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ed Protestant Religion, as it stood in its Beauty, in the Happy Days of Queen *Elizabeth*. I bless God, in the Midst of the publick Distractions, I have still Liberty to Communicate; and may this Sacrament be my Damnation, if my Heart do not joyn with my Lips in this Protestation.

The Prayer that was frequently said for K. Charles I. in the time of the Civil War, by all loyal Subjects, viz.

O Most gracious and most glorious Lord God, we humbly pray thee, for the Merits of our Lord Jesus Christ, to look down (with much Pity and Compassion) upon the sad and suffering Condition of thy Servant, and our Sovereign, the King; O let his Life be right dear and precious in thy Sight: Lord remember him and all his Trouble, how he sware unto the Lord, and vowed a Vow unto the Almighty God of Jacob. O save and deliver him according to thy Mercy, that all the World may know that this is thy Hand, and that thou Lord hast done it: Tho' his Enemies curse, yet bless thou; and let them be confounded that rise up against him, but let thy Servant rejoyce: O be with him in Trouble, deliver him, and bring him to Honour; satisfie him with long Life, and shew him thy Salvation. Remember Lord, the Reproach that thy Servant hath, and how he doth bear in his Bosom the Rebukes of many People, wherewith thine Enemies have blasphemed thee, and slander'd the Footsteps of thine Anointed: Wherefore we beseech thee to comfort him again now, after the Time that thou hast afflicted him, and for the Years wherein he hath suffered Adversity; shew thy Servant thy Work, and his Royal Children thy Glory; And the Glorious Majesty of the Lord our God be upon all those that endeavour his re-inthroning; prosper thou the Work of their Hands upon them, O prosper thou their Handywork. O satisfie us with this Mercy, and that soon, so shall we

we be glad, and rejoyce all the Days of our Life, and joyn with our Gracious King, in giving Praise to thee, who livest and reignest World without End.
Amen.

Notwithstanding this solemn Protestation of Charles I. of his being a Protestant, and the Prayer that was frequently said for him by his loyal Subjects, (a) yet I could not be *A true Secret Historian* (or speaker of PLAIN ENGLISH) if I did not inform your Majesty, that some Great Men have accus'd this pious King of being a *Papist*. Nay, I have seen a Letter, (I think it is in *May's Account* of those Times) from King Charles I. when he was abroad, to his HOLY FATHER the POPE, wherein he tells him, 'That he is his Dutiful Son, and that when he comes to his Throne, he will endeavour to reduce England to the Jurisdiction of the See of Rome. How to reconcile this Letter which King Charles sent to the Pope, with his Solemn Protestation of his being a Protestant, I confess is a difficult Matter, for some of his greatest Admirers have thus argu'd, If Charles I. were not a *Papist* (or at least a Favourer of 'em) why did he not agree better with his Protestant People? Why (as was hinted before) did he not prosecute the Tories for the *Irish Massacre*? Why did he not prevent the Effusion of so much *native Blood*, by according with his Parliament, at so many Treaties for that End and Purpose? *A Protestant King* (may some think) would have done all this.

(a) This Protestation of Charles I. and Prayer that was said for him during the *Civil War*, were both printed in the Year 1648. and if any one doubts this being *A true Copy of the Protestation and Prayer*, I'll shew 'em the Original Copy, by which they are reprinted, but as 'tis a *Great Rarity*, I'll not part with it to any Man living, (the King excepted) designing to keep it by me *as long as I live*.

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To this I answer, I had the Happiness my self of being born many Years after the *Martyrdom* of *Charles I.* and so being no *Ocular Witness* of his being a *Papist*, I shall always hope he dy'd a *sincere Protestant*, and dare not believe otherwise, as He *solemnly wish'd* the *Sacrament* might be his *Damnation*, if he was not of the *Reformed Protestant Religion*; and yet I must own (that I may present Your Majesty with *the true secret History* of this *Royal Martyr*) whoever reads *Rushworth*, *Milton*, *Ludlow*, *May*, *Coke* (all of them Authors of undoubted Credit) and will judge impartially of what he reads, must conclude *Charles I.* to be no other than a *Favourer* of, if not a *real Papist*.

I know 'twill be here objected, That no Prince, that wrote such pious and godly Books as *King Charles I.* did, could ever be guilty of favouring *Papists*, for they are all *Orthodox* and full of *Devotion*, and consequently are sufficient to prove him a *sincere Protestant*, if added to his *solemn Protestation* of being so.

To this I answer, those *Orthodox* and pious *Writings* that are publish'd under the Name of *Charles I.* can only prove him a *Protestant*, on Condition he is the *Author* of 'em, of which we have no Proof, but the quite contrary, for the *Imposture* of his *Icon Basilike* (which was written by *Bishop Gauden*) was long ago detected by *John Masters*, and not long since by the *E. of Anglesca* and *Dr. Walker*; so that all we have to prove *Charles the Martyr* a *sincere Protestant*, is only a *large Charity*, and a *firm Belief* that no Man that was not a *perfect Atheist* wou'd knowingly drink his own *Damnation* (by asserting a known *Falshood*) at the time of his receiving the *Blessed Sacrament*.

Then I think (Still) 'tis a Justice we owe to the Memory of *Charles I.* to own, that no one Prince had his Eye and his Heart more fixed upon the *Establishment* and *Improvement* of this Church of *England*, and upon the *Support* and *Honour* of her *Clergy*. And it was upon this pious View, that he was graciously

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ciously inclin'd to the Motion of the Archbishop for *restoring Impropriations*; and augmenting small Vicarages; but the Iniquity of the Times would not then allow what is reserv'd for the Glory of your Majesty's Reign, and what must reform the greatest Corruption of *Popery* that remains unreform'd.

But I affirm to your Majesty in the *Plainest English* I can speak, those Clouds and gathering Signs of Popery did all arise from the Interests and Intrigues of a *French Court*: And therefore, as God commanded the *Israelites, not to make Marriages with the Heathen Nations, Deut. 7. 3. Nor to take their Daughters, for this reason, v. 4. For they will turn away thy Son from following me, that they may serve other Gods*: So I confess it had been happy for our Reformation, if this Law had been established with it, That all Protestant Princes should pay a Duty to the Publick, in chusing Royal Consorts of the same Religion.

But to proceed in the DEAN's Discovery of the Causes of the Civil War: A Third was, *The Thought and Dread of Oppression and Illegal Power*.

We of this happy Nation have certainly the best Constitution in the World; *the Sovereignty of the Prince, the Rights of the Nobility, the Liberties of the People*, all so ballanc'd and bearing up one another, that no Government on this side Heaven can be more wisely contriv'd, while it stands even upon its true Ballance.

But as in a curious Watch, the Variety of exact Motions, while it is kept in Order, serve admirably to guide and assist each other; so, whereas if one stops, or hurries on too fast, this is apt to carry all the rest into Confusion: So, in our exquisite Frame of Government, it is the strict Union and Correspondence of the Parts that must direct and support the Whole. If a Member suffer, the Body suffers with it. Or if Head and Members affect to leave their own Place, and usurp a Station not design'd for them, this turns the Body into a new kind of Monster

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ster. And alas! when Political Breaches once arise, if not timely laid, they grow more fierce, and may at last be fatal. For the more extraordinary Strength the Sovereign Power does exert, the People are apt to fly into more extravagant Pretensions of Liberty; and yet again, the higher those Pretensions are, the greater Efforts will be thought needful to curb and restrain them. So that did I venture *Neck or Nothing* to speak it, I would affirm to your Majesty, that *Tyranny and Rebellion seem in their Nature made to hate, and yet to help forward one another.*

If the Observation of Foreigners be true, that there have been more Shakes and Convulsions in the Government of *England*, than in that of any other Nation; even this must be owing to the Goodness of our Constitution, and the Tenderness of it; which if carefully preserv'd, holds out in the most regular Health and Safety; but if once put out of Order (as it has been of late by that Tool of the Jacobite Party, *Dr. Sacheverell*) it is hard to be set right again, and is a Work reserv'd for our Wise and Glorious Sovereign King *George*.

Popular Insurrections have been hardly subdued; without casting too strong a Bias upon the Power that subdu'd 'em; and former Princes did rarely infringe the Charter of Publick Liberties, without hurting themselves, and leaving a Wound upon Monarchy it self. For the least Attempts towards Slavery and Exorbitant Power, raised up the Appearance of a Yoke that our Fore-fathers were not able to bear; and we are their Offspring.

To be yet *Plainer* with my Gracious Sovereign, the remoter Fears and Apprehensions of such a Yoke were apt to raise Clouds and Storms in every Reign, and so undoubtedly they did in the Reign of that merciful Prince, whose violent Death we lament every 30th of *January*. Far be it from any honest Heart to think, that out of Ambition or sinister Ends, he ever propos'd to injure the Birthright of his Subjects,

jects,

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jects, or to alter the Constitution receiv'd from his Ancestors. No! his Clemency and Justice, his Honour and Conscience, were upon too high a Principle for such ill Designs. But it is possible, that the Influence of others may bring a Suspicion upon Princes, when they themselves are innocent, and then in many Cases a Suspicion artfully improv'd, shall work up as much Mischief as the real Guilt would do.

And Oh how happy had it been for the Peace of King Charles the First's Reign, if even *Doubts and Suspicions* had been wanting! for then things could never have ended in the Murder of that pious Prince. If the Body of a good-natur'd *English* People had but thought themselves secure in their Legal Rights and Tenures, they could never have been seduced into that Unnatural Rebellion. They must of necessity first believe, that *their Liberties and Estates were in danger*, and under that Prospect and Perswasion they must have been drawn in for the *Meaning* at least of Self-Preservation.

How happy, if no *Tonnage or Customs* had been exacted without a Bill to be easily attain'd for 'em! If no awing into *Loans and Benevolence*! If no projecting extraordinary Supplies without the readier Aid of Parliament! And especially if no *levying of Ship-Money*, to the Surprize and Burden of the People, who never had a Notion of Taxes, but as of Money given by their own Consent!

'Tis certain King Charles the First exacted Ship-Money without any Act of Parliament for collecting such a Duty; and (tho' 'tis PLAIN ENGLISH) 'tis Matter of Fact to say, *whatsoever is done contrary to Law, is Usurpation and Tyranny*. Now this was the nicest Point that could be, for raising Money is the Prerogative of the House of Commons; no other of the Three Estates ever took a Legal Cognizance of Ways and Means for that purpose; and if a King should have the Power of raising Money, we are no longer a Free People, for the Title of our Money-Bills are always, *Aids Granted to his Majesty by the*

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PEOPLE; but the Title of the Act of Ship-Money could be no other than *An Aid taken by his Majesty from his People*. Now this is the Method of the *French King*, who is an execrable Tyrant; he raises Money after this manner, by a parcel of *Tories* he keeps for that purpose, which are armed Fellows commonly called *Dragoons*, which are his Tax-gatherers. Now it plainly appears to me, that this King by his collecting of Money without Act of Parliament, design'd no less than the *Destruction of Parliaments*, which are our Constitution, and without which we are Slaves. But besides all this, I have heard some of our old Folk say, *that he had a Hand in the Massacre of Ireland*.

If King *Charles I.* was wrong'd in this Charge, I would ask such as are of that Opinion, *How came it to pass, that after the Massacre was over, that King did not punish the murdering Tories?* But instead of that, he encouraged, abetted, nay protected the *Tories* that were guilty of that Massacre, whereof they gave many Instances; nay, it seems to me that his Son, King *Charles the 2d.* was of the same Opinion; for after the Restoration, many of those *Tories* who had been guilty of that Massacre, and for which reason their Estates were confiscated, did petition to be restored to their Estates, as his Majesty was restored to his Crowns. Whereupon the King erected a *Court of Claims* at *Dublin*, to hear such Petitions; where the *Earl of Antrim* applying himself, and claiming his Estate, it was deny'd by the Commissioners of that Court, it plainly appearing to them, that he was chiefly concern'd in that Massacre, where-*the said Earl* appeal'd to the King, who wrote a Letter to the said Commissioners, requiring them, that they should restore the *Earl of Antrim* to his Estate, because he was certain that what the said *Antrim* did in the *Irish Massacre*, was done by Order of his Royal Father. And this very Letter is still to be seen in the Records of that Court at *Dublin*.

These

These Hardships (to call them no worse) did serve to exasperate the Minds of the People, and did prepare them by degrees to be led out first in Riots and Tumults, and then in Troops and Armies, against their Lawful Sovereign. And tho' it is certain that the King himself did not hastily contrive or command any of those hard Measures; but he had his Ministers (such as *Oxford* and *Bolingbroke*) to propose them, and his very Judges (such as *Jefferys* and *Scroggs*) to approve them. Yet, good Prince! he answer'd for the Account, and at the foot of it, with invincible Patience, paid down his *Royalty and his Life*.

If we trace back the History of former Ages, we shall all along find, that the Body of the *English* People had the Spirit of a Free People; that they would not by any means put their Neck into a Yoke, nor their Feet into Chains; nor would they bow down their Backs to any illegal Burden. If a Prophet himself had told them, as *Samuel* did the *Israelites*, that the manner of their King should be (as in other Nations) to take their Sons and their Daughters to his own arbitrary Use and Service; and to take their Fields and their Cattle at his private Will and Pleasure, 1 *Sam.* 8. 10. their Answer would not have been so fond as that other was.

For Tyranny and Oppression were a Grievance here in the remotest Times of Old. The *Romans* found our *British* Ancestors inclin'd rather to Obedience than to Subjection. For to Obey, was a voluntary Duty; but to Serve, had the Disdain of being thought an Imposition on them. Nor could all the *Roman* Legions fasten these Chains upon *Old Britain*, where a Spirit of Honour, and a Genius to Liberty prevail'd. Hence it were easy to prove, from their Historians, that those *Roman* Lords mitigated their Empire here, more than in any other conquer'd Province: They saw that Force and Terror might serve well enough to manage *Beasts* and *Slaves*,

but Equity and Moderation would better govern Free-Men; which is such *Plain English*, that the Favourites of *Charles I.* never spoke to him, or (doubtless) that *merciful Prince* had never dy'd by the Axe.

An unhappy Suspicion of contrary Measures did sadly help to bring *Charles I.* to a violent Death. We of yesterday remember, that when an *Arbitrary Executive Power* was much more effectually set up in the Reign of *King James*, it broke short that Reign: And for the future it shall never be attempted by any Monarch, without bringing down Ruin and Confusion upon his Royal Head; which is the *Plattest English* I have yet spoke; but as it contains that woful Truth which brought *King Charles* to the Block, I hope 'twill give no Offence to your Majesty, who *make the Word of God and the Laws of the Land*, the Rule of your whole Life.

4thly, Among the Causes that conspired in the Tragedy of the Civil War, one was, *the Growth of Immorality and Profaneness*, which were unhappily objected to the Reign of this Prince, tho he himself was a devout and conscientious King.

And really it was no wonder if under the Covert of Popery, a Spirit of Profaneness did more sensibly obtain. It is not want of Charity to say, when we see with our Eyes, That the Principles of Popery are adapted to a Looseness in Morals; and that therefore the general Practice of the Members of that Church is strict in nothing but little outward Observations. I could never hear Travellers report, That *Rome* was now the *Holy City*; Nor does Popery tend only to a remissness of real Piety and Virtue within it self, and its own Communion; but an Experience of the Doings of Popery, is apt to raise, even in some Enemies of it, a sort of Temptation and Snare to greater Infidelity and Irreligion. For so it is, that Furiousness in a false Faith and Worship does seduce unsettled Minds to cast away all Truth, because of that unagreeable Disguise of it.

The

The very Atheism of some People has been occasionally owing to the Superstition and Bigottry of others.

We are not to believe all the Complaints that serious Persons made of *the Dissoluteness in the King's Army* at that time: This is certain, that no Royal Example was given of it; and under such difficult Affairs, it was not possible for Royal Authority to restrain it altogether.

It was a juster Objection, That the Profaneness of the *English* began then to be more scandalous than it had been in former Times. So very scandalous, that in pure Indignation a learned Tract was written against this growing Evil; (*Histor. Mastix. 1633.*) or as in its own Title, *Against the intollerable Mischief and Abuses of common Plays and Play-Houses.* But this Reproof of Impiety did so offend the *French* Party, and made them so incense the Queen, that the Author was prosecuted and stigmatiz'd for it, with a Severity that was thought to be Cruel. On a review of that Age, it seems very evident, That the Liberty and Delight then taken in Plays and Opera's, did help sadly to corrupt the Minds and Manners of our People, and to let in that Looseness and Irreligion which serv'd to suggest the Wickedness and Villanies soon after acted in the Civil War. Which is such *Plain English* as your Majesty will not be offended at, as the *first Step to a Reformation of Manners*, is to pull down all the Play-Houses in *Great Britain*, (those common Nurceries of Profaneness, Debauchery, and Atheism) or at least to suffer no Plays to be acted, but such that (like *CATO*, and *TIMON OF ATHENS*) refine our Morals, or excite to Loyalty and a generous Love of our Country.

5thly, and lastly, *Hypocrisy* was another lamentable Cause of the Civil War.

It is a melancholy Thought to consider how Profaneness and Hypocrisy, which seem the most distant
and

and irreconcilable Enemies, do both unite to weaken the Powers of Religion. Alas! to see *the open Animations of Profaneness*, is apt to seal up the Heart of the Hypocrite: And to discover the Vileness of Hypocrisy, is as apt to harden the profane Man. So the one Extreme casts and drives inconsiderate Souls into the other. When it is known that Men take up Religion for an outward Garment only, *then* it is, that some looser Minds are tempted to cast off all Religion. And again, when the infinite Scandal of that Profaneness is apparent and amazing, it *then* happens, that Men of as little Conscience find a better Account in assuming its Name, and prefer the Appearance of Religion before the *No Sign* of it. So the Reprobates and the Hypocrites; tearing out the Vitals of Religion, divide and destroy a Church and Nation. To be yet *Plainer*, the *Sadducees* on the one Hand, and the meer *Pharisees* on the other, are enough to trouble any *Israel*, and to take away the Strength and Beauty of it. Oh what a Share had the Sin of Hypocrisy in the *Evil of the Civil War!* I doubt not but that *many sincere Christians came in with a good Meaning to one Side of the unhappy Quarrel, as well as to the other.* But the prime Engines, and the Workers of them, on the prevailing Side, were most of them Men of Craft, and dreadful Dissemblers with God and Heaven. What artificial Fasts! What procuring Prayers! What delecting Speeches! What Abuse of Holy Scripture! What a Noise of *Cushing Meroz*, of *fighting the Lord's Battles*, of *binding Kings in Chains*, nay, and how at last was the fatal Blow given by an utmost Stretch in *Hypocrisy*, by one Commander putting off another [*Lord Fairfax, and Oliver Cromwell*] more Tender and Loyal, with a sham Pretence of *seeking God in Anger*, while in the mean Time the *Royal Blood* was shed, and the Other's Plea to spare it was then to no Purpose.

Thus

Thus I have discover'd to Your Majesty, THE SHORTEST WAY the Regicides (*in Pursuance of Popish Resolutions*) took, to send Charles I. from an Earthly to an Heavenly Crown: And as I have ventur'd *Neck or Nothing* in making such bold Discoveries of the secret Cause of the Civil War, as contradict *S_____rel, H_____gins, W_____ton, M_____bourn,* and all those Pulpit Incendiaries that have writ upon that Subject, so I hope the Fidelity with which they are transcrib'd from that REVEREND DEAN from whom I receiv'd the Intelligence, will in some Measure atone for that *Plain English* in which 'tis writ; for as *new and bold as these Discoveries are*, yet that neither Your Majesty nor any of your Loyal Subjects may have any just Cause to think they are not *A true secret History of the Civil War* (which began in 41 and ended in 48) I'll prove the Men of Temper and Learning of the *Presbyterian Perswasion* agree with the DEAN as to the true Causes of the *Civil War* (and the *Hypocritical Managers* of it) for Mr. *James Anderson* in his Sermon intit'led NO KING KILLERS (a) confirms the DEAN'S *Secret History of the Civil War*, in these Words, ' I am loth (says the pious and learned Mr. *Anderson*) to rake in the Ashes of that unhappy Prince, Charles I. by accounting for the Lawfulness of the Parliament's Defensive Arms. But the Matter in Debate makes it needful to inform Your Majesty, that Historians, and especially the celebrated Earl of *Clarendon*, owns, there were as many and as heinous Provocations given the People of *Great Britain*, as I humbly think might justify their Arms. Such as, the Encroachments made on the Protestant Religion, by the Court's protecting and encouraging of Papists. The erecting of an High Commission Court and Star-Chamber. The renewing of the Declaration of Sports on *Sundays*. The King's dis-

(a) Printed for *M. Lawrence* in the Poultry.

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penning with the Laws. His infringing of the Liberties of Parliament; Threatning, Imprisoning, and Fining the Members, for what was done in Parliament. His frequent screening of Evil Counsellors from the Force of Impeachments. His raising Taxes without the Advice or Consent of Parliament, which the Earl of *Clarendon* calls *unjust, scandalous, and ridiculous*. His pursuing, fining, and imprisoning, of those that refus'd to pay such illegal Taxes. His trying of People by the Martial Law in Time of Peace. His imposing of strange and dew Oaths on the Subject: His not calling of a Parliament for eleven Years running. His positive Refusal to comply with the Advice of the Parliament (when at length call'd) for the Security of the Religion, Liberties and Properties of the Kingdom. His entering the House of Commons in a Rage, and demanding five noted Members to be deliver'd into his Hands. His leaving the Parliament at last, and proclaiming them Rebels; erecting a Standard at *Nottingham*, and raising an Army against them. In short, a constant Series of Male Administration in *England*, without any Hope of Amendment.

And besides, the Attempt he made of enlarging the Revenue of the Crown, upon the Ruin of the Nobility and Gentry of *Scotland*; and his imposing a Liturgy, Canons and Ceremonies, on the Church of *Scotland*, without the Advice and Consent of Parliament.

Likewise, the open and avow'd Encouragement given to the Papists in *Ireland*, which at last they improv'd for that horrid Massacre of 200000 Protestants, scarcely to be parallel'd in History, and declar'd to the World they had the King's Authority for it.

These and such as these, are given by the Historians of those Times, as *the Causes of the Civil War*, and plainly shew *the Presbyterians* (tho' the contrary

is falsely asserted by *High-Church-Men*) were far from having any Hand in the violent and illegal Measures of those Times, and did what they could to prevent the King's Sentence and Murder; openly and boldly appearing (tho' not with the desir'd Success) against every Step that was taken in it, tho' *Prisons, Reproaches, and Ruin,* were all the Reward they could expect from the *furious Army and Party* that then usurp'd the Government. Let the Characters be examin'd of the leading Men of the *Rump,* of the King's *Judges,* and of all that had any Hand in that Murder; and then you'll see there was none of *em* *Presbyterians,* but their *bigotted Enemies.* But 'tis no wonder to find such as run the Parallel between the Sufferings of our Lord Jesus Christ, and those of King *Charles I.* drawing a Comparison of this Nature! However, 'tis wholly groundless, the *Presbyterians* having not only regretted the King's violent and bloody Death after it was done, but also opposed the first Projects of it, had no Hand in the Sentence, as *Pilate* had in the Sentence of *Christ,* and with all their Might endeavour'd to prevent the fatal Stroke; but were outwitted or overpower'd.

But such ungenerous Usage is enough to provoke Humane Nature to retort the *Charge* upon those that give it: For,

They that gave the King ill Advice all along, who brought him into all his *Male-Administration,* counsell'd him to raise an Army, and to subdue the *Parliament,* who were against his giving early and seasonable *Concessions,* and made him hope for Deliverance and Restoration from abroad, or from other Ways and Means than an amicable Treaty with his People, which they made him too long believe to be *neither Safe nor Honourable:* I say, those had too great an Hand in his Misfortunes, and thereby contributed to his Murder.

But if any reasonable Man, unbiass'd and unconcern'd in the unhappy Differences of this Island, duly

consider the Concessions, the publick Declarations and Remonstrances of the Presbyterians, before and since the Year 1648. and their Conduct ever since in several Reigns, he must conclude, that they have been always for our *British* Monarchy, and for paying all due Homage and conscientious Obedience to the Person of the Monarch in the Execution of the Laws, for our laudable Constitution of *King, Lords, and Commons*, and for preserving the *Freedom* and *Frequency* of Parliaments, with the *Liberty* and *Property* of Subjects. But I believe they are the avow'd Enemies of *Papery* and *Slavery*, and ever hated *French Monarchy* and *Wooden Shoes*, to be govern'd either by a Standing Army, or the Politicks of *France* and *Rome*.

Nor can their greatest Adversaries object, that they have acted inconsistently with their Principles; for if they have ever, in a *Case of Necessity*, resisted what they thought Exorbitant in the Prince, this may be said for them, that they never profess'd a *blind, unlimited, Passive Obedience and Non-Resistance*, to the Person of the Monarch; and consequently, never betray'd their Prince (as the Serpent beguiled *Eve* with false and groundless Promises, saying, *Ye shall be as Gods*). They never made him believe his Administration, as well as Person, was accountable to none but the Great God, and that his Despotick Will ought to be the Rule of their Obedience, and at the *Crisis* left him in the Lurch, after he had too much depended upon their high Pretensions, Promises and solemn Oaths.

It is well known, the Presbyterians in *Scotland* proclaim'd, crown'd, and fought for the young King *Charles II.* their Country was a Sanctuary to him, when he durst not appear in any of his other Dominions. * They defended him

* *Historical Essay,* with their Lives and Fortunes, till overcome by *Cromwell* and his Adherents. In that King's Cause,

‘Cause, they were *over-run* and *garrison'd* by the Usurper, lost several *Armies*, and the *Liberty* of their *Country*; and were expos'd to all the *Calamities* of a *conquer'd People*; and to all the *Malice* and *Scorn* of *enrag'd Enemies*. And yet, did not their *Clergy* pray for the *King's Restoration*, in face of his and their *Enemies*? And as all *Ranks* contributed towards the *King's Supply* in his *Exile*, so they all join'd in their several *Stations* for promoting his *Restoration*. And 'tis well known, that *General Monk* concerted his *Measures* with them for carrying on that *grand Design*.

And as the same Author says the *Presbyterians* of *Ireland* did all that *loyal Subjects* could do in their *Circumstances*. They preach'd and pray'd for the *King*, asserted his *Title* upon all *Occasions*, press'd others to be *loyal*, refused to *abjure him*, were *banish'd*, *revil'd*, *sequester'd*, *imprisoned*, *miserably harass'd* and *oppress'd* for him, faced the greatest *Dangers* with an intrepid *Gallantry*, spoke and did what the *Usurpers* had decreed *High Treason*, &c. and all this is well attested by their *Enemies*. I am bold to say, that those were such *Demonstrative Evidences* of *Loyalty*, as were *parallel'd* by few, and *outdone* by none in those *Days*.

The *English Presbyterians* also did preach and pray for their *King*, and suffer'd very severely for their steady *Adherence* to the *Royal Family*. They join'd with the *Scots Commissioners* at *Breda*, when waiting on his *Majesty*, in promising their *Assistance*; for which they became odious to the *Rump*, and their *Abettors*, who design'd to murder and massacre them, as some *Historians* tell us, but that the *Plot* was prevented by its being noised about the *City* and *Country*, and the more *Cunning Men* of the *Rump* were afraid of the *Consequences*. However, many eminent *Presbyterians* were seiz'd on for corresponding with the young *King* and the *Scots*, and

the reverend and pious Mr. Christopher Love, and one Mr. Gibbons, suffer'd Death on *Tower-Hill* for that Correspondence, at the earnest Suit of Cromwell, who protested he would not march into *Scotland* unless they were cut off.

Did not the Presbyterians abide firm in their Purposes of Loyalty during all *Cromwell's* Usurpation? And after his Death, did not they make a bold Attempt for the King's Restoration, tho' the *Rump* that had re-assum'd the Command, was too many for them? Did not General *Monk* think it highly necessary for the Restoration, to concert Measures with the Presbyterians, the excluded Members, whom he brought again into the House? And upon their Admission, did they not fall immediately to work where they were forc'd to break off abruptly in *December*, 1648. confirming their Vote then made, by another Vote now, viz. 'That the Concessions of the late King were a sufficient Ground to proceed on, for settling the Peace of the Kingdom?'

And here it is very observable, that *Hist. Essay, ib.* as King *Charles I.* could not be murder'd till the *Presbyterian Members* were first cast out of the *House of Commons*; so King *Charles II.* could not be restored, until the same Members were brought in again. They broke all the Projects and Measures of the Sectaries at once, being hearty in the King's Interest, They set up a wise and faithful Council of State, put the Militia into loyal and trusty Hands, and call'd a Free Parliament. In the mean time, did not the *Presbyterian Ministers* of *London* animate the Affections of this great City for the King and his Interest? Nay, did not the King own it, even after the Restoration, in his Declaration concerning *Ecclesiastical Affairs*?

It is well known, that Mr. *Calamy* and Mr. *Baxter* being employ'd to preach and pray before the House of Commons on the last Day of *April*, 1660. they publickly told the House, that they were agreed

to be Loyal to their King. And the very next Day the Parliament vote home the King, *Nemine Contradicente.*

Mr. Calamy, Dr. Manton, Mr. Bowles, and divers others, went immediately to *Holland* to wait upon his Majesty, who gave them a gracious Reception, And when his Majesty came to *London*, as he pass'd thro' the City towards *Westminster*, the *London* Ministers attended him in their Places with ACCLAMATIONS, and by the Hands of old Mr. *Arthur Jackson*, presented him with a richly adorned Bible, which he receiv'd, and told him, *It should be the Rule of his Actions*; and Mr. Calamy, Dr. Reynolds, Mr. *Ash*, Dr. *Spurstow*, Dr. *Wallis*, Dr. *Bates*, Dr. *Manton*, Mr. *Baxter*, and Mr. *Care*, were made his Chaplains. *Vid. Baxter's History of his Life and Times.*

He says, 'When we were in *Holland*, we were attended by many grave and learned Ministers from hence, who were look'd upon as the most able and principal Assertors of the *Presbyterian* Opinions ——— And to our great Satisfaction and Comfort, found them Persons full of Affection to us, and of Zeal for the Peace of the Church and State.

The King himself was very sensible, that the Endeavours of all others had been unsuccessful without the *Presbyterians*, and for that very Reason he urg'd the House of Lords, in his first Parliament, to hasten the *Act of Oblivion*, in the following Words: 'My Lords (*said he*) if you do not join with me in extinguishing those Fears which keep Mens Hearts awake, and apprehensive of *Safety* and *Security*, you keep me from performing my Promise, which if I had not made, *I'm perswaded neither you nor I had been here.* I pray, let us not deceive those who brought us, or permitted us to come together.

But I need not insist on the Proof of a Thing so well attested in History, and owned by all, except a certain cross sort of People, who are angry because

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cause it is true, that the Presbyterians had the Honour of being chiefly concern'd; and active in restoring the King and Royal Family, when those of the Episcopal Perswasion were not in a Condition to do it.

I need not tell you what Requital they met with after the Restoration; for many yet alive can bear Witness, that they were cruelly treated all that King's Reign; and yet they always declar'd, they would have been for the Restoration, even tho they had foreseen all the Distress and Persecution that they endured; because it was their Principle, and they had been sworn to it in their SOLEMN LEAGUE AND COVENANT.

As these Words of Mr. Anderson (a Dissenting Minister) fully confirm all the Reverend DEAN has discover'd concerning the true Causes of the Civil War, and the Utimely End of Charles I: so they shew how ignorantly (or rather maliciously) both has been misrepresented by our Pulpit Incendiaries, or High-Church-Men. These last affirm, that Kings are accountable to none but God. Restoring S.M.I.T.H. told his Hearers, (a) *The Antimarchian Centers*, *and* *the Presbyterians* call Kings to Account; *and* *it is obvious to the meanest Capacity, that a King is accountable to God only; and therefore the Murderers of Charles I. (whom they falsely affirm to be Presbyterians) sent him to God to give an* (b) *Account.* But if your Majesty will please to compare that Impartial Discovery that is here made of the true Cause of King Charles's Death by a Dignify'd Son of the Church, with that True Account that is given of it by Mr. Anderson, an eminent Dissenting Minister; you will PLAINLY appear to your Majesty, that the

— *See* *the* *Sermon* *preach'd* *at* *St. S. — Church,* *on* *the* *10th* *of* *May,* *1715.* *being* *the* *Restoration* *of* *King* *Charles* *II.*
— *See* *the* *Words* *of* *the* *Ingenious* *Mr.* *Samuel* *Johnson.*

Presbyterians, had no manner of Hand in the Beheading *Charles I.* but that he died in pursuance of *Popish* Resolutions; and by Hands as Bloody as those HIGH CHURCH ASSASSINES, that even in the Pulpit Stab the Reputation of Innocent Men.

However 'tis plain (by the same Discoveries made by a DEAN, and an eminent *Presbyterian* Minister) that the moderate Men of the Church of *England* and amongst the Dissenters, are fully agreed as to the Cause and Manner of the Death of *Charles I.* and that no *Presbyterian* had either his Heart or Hand in that barbarous Murder, tho' the High-Church-Men have so often charg'd them with being KING-KILLERS. But the *Presbyterians* have the less Reason to be concern'd at this undeserv'd Reflection, as King *Charles I.* was fully convinc'd that Slandering the *Presbyterians* was a common Practice in his Time, by the many Misrepresentations that had been made to him of the Conversation and Sermons of HUGH PETERS. And therefore in the Year 47, the King being at *New-Market*, and hearing *Hugh Peters* was there also, he desir'd to see him, as I am inform'd by an Author (a) of undoubted Credit, who gives this Account of their private Interview, viz. ' Mr. Peters (says my Author) went to his Majesty and kissed his Hand, the King asking upon his Admittance who he was? and being told it was Mr. Peters the *Presbyterian* Minister; the King gave him his Hand to kiss, and said, that he had often heard of him, but never saw him before. Then his Majesty had some Discourse with him, wherein Mr. Peters declar'd what a precious thing and honourable it was for a King to have the Love of his Subjects, and above all, to be Godly; and how much Heaven is more excellent than the Things of this World.

The King seem'd to like *Hugh Peters's* Discourse, and commended it, and said, That by what had been

(a) Sir Peter Killigrew.

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told him of him, he did not expect such rational, and solid Discourse from him; Mr. Peters told His Majesty, that if he pleas'd, he humbly desir'd His Majesty to give him leave to preach to him. The King answer'd No, he was not satisfy'd in that Point yet, to hear any but such as he had already propounded in a Church Way; but tho' the King knew him to be a Presbyterian Minister, he both receiv'd and dismiss him in a most obliging and courteous Manner.

But seeing many Persons (and those *Englishmen* too) are still so grossly ignorant (or rather malicious) to accuse the Presbyterians with having a Hand in the Death of Charles I. I'll here discover to Your Majesty, *The true secret Reason how he came to lose His Head.*

When Charles I. was a Prisoner in *Carisbrook Castle* in the *Isle of Wight*, OLIVER CROMWEL, who was then Lieutenant General, and *always a Traytor to his own Party*, came to a Private Agreement with the King. The Articles on the Side of *Cromwel* were, that the King should be restor'd to his Dominions, &c. The Articles on the Side of the King were, that *Cromwel* should be made Earl of *Essex*, a Knight of the Garter, and have 30000*l.* per *Ann.* settled upon him; these were the *private Articles* agreed unto by Consent of both Parties: But *Oliver* not having abundance of Confidence in the *King's Honesty*, warily watch'd his Motions after the Bargain was made; not long after which he intercepted a Letter from the King to his Queen, wherein he tells her the *private Bargain* he had made with *Cromwel*, But after all this, says he, when I come to my Kingdoms, I shall know how to give a Rebel a Rebel's Reward. The Bargain was now quite at an End, and *Oliver* thought it most for his own Safety to send the King packing into another Country, which he did soon after, and thus K. Charles I. came to his End. And tho' I shall ever think 'twas a villainous thing for his own Subjects to cut off the
Head

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Head of their own King, yet I shall venture my NECK so far as to say (and I'll speak it in *Plain English*) if King Charles I. was guilty but of a *tenth Part of the Crimes that are alledg'd against him*, he was none of their King, and they were none of his Subjects, for he lost his Title, and *their Allegiance was dissolved that very Minute he ceas'd to Govern according to Law*; for his Failure in this Respect, put him out of the Protection of those Laws which made him to differ, and distinguish'd him from the rest of the People, so that by this means he became as *common a Person as any other of the Kingdom*; and upon this Account I must condemn the Parliament for Trying and Condemning him, after that manner as they did; for tho' Parliaments may make Precedents, and try a Person after that manner if they please; yet in this Case they had no need to make a Precedent; *he being a common Person now*, might be try'd in a common manner, in a Court of Justice, by a special Commission of *Oyer and Terminer*; for the Wisdom of our Forefathers was such, that it left us a *Salve for every Sore*, and some Provision against the Attempts upon our Constitution, either by Prince or People.

And (notwithstanding some *Illustrious Virtues in Charles I.*) I must speak it in *Plain English*, he took the **SHORTEST WAY** to Popery and Tyranny, that he or his Favourites could possibly find out; for in the *very Beginning of his Reign the Popish Party begun to revive and flourish*; (as it did in the Beginning of King James, when he made two Kinsmen of the Duke of Norfolk of his Council, whereof one was a profess'd Papist :) And *he ever retained a Purpose and Resolution to weaken the Protestant Parties in all Parts, but more especially in France, whereby to make way for that Change of Religion which the Papists intended at Rome.*

Can any Man doubt this, that considers *the Dissolution of the Parliament at Oxford, after there had*
I been

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been given two Subsidies to His Majesty, and that before they received Relief in any one Popish Grievance; many other more miserable Effects followed.

That considers, the Loss of the Rochel Fleet, by the Help of our Shipping, set forth, and delivered over to the French, in Opposition to the Advice of Parliament, which left that Town without Defence by Sea, and made way, not only to the Loss of that important Place, but likewise to the Loss of all the Strength and Security of the Protestant Religion in France. And therefore, as SHORT A WAY as I here take with Charles I. there can be no doubt but this Plain English is Matter of Fact.

When the King writeth to the Queen, That having profest to have her Advice, it were a wrong to her, to do any Thing before he had it: When he assureth her, that the only Reward he expecteth for his Pains, and Hazard in this War, is *only her Company.*

When he desires to be esteemed by her, as she finds him constant to those Principles she hath left him withal.

When he saith to her, that if there had been but two of his Opinion, he would never have called those at *London* a Parliament, and that the calling did no way acknowledge them a Parliament; and that upon this Condition and Construction, and no otherwise, it was registred in the Councel's Books, with the Councel's unanimous Approbation.

When he tells his *Dear Heart*, that his Commissioners are so well chosen, that they will neither be threatned, nor disputed from the Charge he hath given them, and that (upon his Word) *it is according to the little Note, which she does so well remember.* When he promises her, that he shall ever shew his Constancy, in adhering to his and her Friends (the *Papists*) and that he will not forget to put an End to this perpetual Parliament; *which is against what he had subscrib'd with his own Hand, and protested severall*

several Times in his Declarations, Messages and Answers to the Parliament.

When he commands *Ormond* (Grandfather to that *James Duke of Ormond*, that was lately impeach'd of High Treason) to conclude a Peace with the *Irish Papists* (whatever it cost) that he may have Assistance against the *English* and the *Scots Rebels* (as he is pleas'd to call them) and that he stands not upon Scruples of Conscience with the *Irish*.

When he commands *Ormond* to promise the *Irish*, that the Penal Statutes against *Roman Catholics* shall not be put in Execution (*Peace being made*) and that when the *Irish* give the Assistance which they have promised, for the Suppression of this Rebellion, he will then consent to the Repeal of them by a Law, but that all those against Appeals to Rome, and Premunire, must stand.

When he calls the Place where his pretended *Oxford* Parliament sat, a Place of base and mutinous Motions; that he terms them a *Mungrel Parliament*; and saith, that he may justly expect to be chidden by the Queen, for having sufferr'd her to be vexed by them.

When we hear that Part of the King's Declaration read, in which he being then at *Newmarket*, speaketh to the Parliament as follows. *Whatsoever you are advertised from Rome, Venice, Paris, of the Pope's Nuncio's soliciting France, Spain, &c. for Forreign Aids, We are confident no sober honest Man can believe us so desperate or senseless, to entertain such Designs as would not only bury this our Kingdom in sudden Destruction and Ruin, but our Name and Posterity in perpetual Scorn and Infamy. And yet for all this, my Secret Intelligencer does assure me, that he sent into Denmark, into Lorrain, and into France for Aid: And therefore (if I may be allow'd to speak the naked Truth in Plain English to a Crowned Head) I must assure Your Majesty, (and wou'd affirm the same did I love the Memory of that Martyr'd King*

never so well) that he was greatly overseen in believing *the wicked Councillors*, that made him to do all these things against his Protestations. And my humble Prayers are unto God, that his great Admirers may see and acknowledge his former Errors.

And yet I don't approve of *Calves Head Feasts* (if there ever was such a Feast made on the 30th of *January*, which I much question) for I would tread softly on the Ashes of *the Greatest Malefactor*, and would not have Revenge extend it self beyond the Grave. Nor do I like some of the fulsom Sermons of our High Churchmen, upon that Day; I remember once upon a 30th of *January* I had the Curiosity to go to a Church in *Lombard-street*, where I heard a Doctor deliver his Opinion in *the Case of the Martyr*; he told us, *That the Sufferings of the Martyr, far exceeded the Sufferings of our Saviour, Jesus Christ.* Then immediately from the Scaffold he mounted him into Heaven, where he provided for him the same Office that *Sir Charles Cotterel* has upon Earth; for he told us, *That there the Holy Martyr was Master of the Ceremonies, and employ'd in introducing into the Presence of God Almighty, all the Saints that had departed this Life in the Faith of our Church:* Then he came with all the Fury imaginable upon the Regicides, and here, says he, *I can compare the Providence of God, to nothing better than to a well-form'd Tragedy, wherein Vice in the first Act does Flourish and Appear beautiful; but in the Catastrophe, or last Act, it appears in its proper Colours and is detected:* Thus it was with the Regicides, they Flourish'd, they carried all before 'em, and even wickedly murdered *the Lord's Anointed*; but to their Fate in the last Act, they made an infamous Exit at *Tyburn*, and dy'd like *Rebels against God, and Traytors against the King.* What Stuff was this to be delivered by a *Doctor of Divinity*, and that in a *City Pulpit*? *Dr. Binks's* Sermon on the 30th. of *January* (wherein he affirms, *the Sufferings of Charles I. exceeded*

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ceeded those of our Blessed Saviour) was not more blasphemous or more ridiculous than this Sermon; and, which is more astonishing, the 30th of January is more religiously observ'd by some Sort of People, than is the Sabbath; every little Curate in the Country, must upon that Day give his People *An Account of the Martyr, and must rail at the Whigs.* I have heard of a Country Curate, whose Income would hardly allow him a Sundays Pudding; which was more than he deserv'd, since the University allow'd him no more Learning: Upon the 30th of January, Slipstocking gets into the Pulpit, and talk'd as wisely as he could to *the Business of the Day*, and amongst others, made this Wise Observation, that *the Martyr's Death* had tended to the Edification of the Church, and to the Confirmation of the Saints; For, says he, 'Tis even true what a great Father of our Church has said, That *Sanguis Martyrorum est Semen Ecclesia*

And yet this Blockhead (of a Country Curate) tho' so grossly Ignorant as to deliver *false Latin* in the very Pulpit, yet had the Confidence to tell his Hearers, that *the Presbyterians were Men of Antimonarchical Principles, and meer King-Killers*; a Slander so false and malicious, that any but a *Tory Priest* would blush to assert it; for it plainly appears to me, that the *Tories* brought King Charles I. to the Block, as they were the Persons that occasion'd all his Misfortunes, and therefore they may justly call him *their Martyr*, since he fell a Sacrifice espousing *their Principles*, and engaging in their Designs against the Liberties of *England*; and this has been the Effect of *Tory Loyalty in all Reigns*; the *Tories* have still put their Kings upon Arbitrary Enterprizes, and then if they miscarry'd, either by *Decollation* or *Abdication*, then straight they have been *their Martyrs*.

Thus all Arbitrary Kings have been abused by the Sham-Pretence of an *Unlimited Passive-Obedience*, which

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which they never practise any longer than the Prince caresses them. Certainly, those *British* Monarchs whom the Tories would persuade the World, *are made and instructed by God*, have scarce the Sence of *other Folks*, (that's PLAIN ENGLISH, but 'tis Matter of Fact) otherwise they would have taken Warning by *Charles I.* and not successively (like *James the Second*) have run head-long over the Tory Precipice. 'Tis the Tory Party (as *Mr. Anderson* has fairly prov'd) are the greatest KING-KILLERS, who make them obnoxious to the Laws of the Land; and thereby accountable to the People for Male-Administration. The *Whigs* are the best Friends to Kings that can be; for by keeping them within the Bounds of the Law, they keep them within the Protection of it; which is the only Security can save an *English* King from Mischief, as your Majesty and your Royal Family will always find, should you Reign (as I make it my daily Prayer you may) to the End of Time. The Design of the *Whigs* has ever been to be govern'd by Law, but the *Jure-Divino-Men* are Men of Slavish Principles, and such Men are always for Arbitrary Power; which shews they are strangely mistaken in their Notions concerning the *English* Constitution; for (if your Majesty will pardon my *Plain Dealing*) I will assert, *The Law of England is the Monarch of England.*

It is an allow'd Maxim, that *Rex habet Superiores, viz. Deum & Legem*; and the Laws are binding both on the King and the People, and consequently both are Subjects to the Law of the Land. That the *Whigs* would make a King a *Nose of Wax*, to be torn'd out by the People, is abominable false; a King of *England* is the most Glorious King in the Universe, whilst he keeps within the Bounds of Law; and no longer is he a King, according to our Constitution; and the Laws of *England* can never be esteem'd as Bonds and Fetters to a King that has Vertue enough to keep within the Bounds of the Law. As we are
Christians,

Christians, we are ty'd by Gospel-Rules; and yet the Service of God is said to be *perfect Freedom*; for keeping the Passions within Bounds, and exercising the Duties requir'd of us by the Gospel, frees us from the Penalties inflicted on such as are Breakers of Divine Precepts; and will any Man complain of being bound by Law to his own Happiness and Ease? Sovereign Will and Pleasure are the Laws by which Tyrants govern their Slaves, and to which no Finite Being can have the least Pretence. 'Tis true, that Kings are *Jure Divino*, that they have an *Absolute Power and Prerogative*, has been the Doctrine of our High-Church Priests and Tory Judges ever since *LAUD's* Time; but their Opinion is not to be taken in this Case, for they are the Creatures of an Arbitrary King, (of which there is no Danger, so long as *England* continues to be govern'd by any Branch of the House of *Hanover*) and have a servile Dependance upon the Crown; and we have found by woful Experience, that no King yet design'd to make himself Absolute, but he got Judges and a Clergy for that purpose, and consequently what Law and Gospel he pleased: So that the Opinion of Men that act meerly for their own private Interest, without any Regard to the Interest of their Country, ought not to be rely'd upon, but to be prosecuted as Invaders of our Liberty and Birthright; and yet our Tories have all along endeavour'd to fetter the Minds of Men, to lay a Restraint upon the Exercise of Reason, and have always attempted to bring *Englishmen* under Hardships beneath that of Brute Beasts. For should any of the Tory Clergy go into *St. James's Park*, and preach Passive-Obedience and Non-Resistance to your Majesty's Asses there, and try the Experience, by striking one of those long-ear'd Creatures, the ASS would certainly make the return of a Kick; and why should Rational Subjects be brought to a compliance to Doctrines, which Asses will not submit to?

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This is the Nature of Tory Doctrines, and such is the Government to which they would reduce Free-born *Englishmen*.

The Subjects of *Charles I.* was so near brought in the Year 41, to this *Tory Slavery*, that the most Loyal Subjects of *Great-Britain* (which were the *Whigs* then, and ever since) thought a Civil War preferable to that **ARBITRARY GOVERNMENT** that the *Sibthorps* and *Manwarings* (the *Sacheverelites* of those Days) told the King he had a Divine Right to exercise.

But whether do I run from my Design of presenting your Majesty with *A Secret History of our British Monarchs, from Charles I. to this present Time?* But I hope your Majesty will pardon this Loyal Digression, as 'tis to prove *the Shortest Way* (that is, in the *Plainest English* I could possibly speak it) that King *Charles I.* in some sense, cut off his own Head, as he broke those Laws which encourag'd *Oliver* to do it for him, and likewise to shew to your Majesty, and to your *Illustrious House*, that whatever Prince (like your Majesty) Rules exactly by the Laws of the Land, will always be a Glorious Monarch: But Men that will get Estates under an Arbitrary King, (as is seen in the Reign of *Charles I.*) must preach up such Doctrines as suit best with the Inclination of the Prince whose Favour they court for the sake of Preferment; for a true Courtier still minds the principal Verb, which is **MONEY-GETTING**; and after all the Janglings and Difference of Parties, they agree in the *Aliquo tertio* of Interest; and Men endued with Court-Faculties, exercise them to the same Objects and Ends, tho' pursued by different Means. There never was any Exception to this Rule in any Reign but that of King *George*, whose Ministers are a National Blessing, and shew *Great-Britain* is now rul'd by a Monarch whose whole Study is the *Common Good of all his People*. But tho' Church and State was never bless'd and adorn'd with such Glori-

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ous Patriots as now surround the *British* Throne, and every where proclaim their Sovereign's Vertues and Country's Happiness, yet if we look into former Reigns, but more especially into the Reign of *Charles I.* (or into the Reign of *QUEEN ROBIN* (a), of cursed Memory) 'twill straight appear, *there was scarce a Man in a Publick Post, of a Publick Spirit;* for did the Coblers and Brewers in the Parliament-Army aim at any thing more than to make themselves *Colonels*? Can any Man think that the Sequestrators were any better Saints than the Loyal Rapparees that collected the Ship-Money, and advised the Commitment of the Five Members? We have had *Popish* Zealots, *Church* Zealots, *Presbyterian*, *Baptist*, *Quaker* Zealots, for the same Ends and Purposes one as the other; but yet (tho' I speak *Plain English* of all Parties) I cannot give up the Point, *That the Whigs have not more to say for their Principles, than the Tories have to say for theirs;* for in my Essay, intitl'd, *Whig-Loyalty*, (wherein I offer'd to prove that Black Charge against *Oxford* and *Bolingbroke* that I had publish'd in my *Neck or Nothing*.) I have shewn that *the Whigs have the best and brightest Cause in the World*, if they did not disgrace it with those two beggarly Vices, *Cowardice* and *Covetousness*. However, to do 'em Justice, they have never blemish'd their Honest Character with the least appearance of Disloyalty, either to your Majesty's Royal Person or Family, but have always rejoic'd in the *Hanover* Succession as the greatest Blessing that could befall 'em; so that the Whigs of all Denominations, have always acted that Loyalty that the High-Church Men only pretend to; for surely by this time, the frequent Mobbings of these *Passive Rebels* have convinc'd your Majesty, that they are only loyal to King *George*, (our Rightful and Ever-

(a) Alluding to a Book I lately writ, intitl'd *Queen Robin, or, The Secret Reign of the Four last Years.*

Glorious Sovereign) till the Pretender dares Head their Treason.

And just thus, to promote their own Interest under the Notion of Loyalty, the *Laudean* Faction carried on their sinister Designs, and by these means brought Good King *Charles* to the Block ; for I have made it my Observation, that those Men that have made the most Pretensions to Loyalty, have the soonest deserted his Cause, when his Affairs have been embarrass'd, and his Person in the greatest Danger. Which King *James* the Second found to be true, by his Army on *Salisbury-Plain*, where his High Church Colonels were the first that deserted him, to join with the Prince of *Orange*. Our *Sacheverelites* (or High-Church Men) are like the *Heliotrope*, which always looks on the Sun whilst he is above the Horizon, but turns its back upon him as soon as he is Set ; even so the Tories have served all the Kings that ever they had to do w.th. They have talk'd big, and hector'd in their Cause, and by this means have pick'd their Pockets, and then they had done with *Loyalty*.

King *Charles* the First had the same Sentiments of the *Tory-Party*, as appears by the Relation of a *very true Story* I have heard of him. When he was a Prisoner in *Carisbrook-Castle*, some Gentlemen came to him with an Address from a certain County in *England*, subscribed by some Thousands of the Inhabitants ; wherein they told him, *they would stand by his Majesty with their Lives and Fortunes* ; and abundance of fulsome Stuff, as usual in such Cases. Which being read, his Majesty took off his Hat, and laying it on the Table, fill'd a Glas of Wine ; *Come, Gentlemen*, says he, *here's a good Health to those Loyal and Worthy Gentlemen that have sign'd this Address to stand by me with their Lives and Fortunes* ; and putting on his Hat, he continu'd, *Now, Gentlemen, you may tell 'em, That I have done as much for them, as ever they will do for me.* And with those Words I conclude
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my Secret History of *Charles* the First, the *Civil War*, and *Oliver's Usurpation*, to make way for Discoveries that will be yet more surprizing in *The Life and Reign of Charles II.* And here I shall speak such *Plain English* as will surprize (and I hope convert) all his *Hereditary Admirers* that are Enemies to Revolution Principles, but more especially those stupid *Jacobites* that almost fir'd their Houses with LIGHTS on the Day of his Restoration, (in hopes to keep a Rejoycing Day on the same Account for a Popish Pretender) tho on the 28th of *May* (the ever-blessed and glorious Day of your Majesty's Birth) they would not light one single Candle, to expresse their Affection and Loyalty to King *George*, a truly Protestant and Vertuous Prince; and I wish I could say the same of *Charles* the Second; but to make a Pious King of that ROYAL LIBERTINE, would be such gross Flattery, as would be wholly inconsistent with my speaking of *Plain English* to your Majesty, or writing his *True Secret History* the Shortest Way; for it must be own'd to the great Dishonour of *Charles* the Second, That as no *English* Monarch ever so much encourag'd Whoredom and Debauchery by his own Example, as he did; so no Prince ever gain'd the Hearts of the *High-Church-Clergy*, and their whole Party, more entirely to his Interest than *Charles* the Second. No Vice or Lewdness could stain the Reputation of the *Martyr's Son*. But tho' he were the greatest Encourager of all Profaneness and Immorality in the most open manner, yet still he was our most Religious and Gracious King.

In his Time, all Atheists, Debauchees, and Loose Persons, own'd the Church of *England* for their Mother; which numerous Party enlarging the Pale of the Church, assisted very much to advance the Power of the King, upon the Foundation of the *Divine Right*, which it was said God had given him; so that the universal Acclamation was, *Great is Diana*

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of the Ephesians, and *Great is the Jure Divino King,*
the Image which fell down from Jupiter.

Yet it must be own'd, no Prince ever came to the Crown with greater Opportunities of making this Nation happy, and the Protestant Religion the prevailing Interest over *Christendom*, than *Charles the II.* And as we owe the Glorious Reigns of *WILLIAM*, *MARY*, and *GEORGE*, to his Restoration; so far it has been an invaluable Blessing to *Great-Britain*.

But the *Ground of our Misfortunes*, next to the vow'd *Revenge* for the Death of his Father, was, that he had renounced the Protestant Religion abroad: The Proof of which is but too strong.

Sir Allen Brotherick, who was with the King beyond Sea, at the time of his professing the Popish Religion, has been often heard to lament the burning of his Journal, wherein the very Day and Circumstances of it were entred. And I am assured, that one of King *William's* Chaplains (Minister of the Place where *Sir Allen* died) can give an Account of his *Death-Bed Declaration* of what he knew in it, with this additional Circumstance, that it was done in the Absence of the Old Lord *Culpepper*, who knowing of it, at his Return fell into a great Passion, and told the King, *He must never expect to see England again, if it should be known there.*

But that I may not tire your Majesty with speaking of too much *Plain English* at one time, what DISCOVERIES I have further to make concerning *Charles the Second*, and the rest of our *British Monarchs*, shall be the Subject of my *Fourth and Last Part of Neck or Nothing*; wherein I shall present your Majesty with such *A True Secret History of Charles II. James II. Glorious William and Mary, Unfortunate Anne, and of Your Majesty's Spotless and Ever-glorious Reign, as never has yet seen the Light.* And as in my *Secret History of these Monarchs* I shall make such Discoveries in Church and State as have hitherto lain conceal'd, so I resolve (if my speaking of *Plain English* in

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in this Address does not offend *your Majesty*) the *Secret Reign* of all these Sovereign Princes shall be Detected *The Shortest Way*.

In the mean time (seeing I have presum'd to call these Sheets *The Shortest Way with the King, or, Plain English spoke to your Majesty*) shall conclude this 3^d Part of my *Neck or Nothing*, with SOME BOLD (but yet humble) ADVICE to my Gracious Sovereign, which will more nearly and particularly concern his *Royal Person*, than any thing I have yet discover'd in this Treatise. And this *Bold Advice* I shall presume to give to *your Majesty*, not out of Discontent because I see some Loyal Subjects advanced before me, to *Titles of Honour* and *Good Pensions*, (for *my many Bodily Distempers incapacitate me for any publick Post, were it never so Advantageous*) that have not run the Fortieth Part of that Risk of their Lives and Fortunes as I did, to secure the Protestant Succession in *your Majesty's Illustrious House*. Nor shall I presume to give Advice to my Gracious Prince to serve any Faction or Party, but sincerely to preserve one of the Noblest Governments in the World (as I have long thought it) to serve a bright and honest Cause, to serve my Country, but more especially my Rightful and Ever-glorious Sovereign King *George*. And sure I am, tho' the Sacred Majesty of Kings ought not in common Cases to be approach'd by every little *Busy-Body*, or frivolous Remonstrance-Maker; yet when our Prince's Palace is on Fire, and his Sacred Person in the midst of Flames, the meanest of his Subjects hath the Privilege then to give him Warning of his Danger, and to assist to quench the Fire. And this I am afraid, Sir, is at present too near our Case; and therefore, besides what I have said in the foregoing Sheets in common, I must beg the Favour of a few Words to *Your Royal Self* in particular. God by his Providence has brought you to one (as I said before) of the Noblest Governments in the World. That *your Majesty* and these Nations may enjoy the

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compleat Benefit of so great a Favour, these things, I will presume to say, are necessary (*may absolutely necessary*) on your Part.

First, That *your Majesty* be very careful to keep up such a firm and quick Sense of the Providence of God in these things, that your Heart be neither so lifted up with *any high Conceit of your self* for that Crown you have already gotten, nor so involved in Cares and Endeavours to keep that, or get more, that you forget him, and either take up with the *Enjoyment* of these things, and neglect the further Prosecution of his Service ; or deserting your Confidence in him, decline to vulgar Policies for *your own Security or Advantage*. This first Advice is dress'd in *very Plain English* ; but that I presume will be most acceptable to a Prince, that (*like your Majesty*) prefers an *Heavenly to an Earthly Crown*.

Secondly, My humble Advice to *your Majesty* is, That often contemplating the *unconceivable Excellence of the Divine Majesty*, which hath given Being to, and governs this vast Universe, whereof the whole Earth is in comparison of the rest but a Point, and raising *your Soul* above these transient things which the Vulgar admire, *you* look upon the *Acceptance of a Crown* as an *Act of Charity* to poor Mortals, but *your only true Glory* to consist in the Approbation of that *Excellent Majesty*, and of his Glorious, tho' to us Mortals, *Invisible Ministers*. Such as is the Applause and Admiration of the Rabble to a Great King ; such, and no more, is the Applause and Admiration of the greatest of Mortals, to a truly wise Man, without the Approbation of the Celestial Spectators. This I am sure is *Plain English*, or such Serious Advice as the Greatest Monarch (I'll not except *your Majesty*) will wish he had follow'd, when he comes to die.

Thirdly, My humble Advice to *your Majesty* is, That *you* inform *your self*, as well as may be, concerning the *true Constitution of the English Government*,
and

and your own Part therein ; that you neither neglect nor exceed your Duty, or fall into any of the unhappy Miscarriages of some of your Predecessors, but wisely and religiously content your self with what has been conferred upon you by Law, and justly belongs to you. And if your Majesty had not been FAM'D for exact Justice, I wou'd here have ventur'd to have told you, in Plain English, That 'tis also your Duty, as King of Great-Britain, to secure to every Subject committed to your Royal Care, whatever they have a just Right to ; for when a Prince stretches the Prerogative beyond its Limits, he as much lessens his own Glory, as he intrenches on his Subjects Rights.

And therefore, in the *Fourth* place, My humble Advice to your Majesty, is, That for Information in these Matters, you rely upon no private or secret Counsellors; (especially if they be such who broke her Majesty's Heart, cheated the Nation, or had any Hand in the Jacobite Plot to RESTORE THE PRETENDER) but in the Intervals of Parliament, consult the Privy-Council and Judges, and the Great Council of the Nation, as soon as may be. 'Twas the Plain English that our Protestant Senators spoke, which raised King George to the Throne. It is the Interest of these Patriots to preserve the Honour and Majesty of the Monarchy, and they will certainly do it. It was nothing but the Craft of ill Men who kept our late Princes in continual Jealousies of Parliaments, to hold up a Faction for their own Advantage.

Fifthly, My humble Advice to your Majesty is, That you endeavour wisely to compose the Dissentions, and allay the Heats and Animosities of the Nation (lately raised by Sacheverell, Higgins, Welton, and other Jacobite Tools, on purpose to Restore the Pretender) and to unite all in a mutual Assistance for the common Interest. Our Divisions, and the Heats of our Dissentions, are for the most part the Reliques of Popish Practices, and Effects of Evil Policies of Courtiers, and the Hereditary Cant of Highflying Church-

Men.

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Men. These are such Enemies to *Plain English* (or meer *Janus-Priests*) that when they pray for the King, they always mean the *Pretender*. They preach up the Church's Danger, on purpose to raise Mobs. They are meer Jesuits at Equivocation, and their lewd Conversation is always the Reverse of their loyal Preaching. These have both conspired for different Ends, to divide us both in Church and State, and to impose upon the People; so that it is the truest Wisdom and greatest Interest of this Nation, to endeavour so much the more for an Union, and to that end, to detect their Impostures. *This Government is in truth a Noble Commonwealth in the Root and Body, accommodated with the Advantage, and adorned with the Honour and Majesty of a Monarchy in the Execution.* Crafty Men observing this, have practis'd the Division in this manner. *First*, By putting the Kings upon illegal Projects, till that produced Jealousies of Arbitrary Designs, and then improving those to the raising of the like Jealousies in those unhappy Kings of Republican Conspiracies. Thus were Multitudes imposed upon; whereas the Subversion of the *Commonwealth* to support the *Monarchy*, is no less Folly, Madness and Treachery in an *Englishman*, than is the pulling down the *Monarchy* to support the *Commonwealth*. Nor can any thing endanger our Monarchs, but themselves, by adhering to Evil Counsellors, rejecting or declining the Advice of the great Council of the Nation, and violating their Rights.

And *Lastly*, My humble Advice to your Majesty is, That to this purpose you avoid all *Favour and Encouragement to any Faction*; and make no other difference between Persons, but what the Law hath made, except only between the *Virtuous* and the *Vicious*, those that speak *Plain English*, and those that disguise their Meaning, and between such as may safely be trusted, and such as may not; but by a constant tenor and course of your Actions, demonstrate a cordial and
universal

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universal Affection to All, and a great Zeal and Activity for the Service of God, and for the Peace, Safety and Prosperity of the Nation.

By these Means, (that is, by *your Majesty's* following that humble Advice I have here presum'd to lay at *your Royal Feet*, in the *Plainest English* I could speak) you will be a compleat King, and rule in the Hearts of the People: These will produce in them such a Trust and Confidence in You, as will make your Government exceeding easie, and such a Government will make your Name Honourable in the Roll of our *English Kings*: But if you once set up for a Separate Interest, strike in with, and make your self the Head of any Faction, (especially such *Anti-Schismatics* that are perfect ENEMIES TO SERIOUS PIETY) give your self up to the CONDUCT of particular Favourites, suffer the Publick Revenue and the Treasure of the Nation to be squander'd away, without any Account, and the People to be injur'd by Exactions and Delays of Officers, and tread in the Steps of some of your tyrannical Predecessors, you will *ipso facto* cease to do the Part of a King, violate the Trust reposed in you, and your Coronation-Oath; and deceiving the Expectations of all Men, after such a Succession of Kings, raise such Prejudice against Monarchy it self, as may endanger this Noble Government, and the Settlement of the Nation, make way for that Popish Impostor we call the *Pretender*, and make your Name Inglorious to all Posterity. But these are things so inconsistent with the Reasons for which the Crown was set upon your Head, the Honour and Safety of your Government, your own Noble Principles, and (which is more than all) the Righteous Laws of God, (who, as we hope, raised you up to be an Instrument of Great Mercy to this Nation) as no Man, who believes the Character we have receiv'd of your great Vertue, can ever fear from you.

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This *Plain English* I own is taking such a *Short Way* with your Majesty, as looks too *Bold* for a Subject's Address to his Prince: But as 'tis wholly design'd for your Majesty's Service, your lasting Glory, and the Good of all your People, (to whom you have hitherto been a most *Tender and Gracious, as well as a Common Father*) I hope all the Bluntness that appears in this *Address to your Majesty*, will obtain the Honour of your *Royal Pardon*, since no Loyal Subject can be too **PLAIN** (or *Couragious*) in discharging his *Duty to his Prince and Country*.

Having (*May it please your Majesty*) in this *Humble Advice* propos'd the *Shortest Way* I could possibly think of, to fix the Crown on your Majesty's Head, and that of your *Illustrious House* to the World's End, I'll next prove this *Bold but Serious Advice* to be every Line of it *Plain English*; that is, such *Loyal Discoveries* that you will find to be Matter of Fact throughout the whole Course of your Reign. And this will be best prov'd by presuming to ask your Majesty these following *Questions*.

What Honour or what Profit did accrue to her late Majesty (*Queen Anne*) by employing those *Sacheverelites* (or *High-Church-Men*) who have of late been at the Head of the Ministry? For GOD'S SAKE, Sir, (that's *plain English*) cast up the Account of the last Four Years Management of *Oxford* and *Bolingbroke*, and see what *Queen Anne* has gain'd by changing *Whigs* for *Tories*? Did not her Affairs go backward both at Home and Abroad? Have not Mismanagements been multiply'd? Did she not lose her Friends, and yet not gain her Enemies? Did not almost all the *Tories* she employ'd, drink the Pretender's Health in her Wine, and serve him in her Offices? Did they not obstruct all Business which ought to be dispatch'd, and dispatch all Business which ought to be obstructed? Brow-beat her Friends, and delay them in their most just Pretences, but comply with her Enemies in their most unrea-
sonable

sonable Demands? Nay, connive at their Cabals and Conspiracies, and snatch them out of the Hands of Justice when the Law had pass'd Sentence of Death or Whipping upon them, for their Treasons and Riots, (as is evident by the *Early Discoveries* I made of these Jacobite Practices in my *Neck or Nothing*, and which *the Report lately made by the Committee of Secrecy*, has since confirm'd.) Would not such Ministers and Friends as these be less' dangerous to *your Majesty*, when professed Enemies? nay, in Arms against you in the Field, than in your Councils, Cabinet, and Offices? Undoubtedly they wou'd.

But I know the common Answer to all these kind of Complaints is, That it is more easy to find Faults than Remedies. If you please therefore, Sir, we will consider of Remedies; and I think there may be some found out both easie and certain, and they are these.

First, Sir, be pleased to remove from *your Person, Council, and Offices of Trust*, Men bred up and confirm'd in Principles destructive to our *English Government*, and hateful to your People; and to discountenance all State-Projectors and Mountebank-Ministers, who (like *Oxford* and *Bolingbroke*) make Wounds in the State, to recommend their Balsam: Throw out, Sir, these *Achans* to be ston'd by the People, who will otherwise (I fear) prevent God's Favour to you; who will blast your Success abroad, and rob you of the Affections of your Subjects at home, with their *accursed Thing*, I mean, *that Tinsel Power with which these Miscreants dazzle the Eyes of Princes, and lead them out of the right Way*; God is displeas'd with it; for *Uncontrolable and Unaccountable Power is the Right and Attribute of GOD alone*; and (as the Scripture tells us) *He will not give his Glory to another*; nor suffer those to act as Gods, who are to die like Men. Your People also will be displeas'd with a Despotick Power; for the Kings of *England* are bound by Laws, by Mutual Compacts, &c. (as I

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prov'd before in *my Secret History of Charles I.*) and if these are broken, *Englishmen*, who believe themselves Subjects to the Crown of *England*, (as by Law establish'd) and not Slaves to any particular Person, they become impatient, angry, and at length perhaps unreasonable. And whenever they see their King beset with Ministers of Lawless Principles, (those wholesale Merchants of Arbitrary Power) they grow mistrustful and uneasie, and are apt in such Cases to shut their Purses, and open their Mouths.

An *English* King is the greatest Monarch upon Earth, when he Reigns in the Hearts of his Subjects, and all other Methods to Power and Greatness have been found ineffectual in *England*. I remember I once saw written over a Mercer's Shop, *Keep thy Shop, and thy Shop will keep thee*: And tho' it be a homely Allusion (or *plain English*) it is very applicable to the present Point; *Keep your Laws, Sir, and your Laws will keep you*; support your People in their Rights and Liberties (in that steady manner you have already begun) and Queen *Elizabeth* shall pass her Royal Word for them, they will support your just Prerogative at Home, and your Honour Abroad. And, Sir, by the way, do not let the High-Church-Men give you a cheap opinion of a Power deriv'd from the People, for it is undoubtedly from their Consent that all Power must come: Nor let them make you uneasie that your Title to the Crown is from the universal free Choice of the *Commons of England*.

In the next place, discharge all Jacobites and lewd Persons from Offices of Trust: For such as desire the *Pretender*, or from their Fear or Wisdom endeavour to deserve from him (so much as their Pardon) I humbly conceive are unfit for your Service.

But, Sir, *Purgatives* will not alone perfect the Cure of your Government. and restore it to perfect Health; you must make use of *Alteratives* too; there

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there must be a Change of Measures, as well as a Discharge of Men ; and the Method I would humbly offer, is this.

First, To make the Interest of *England* your chief Design and Aim ; and since you are an *English* King, to become entirely an *English* Man. *England* is a Nation jealous of Rivals in her Prince's Favour, and thinks her self deserving of all his Care, and all his Caresses : If the People of *England* think you have a favourable Opinion of them, they will endeavour to deserve it ; if not, *they may perhaps deserve your worst Opinion too*. This Humour of the Nation, Queen *Elizabeth* found early, and apply'd her self so happily to it, as by this single Point to master all her Difficulties (the greatest it may be that ever Prince had to struggle with) whereas her Successors, by contrary Measures, brought themselves into very unfortunate Circumstances.

In the next place, Sir, let me desire you to avoid concerning your self in Elections of Members of Parliament, or influencing them when chosen : The Parliament is a Sacred Part of the *English* Constitution, and, like the *Israelites* Ark of old, is not to be touch'd profanely, but with great Danger to those who touch it so. And therefore, Sir, it will be your true Interest to leave the People free to their Choice, and to leave the Members free to their Opinions, when they are chosen. It is still fresh in our Memories, how much the Practices of the late Reigns, in corrupting Elections, and closeting the Members of Parliament, enrag'd the Nation ; for they had reason to resent it ; and if (for the sake of a Vote) a Member of Parliament shall be placed in an Office of Trust he is not fit for, this is destroying the Government two ways at once : For, to speak in the Phrase of the Ministry, it is making a Parliament of Clouts, and an Officer of Clouts at the same Stroke. Rejecting Bills offer'd by Parliament, of publick Benefit, and for the securing of our Antient Government, and the

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Fundamental Rights of the Subject, was highly displeasing to the Nation also in the late Reigns, and will be so in all Reigns : As was likewise the denying the People their undoubted Right of frequent Parliaments. They had also in the late Governments, an Invention to make a Pump of the Parliament, and by pouring in a Pint of Water, to fetch out a Tun : This was justly most provoking to the Nation, and *treasur'd up Wrath against the Day of Wrath.*

The *refusing of Bills, and the contempt of Addresses from the Parliament, against Ministers, or in any other Cases,* hath likewise given great Offence in former Reigns. For tho the *House of Commons,* seconded by the *House of Lords,* cannot reach the Life or Estate of any Person, but by a full Proof in form of Law ; yet because it is so difficult a matter to come at such a Proof, a Vote of the *House of Commons* against any Minister, hath always been esteem'd by all Kings (who were well with the People) a sufficient Reason for the removing them from Court ; and I have heard that our King *Henry the Fourth,* (a Warlike and a Wise Prince) upon an Address from the Parliament against some of his Ministers, reply'd, *I know no Evil of these Men, but if they are thought unfit by my Parliament, for my Service, I shall not think fit to continue them in it.*

But I'll stop here, and fairly own I have spoke too much *plain English* upon this Head, the *honest Advice* I have here presum'd to give to your Majesty, (with respect to the *Choice of a new Parliament*) being little more than just repeating your own Spotless Conduct, in the Choice of the present *truly Loyal, truly Free, and truly English Parliament,* that has already fixt the Crown on your Majesty's own Head, Secur'd the Protestant Succession in your *Illustrious House,* Defeated the Pretender's intended Invasion, Impeach'd the late Traitors to their Queen and Country, and almost heal'd our Breaches ; by being a free Parliament, chose without Bribery, without Closetting, without Jacobites,

bites, or any of those indirect Practices, that have corrupted our Senators in all Reigns, except that of the *Immortal William*, and more *Glorious GEORGE*, as 'twas your Majesty's OWN ADVICE to your People, in the very Beginning of your Reign, 'That your loving Subjects would make their Elections with that Safety and Freedom which by Law they were entitled to, and which your Majesty was pleased to say, You were firmly resolved to maintain to them.

All these things, Sir, therefore, are most carefully to be avoided by your Majesty: They will appear with a worse Grace in you, who have declar'd and made War against these Practices, than in your Predecessors: For, as *St. Paul* says, *Thou who hast said, Ye shall not commit Adultery, dost thou commit Adultery? Thou who hast said, Ye shall not Steal, dost thou steal?* You must by no means, Sir, give this occasion of Clamour and Recrimination to your Enemies; but be pleas'd to follow this general Rule, Always to beware of the Ministers, and to avoid the Schemes and Counsels of King *Charles* and *K. James's* Government, and of Queen *Anne's* Frenchify'd Conduct for the Four last Years of her Reign; and then you can scarce err: For whatever is opposite to their Principles and Practices, is the direct Road to your Security and Success.

In the next place, Sir, let Rewards and Punishments be duly and impartially distributed; this is a Rule to which all Ages and Governments have paid the greatest Respect and Observance; and to which the present Monarch of *France* does chiefly owe the Prosperity of his Affairs; and without this Principle, no Government can subsist. Your Ministers, who serve you well and faithfully, must be distinguish'd from those who betray you, or serve you carelessly and idely; and not smil'd or frown'd upon as they are supported or persecuted by this or that Party or Faction. (And by the way, Sir, a Prince in *England* that rules according to the Laws and Interests

terests of his People, will never have Occasion to make his Court to any Party or Faction; nor can any Minister of any Party serve you against the Interest of the Nation.)

Let your Soldiers be encourag'd, and preferr'd according to their Bravery and Abilities, without Favour or Affection; the Bravest otherwise will follow the Example of Cowards, if they find they have no Advantage over them by their Courage; for -- *All Men wou'd be Cowards if they durst.* -- To an *English* Soldier, a Smile or a kind Word is as acceptable at some times, as a Month's Pay; and if you will condescend to a Commendation of what they do well, they will endeavour on the next Occasion to exceed what they did before; for if you are once Master of their Love, you are sure to have the Disposal of their Lives. Nor need you fear to punish them severely, provided you reward them bountifully.

Let the Insolence of your Enemies be rebuk'd, and Rebels and Traytors to your Government be severely punish'd, and not courted and caress'd; for in the present State of Affairs, all Mercy to your Enemies, is Cruelty to your Self and Friends: And it encourages your Enemies, and disheartens your Loyal Subjects, to see these Insolents brave the Government unpunish'd, and to see the late treacherous Ministers soliciting a Pardon for every condemn'd Traytor; and making their Court to the Pretender, at the Price of your Safety, is most provoking to every good Man.

Thus, Sir, I have set before *your Majesty* (THE SHORTEST WAY) what, in my poor Judgment, is for your Interest to pursue, and what is for your Service to avoid; what will make *your Majesty* and this Nation Happy, what will make both Unhappy: And I heartily pray the Great, Good, and Wise GOD, to direct, bless and prosper *your Majesty* in all your Glorious Desigas for the Defence of these
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Kingdoms, and of *Christendom*, against *the Pretender and all his Adherents*. If I have us'd too great a Freedom; or have offended in what I design'd for your Majesty's Service, I am sorry for it: I call God to witness, my Plainness proceeded from my Zeal and Affection to your Interest, and the Prosperity of your Affairs, and not from any factious, Saucy or unmannerly Principle. Not, but that as I said in the Beginning, I take it to be the Priviledge, nay and the Duty too of every faithful Subject (provided it be perform'd with a decent and due Respect) to lay before the King such Matters as may be dangerous to his Person or Government, to be conceal'd from his Knowledge: (for we are not ty'd up in *England*, to *Spanish* Forms, where the King must be wet to the Skin, if he whose proper Office it is, be not in the Way to put on his Cloak): And I beg your Majesty to believe, what I have said is from Faithfulness and Sincerity, which will in all Accidents and Difficulties preserve me unalterably,

Your Majesty's most Loyal,

Most Dutiful, and

Most Obedient Subject,

JOHN DUNTON.

There will be Publish'd in few Days, by Mr. John Dunton, Author of Neck or Nothing, several New and Seasonable Discoveries, intitl'd;

THE MOB-WAR; or a Detection of the present State of the *British Nation* (but more especially with respect to that **POPISH IMPOSTOR** that calls himself *James the Third*) Being Nine Letters, intitl'd (1.) *The wou'd be King*; or a Letter to the Tyler's Son (commonly call'd *the Pretender*) proving the Impossibility for this Sham-Prince (or *French Vice-Roy*) to detrone King **GEORGE**, our rightful and ever glorious Sovereign. (2.) *The new Race of Monsters*; or a Letter to those Non-Resisting Rebels, Passive-Obedience Rioters, Abjuring Jacobites, and Frenchify'd Englishmen, that perswade the Pretender to this Rebellion, under a false Cry of the Church being in Danger under His Majesty's Administration. (3.) *Death or Victory*; or a Letter to the new rais'd Regiments, that resolve to fix the Crown on King **GEORGE's** Head, tho' it were thro' a Sea of Blood. (4.) *Reformation at Sea*; or a Letter to the King, detecting a new Proposal that was lately sent to the *Earl of Orford* (the first Lord of the Admiralty) by that truly loyal and most ingenious Gentleman, Mr. *Richard Gibson*; by which his Majesty will be greatly enrich'd, those Captains that distinguish themselves in his Service nobly rewarded, the Lives of many Thousand Seamen annually sav'd, and the whole Nation secur'd against the present expected, and all future Invasions. (4.) *The Blenheim Hero*; or a Letter to the Ever Victorious *Marlborough*, upon his Constant and Glorious Successes in the Day of Battle. (5.) *The Jacobite Association*; or a Discovery of that General Massacre with which the Pretender intends to begin his Bloo-

dy Campaign, — as 'twas sent in a Letter to the *Duke of Ormond*, since he fled from Justice, to seek Protection from French Papists, Jacobite Mobs, and Irish Cut-Throats. (6.) *The Janus-Priest*; or a Letter to Mr. *Lesley* (Chaplain to the Pretender) upon a Report that his Popish Master is turn'd Protestant, and that Mr. *Dunton* is excepted (by Name) out of his General Pardon. (7.) *Now who's the Republican?* Or a Letter to those Dissenting Ministers and their People, who (in their late Proposal and Address to the King) have voluntarily offer'd their Lives and Fortunes, in Defence of his Majesty's just Title to the British Crown. (8.) *The Queen Killers*; or a Letter to the Committee of Secrecy, detecting the several Steps taken by the late Ministry, in breaking Her Majesty's Heart, cheating the Nation, and restoring the Pretender. (9.) *Fair Warning to England*; or a Letter to my Dear Countrymen and Fellow Subjects, proving they can expect nothing but Popery and Slavery, should the Pretender usurp his Majesty's Throne. — To these Nine Letters is added, *The Protestant's Jubilee*; or *the Papist's Farewel to Great Britain*, spoke in the Person of a *Roman Catholick*. — Also — *The Neck Adventure*; or the Case and Sufferings of Mr. *John Dunton*, for EARLY detecting the Jacobite Scheme concerted by *Oxford and Bolingbroke*, to restore the Pretender in his two Essays intitled *Neck or Nothing*, and *Queen Robin*. The whole Discoveries humbly submitted to the Consideration of His Most Excellent Majesty.

*Deluded Britons! Open now your Eyes,
Or Slaves be always, or this Instant wise:
This very Moment, not a Moment lose,
Ward against Forreign and Domestick Foes;
Support the best of Monarchs on the Throne;
Defending him, you but support your own.*

Can

84 *The Shortest Way with the King; or,*

*Can you sit still, when Liberty and Laws,
And what's most dear, Religion is the Cause?
Can you such arrant Coxcombs be, to lose
Blessings like these for James and Wooden Shoes?*

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