Prayer* to implore his Mercy, that he wou'd go on to preserve our *Lawful Sovereign King George* from all Violent Attempts; our *Church and Religion* from all the Designs of its Enemies, and in an especial Manner deliver us from the Pretender,  
Popery



*Popery and Slavery*; and to that End I'll take particular care that A BLACK LIST may be printed of all the Non-Associators of Great-Britain, that so his Majesty may know his Protestant Subjects and resolv'd Friends from Cowards, High-Church Rebels, and Papists.

Then (*Brother Associators*) let every Loyal Subject despise the Pretender's Rebellion, for it can do no greater Harm to his Majesty than to fix the Crown on his Royal Head, and to let him know his Friends from his Enemies, who by all they have done to set a Popish Impostor on the British Throne, have been zealously seeking their own Ruin : For 'tis but just and reasonable that those High-Church (or Passive) Mobsters that have rais'd the present Rebellion, shou'd bear the whole Charge that attends it, his Majesty's PEACEABLE SUBJECTS (the Dissenters and Low-Churchmen) having had no manner of Hand in it, and have done all they cou'd (both by their Prayers and Arms) to suppress it; and though 'tis true, a great deal of Protestant Blood has been Spilt at DUMBLAIN and PRESTON, by those perjur'd Rebels MAR and FOSTER, yet no Rebellion against KING GEORGE will succeed, WHILST there's a Victorious Marlborough, Argyle, Stanhope, Cadogan, Wills, Carpenter, to Head his invincible Armies; WHILST there's Protestant Associators to fight his Battles; WHILST there's such a Glorious Ministry as now blesses his Sacred Person and Kingdom, and (which Crowns our present Happiness;) WHILST there's Two such Loyal Parliaments as are now Sitting (a) who

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(a) In England and Ireland.

## Dunton's Speech to the Associators: 37

resolve (by NEW ACTS, if the old are not strong enough) to secure us from Popish Pretender's to the World's End.

Then King George for Ever! For they that Couragiously Enter into the Field of Battle, and Conscientiously observe that serious Advice I have here given concerning their Conduct and Behaviour in fighting the Enemies to their King and Country, will certainly give 'em a Total Rout, which for ever fixes the British Crown on his Royal Head, who now most justly and most deservedly wears it.

And so, dear Countrymen, Fellow-Protestants, and Brother Associators, FAREWEL, 'till we meet in the Field of Battle, where, ' We beseech thee, O Lord of Hosts, grant us such Loyal and Invincible Courage, as may convince all the World (but more especially our English and Scotch Jacobites) that we deserve that truly Protestant and Glorious Prince that now adorns the British Throne, and may he (and his Illustrious House) ever do so, 'till time shall be no more.

*Amen, Amen, Amen.*

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Twelve Books lately written by Mr. John Dunton,  
Author of this Speech.

(1) **N**ECK OR NOTHING; in a Letter to the Earl of Oxford. Being a Supplement to the Short History of the Parliament. Also the New Scheme (mention'd in the 'fore-said History) which the English and Scotch Jacobites have concerted for bringing in the  
Pre-