Browne, Joseph. ‘A Dialogue between Church and No-Church: or, a Rehearsal of The Review’. State Tracts: Containing many necessary observations and reflections on the state of our affairs at home and abroad; with some secret memoirs. Vol. 1. London, 1715. 1-44.

Some may think there will be need of great Strength of Argument to support and carry on a Design of this Nature, against so Potent an adversary in his own Opinion, as the Author of the REVIEW: However, plain Truth and Matter of Fact, shall be the Weapons with which I shall Fight this Great Goliah of Gath; like David against the Philistine, depending on the Justice of my Cause, I shall chuse a few smooth Stones out of the Brook, to Smite the Brazen Forehead of this insulting Champion of our Israel, so that some of them may sink deep into his Brain, or at least make the triumphing Philistines ashamed to own their Giant-Boaster, who hath defy’d the Lord of Hosts.

No-Church. Are you satisfied now, who has ruin’d the Nation? Who betray’d her Liberties, and rendred the Church odious to those that profess themselves of her Communion; so that She is become a By-Name to us, and we ridicule Her by such Appellations, as She us’d formerly to glory in? I think Mr Review has made this plain to every Body: The Government you see connives at the Liberty he is pleas’d to take at those, who took his Ironical meaning in a Shorter Way than he design’d it. Pray, Sir, give me your Opinion of him, for I have heard many honest Church-Men cry him up for a Great Defender both of Church and State.

Ch. I doubt, Neighbour No-Church, those you term honest Church Men, are such as Mr Review calls so, which are Men that turn with every Wind, and are of every Perswasion, but that which is conformable to the Doctrine and Discipline of the Establish’d Church of England, against which they have a great deal to say, but nothing to prove, but as Mr Review proves all his Arguments by his own infallible ipse dixit. To give you my Opinion of this Author, and to do him Justice, he writes with a great deal of Clearness and Perspicuity, when he meddles with what he understands; but when he attempts Subjects he neither is, nor can be suppos’d a Master of he is a meer Trifler, one that asks more Impertinent Questions, than a Thousand wise Men can Answer. Therefore I would give him Appelles’s Advice to the Cobler, Ne Sutor ultra Crepidam.

I acknowledge he has treated the Affairs of the Nation, in relation to Trade and Commerce, particularly in his late Reviews about the Bankrupts, with a great deal of Compassion towards the Unfortunate, and with many home Arguments to such unmerciful Creditors as would treat their Debtors worse than Turks use their Dogs, tho’ they are not assur’d but that the same Case they are prosecuting with such Severity, may be their own another day.

But then again, when this Author turns Critick, Casuist, Virtuoso, and Politician, he is like a Man travelling in a Strange Country, that has lost his Way, and troubles every Body he meets, with Questions to set him right again. I shall not therefore pretend to attack Mr Review, when he keeps himself within the Compass of his own Sphere, but when he launches into the Depths of Religion, Politicks,
Philosophy &c. I shall endeavour to Reclaim him, at least keep him within the Bounds of Truth and Reason, or represent his Fraileties fairly to the World.

No-Ch. Well, Sir, but what think you of the Review of April the Second, does he not Lash somebody there delicately? Is it not fine to see him beat a Man without Hurting him; and show us who we may blame for all the Miscarriages of our Affairs, without the vulgar Way of naming Persons so familiar to the Observator and Rehearsal? Observe the following Paragraph.

“Here I must examine by whose Conduct the Aid of 10000 Men stipulated by Ancient Leagues with the Dutch, to be furnish’d whenever they were invaded by the French, were so long delay’d, and left uncertain at the beginning of this War, as drove the Dutch and Us, too, to the necessity of that unhappy Amusement to the French; I mean, acknowledging the King of Spain.”

Ch. Why, this is his old Method of Arguing, by way of Interrogation: He has been examining long enough one would think to speak Truth once in his Life, but that his Talent lies another way. Here he would make the World believe that our Leagues with the Dutch had been of vast Antiquity, and that we had made many of them, when he might have known, if he had desired to represent Things truly, that these Leagues, as he calls ’em, was but One, made in the Year 1673 to assist the Dutch against the French, and that was faithfully perform’d by the last Parliament in King William’s Reign, even before the Acknowledgement of the Duke of Anjou for King of Spain, which he, tho’ in a contrary Sense, rightly calls, An unhappy Amusement to the French. And if Mr Review knew not the Secret of that Acknowledgement, I’ll let him into it, in my Reflections on his next Argumentative Query.

No-Ch. Then you would infer from thence that there was no Delay, or if there was, that it can be laid upon no Body but the whole Nation; I mean the late King and Parliament, whom I never heard blam’d in that Particular before, because his Majesty sent the Ten Thousand Men directly away, and went over that Summer in Person; the Troops he thus talks of being but demanded the preceding Spring. So that at this rate, you make it clear no Body’s Conduct can be censured, as Mr Review would reflect. But what will you say to the next, viz. By whose Mismanagement, the Elector of Bavaria was lost, and all Flanders deliver’d into the Hands of the French.

Ch. This is a palpable Reflection on the Memory of King William, whom I should have thought he had had more Veneration for, but you may see by this, he spares no Body that seems to interfere with the Conceit he has got of his own Parts, to magnify which, he would even lessen his Maker.

But how easy it is to answer one Question, by asking another; Who bribed the Elector of Bavaria to forsake his old Allies? It may be answer’d, France. Who sent him Troops and paid ’em? France. Who tempted his Ambition with an Empire, but France? Then what a trifling Enquiry is it, to examine by whose Management the Elector of Bavaria was lost, or why Flanders was deliver’d into the Hands of the French, since Charles the Second dispos’d of it, to a Son of that Monarch? A Treaty was then executed to protect him in it, and no War declar’d, that could disturb him. And to satisfy Mr Review why afterwards he was acknowledged King of Spain; it was to amuse France until the Troops of Holland were restored again, which they had
treacherously detain’d in Namure and other Spanish Garrisons in Flanders. So that by this, it may evidently appear what Mr Review is pleas’d to call Mismanagement in Us, was plain Treachery in France.

No-Ch. Hey-day! Mr Church, at this rate you make Mr Review a meer Moon-Calf, that talks Politicks like a Parrot, and is as whimsical as if he had a Full Moon like a Green Cheese swimming in his Brain. Well Sir, but how will you answer this?

“Here I must examine by whose Negligence the King of Portugal was lost for near two Years, and vast Sums of Money expended, as well as great Opportunities against Spain lost, before that false Step could be recover’d, to the giving Philip V. leisure to root his Interest in the Kingdom of Spain, and take an uninterrupted Possession of that vast Monarchy?”

Ch. Perhaps some Men would answer, tho’ it may not be my Opinion, that that somebody he speaks of had been better lost than found: And they will tell him we had then sav’d some Milions [sic] of Money, and got Spain into the bargain, Our Fleets had Winter’d at Home, our Sailors eat our own Bread and Cheese, and fill’d their Bellies with Spanish Wine in Summer. We need not have gone so far as Barcelona for Laurels, since we might have brought more home from Galicia or Cadiz.

No-Ch. These may be your High-Church Politicks, but they are none of ours. Mind him again.

“Here I should be obliged to Reproach somebody, with rejecting the Proposal of assisting, and in time relieving the Brave Camisars, upon that weak Party Pretence, that it was not Honourable to encourage Subjects to Rebel against their Prince, tho’ the Prince they fought against, was not only in open War with us, but practis’d the very same thing at the same time in Hungary against the Emperor.”

Ch. It will be very hard but Mr Review will reproach every Body, therefore I don’t wonder at his throwing Dirt at a Noble Peer he here aims, tho’ he was convinced it was false; he owes him a Debt of Reproach which he designs shall never be fully paid. I suppose by this, Mr Review was the Author of a scandalous Paper endustriously distributed about several Coffee-Houses late at Night, importing that that Night a Council had been held assisting the Camisars; but that this Noble Peer he points at being then S—y of St—e, had oppos’d it with effect; when at the same time there was neither Council that Night held, nor any such Proposal made. Tho’ Mr Review takes upon him to know what Reasons were urg’d against it, one whereof he says was that weak Party-Pretence, “That it was not Honourable to encourage Subjects to Rebel against their Prince.” I suppose he means by that Party, the Church. Observe his Insolence, to call the Church a Party, that he may level it with the Separatists, which are distinguished by Parties, as if Church and No Church were upon an equal Establishment.

But to let him know what the Effect of this he calls a Party Pretence was in King Charles the First’s Time, I shall refer him to the Story of that Prince’s unhappily Assisting the Rochelllers, tho’ it was a Religious Cause, yet it was Encouraging
Subjects to Rebel against their Prince: Which that subtil Statesman Richelieu observing, soon turn’d his own Stratagem upon himself, and by forming the Solemn League and Covenant in Scotland, in a short Time brought about the Destruction of that Unhappy Monarch, I hope the French King’s example will never be propos’d, by any honest Man, as a Pattern for an English Prince to imitate.

No-Ch. You are now making good what the Review charges you with, and instead of a Cessation, are become the Aggressor of a renew’d Dispute.

Ch. He is always raising Apparitions in the Air, Encountering Fanatick Daemons in his Imagination, or Fighting with his own Shadow, lese how comes he to Charge me with Assaulting the Government, the Queen, the Ministry, the Church, and the General Peace? But I hope he’ll write his Recantation, to shew the World he is a Man of Peace: Or prove what he has laid to my Charge, as true, to shew, that I am what he calls me; among the rest, that he is so Liberal of throwing his Aspersions on me as a Man of Clamour and Fury against the Peace and Welfare of my Country: But I rest satisfy’d, Mr Review will shew me wherein I have rais’d any Disputes in Church and State, and in return, I will do him the Justice to acknowledge my Error.

Dialogue II

No-Church. I’m glad to meet you, Mr Church, so opportunely, that I may satisfy you now, who are the Men that are guilty of abusing us, and disturbing her Majesties best Subjects, and that are fast Friends to the Government, notwithstanding they wou’d not pay Taxes to encourage a Ravenous Party, as honest Mr Review says. Have you seen his Letter? I think that will convince you who are the Men of Clamour and Fury.

Church. Thou call’st it right, Neighbour No-Church, it is his Letter; for if he produces any other Author for it, I will never own the Name of Church again. This is not the First of his Forgeries that I can prove, by some Hundreds. But my Business is not to raise Scandal, but to free the Church, and all its honest members, from the Reflections of Mr Review’s industrious Falshoods, as I shall demonstrate both from Matter of Fact and Reason.

No-Ch. Are you sure then, that there was no such Letter as he pretends?

Ch. I have a reasonable and moral Certainty, the Case he relates, both in the Letter, and in the succeeding Case of a certain Collector, in a certain Country, he cannot tell where, is a meer Sham put upon the World, to create ill Blood betwixt the Church and the Dissenters, because there are no such things practicable, as he pretends to relate.

No-Ch. Surely, Mr Church, you must be mistaken, and judge too rashly, for Mr Review could never be guilty of such a notorious Mischief, since he is a Man of so much Peace, he talks of it sleeping and waking.

Ch. I don’t know what he may Dream of asleep, but rest assur’d when he is awake, he’s for blowing the Trumpet of Rebellion: Nothing less upon my Word. For he exhorts the Dissenting Ministers to resist with Violence paying the Queens taxes.
Observe him well, he says again, resist with Violence, though he wou’d not have that understood, a moving to Rebellion, or resisting the Magistrate, because it is consonant to the Laws, and the Law has put a powerful Weapon into their Hand. Now if it appears after all this, that what he avers is directly contrary to the Law, then he directly has preach’d up Rebellion, nay, the worst kind of Rebellion, that which has the old Leaven of 1641 in it, which was attended with such dismal Consequences, I tremble to think of. Did not they then Preach up Peace while they were preparing for War? Admonishing the People to resist Magistrates, not to pay Ship-Money, the Tax then laid upon the People by the Judgement of all the King’s Judges at that Time of Day, and tho’ some may think that Arbitrary, I hope they will not be so audacious with Mr Review to call this Tax so, as he does, that is laid by the Legal Representatives of our Constitution.

No-Ch. Dear Mr Church, take no further Notice of this Business, for if you pursue this Argument any further, poor Mr Review, may come to swing for’t. O Heavens, Rebellion! What will become of us all at this rate? My Neck has got a Crick in it already, to think of a Halter.

Ch. Indeed you may well be frighted at this rashness of your Champion, who is resolved to hazard all at once for the Good old Cause. For speaking of the Dissenting Ministers paying Taxes, he says, “There is no Pretence in the least, why they should be Taxed; and I cannot but recommend to them, to desire the Commissioners or Assessors to shew them the Clause from whence they pretend to claim such a Power.” And a little farther he says “He is somewhat uneasy in expecting an Answer to his fair Challenge, to shew ’em from what in the Act, they pretend to Assess the Ministers of any sort, as to their Stipends.”

What a wretched Lawyer, Neighbour, have you got for your Advocate; who discovers at the same time, both his Roguery and his Ignorance, for had such a Letter been sent as he pretends, if he had consulted either the Act of Parliament, or any of the Commissioners of what Capacity soever, he wou’d never have Publish’t it; for if such a Letter was sent him, it must be design’d as a Banter upon him. Because first, it mentions carrying the Party before a Justice of the Peace, by a Warrant; when the Act in particular directs no such thing, but says, any two of the Commissioners shall have Power to grant a Warrant, to seize Goods, not as Justices of the Peace, but as Commissioners. Next he says, the Justice preach’d a long Lecture of Disloyalty and Disaffection to the Government to him: I think he had a great deal of Reason, since he refused to pay the Taxes for carrying on so just and necessary a War; but these are the Teachers of those People, who pretend to be the Queens best Friends. But here observe the contradiction of this honest Man’s Answer to the Justice, who told him fairly he shou’d have appeal’d to the Commissioners, he answer’d “He had appeal’d, but could not have Justice, and being Sick and Lame, was not able to go and speak for himself” […] He had appeal’d, but was never there; a delicate Appeal truly, for a Man to pretend to be Sick of the Gout at Home, and then say the Commissioners wou’d not do him Justice. What ridiculous stuff is this to amuse the Mob with, as if the People did not understand Common Sense, and know that an Appeal was a personal Appearance, design’d to relieve those that were griev’d, by tendering them their Corporal Oaths. Now this Pains-taking Minister does not say one Word of his being refus’d or admitted to take the Oath which he might have demanded of the Commissioners, if he had appeal’d, but it is evident he did not Appeal: so that this
Letter is a plain inconsistent Piece of Forgery, Villainously design’d to Traduce the Government, which has appointed such Justices and Commissioners, as wou’d do such Injustice as the Review lays to their charge.

To make this the more Evident, I shall shew that the Dissenting Ministers are liable to pay this Tax, not only from the Intent and Meaning of the Act, but from the Letter too, unless they can Swear, they never receive Salary, Gratuity, Bounty-Money, Reward, Fee, or Profit by their Ministry, Profession, or Imployment.

The Words of the Act are, “That all and every Person and Persons, having, using, or exercising any Publick Office whatsoever, shall yield and pay unto Her Majesty the Sum of Four Shillings for every Twenty Shillings, which he or they do receive in one Year, by Virtue of any Salaries, Gratuities, Bounty-Money, Reward, Fees, or Profit to him or them accrewing, for or by reason, or occasion of their several Offices or Imployments.

How durst Mr Review after such plain Conviction as tis, publish his Invective Libels against the Queen and her Officers, in the Legal discharge of their Duty, by calling this, “The intollerable Treatment the Dissenting Ministers meet with in the peaceable Exercise of their Function”; And in another Place he says “this is Imposing on the Ignorant in the Law, and the peaceable Temper of the Dissenting Ministers.” This is rare Cant to draw the Unwary into a Snare, and make those who would pay their Taxes peaceably and cheerfully, the worst sort of Malecontents in the Nation, while they are encouraged by this Peace-Preacher to resist the Collectors and Assessors, under the Pretence that their Authority is illegal, what at the same time he might know, that what they do is always founded upon the Act, or the Direction of the Commissioners; but perhaps the Review does not call that Law: He must have some such Evasion, or he durst not be so barefac’d, to give the following Advice; “It is certainly the Duty of every Man thus oppress’d, not to submit to the Imposition of Arbitrary Men. Who does he call Arbitrary Men? Undoubtedly they must be Magistrates, Men in Authority, or they could not stand in his way. Observe his levelling Principles; observe his Religion; he is a mover to Strife and Sedition.

Therefore, for full Satisfaction to the World, I shall transcribe the Direction the Act gives for collecting, and distreining, or committing in these Cases, having shewn that the Dissenting Ministers are liable to pay for their Imployments, against which, Mr Review ignorantly objects, as well as his Letter-man, who says, that neither the Church of England Ministers, nor the Dissenters, were to be taxed, in which they both discover, they know nothing of the Matter, because the Church of England Ministers pay in every Land-Tax for their Benefices, as Free-holds, whereas the others are assess’d for their Imployments or Professions, as Lawyers, Physicians, &c. So that this Advocate of your No-Church Ministry, had better have let his Advice alone, than have pretended to encourage the Brethren, by recommending to them such as he calls “a regular and exact Method, to deal with those Extenders of the Law, and back his Prescription with a Late Example, which may perhaps make an Example of him, from ever attempting to meddle with such a dangerous Point of Law again, unless he has a Mind to bring both the Army and Navy on his Back. For does he think the Gentlemen concern’d in either of those, will forgive a Man that is making a Body of Men discontented and unwilling to pay their Taxes, who receive such Privilegds and Favours from the Lenity of the Government, which no Body endeavours to
disturb 'em in, and from which they would have been well satisfy'd to have paid
double Taxes in a late Reign.

But this shews their Moderation, this shews the Men of Peace, or rather the
Men of Clamour and Fury, who wou'd pray all the Year for Peace, Peace, but not pay
a twelve Months Tax to purchase it. Nay, Mr Review tells you his Case of a certain
Collector, “The Minister patiently suffer'd the Violences of all Sorts, without any
Opposition,” but as an Instance of his Moderation, mind the Sequell, “And following
the Instructions of his Lawyer, brings his Action at Law against the Parties, as well as
the Justices, who sign'd the Warrant, as the Commissioners; and I think the Assessors
and Collectors.”

This is all of a Piece, with his Letter, a foolish Invention of the Review’s own
Brain, to talk of bringing Actions against the Commissioners, who are Absolute
Judges in this Case, before whom “all Appeals are final, without any further Appeal
upon any Pretence whatsoever.” These are the Words of the Act, and if they won’t
satisfie him, I cannot tell what will; but to proceed.

“The Collectors are required to demand all, and every Sum and Sums of
Money which shall be taxed and assessed of the Parties themselves, as the
same shall become due, if they can be found, or else at the Place of their last
abode, or upon the Premises charg’d with the Assessment.

And be it further Enacted and Declared, that if any Person shall refuse or
neglect to pay any Sum of Money, whereat he shall be rated and assessed by
this Act, upon demand by the said Commissioners, that then, and in every such
Case, it shall, and may be lawful to and for the said Collectors, or any one of
them; and they are hereby authoriz’d and required to Levy the Sum assessed,
by distress and Sale of the Goods and Chattels of such Persons so refusing or
neglecting to pay, &c.”

It is plain by this, what Power the Collectors have, and next I shall shew that
of the Commissioners, which Mr Review mistakes, and throws upon the Justices of
the Peace, not as Commissioners, but as Justices, tho’ there are scarce any Gentlemen
in the Commission of the Peace, but what are generally Commissioners in all Acts, if
qualifed. The Case is thus related, “The Collector goes back to his Principals, and
receives a Warrant from the Justices of the Peace, to Distrain upon the Ministers
Goods, which accordingly was done, and some more than common Violence, as
unjustifiable as the rest, put into practice at the Seizure.”

I do not understand what he means by the Collector going back to his
Principals, for I fancy all Collectors Principals alike. And I find he does not
understand the difference between the Justices of the Peace and the Commissioners
yet; for their Authority proceeds from being the latter, not the former, as by the Act
may appear.

“And if any Person or Persons shall neglect or refuse to pay his or their
Assessment, by the Space of four Days after demand, or convey away his or
their Goods, or other Personal Estate, whereby the Sums of Money so assest,
cannot be levied according to this Act; in every such Case, any two or more
Commissioners, by Warrants under their Hands and Seals, are hereby
authoriz’d to commit such Person or Persons (except a Peer of this Realm) to
the common Goal [sic], there to be kept without Bail or Mainprize, until
Payment be made of the Money assest, and Charges for bringing in of the
same be paid, and no longer.”

Dialogue III

Church. What says your Champion now, Neighbour, is he assured that the
Dissenting Ministers ought not to pay Taxes yet? Or has he any new Letters or Cases
to produce, that will vouch for his Forgeries? In my Opinion, he has a strange Front,
to think the World will be always impos’d on at this rate, while, instead of justifying
himself, of which he has the greatest need, he is still attacking the Church, which he
never fails to call a Party, notwithstanding his poor Shifts and Evasions to come off of
it in his Review of the 9th, which he calls the 8th of April; but he has so many
Jesuitical Distinctions, it is hard to catch him at any thing but Lying, there the Devil
leaves him in the Lurch still.

Pray observe him now, what a dextrous Quibler he is, to evade the Imputation
of charging the Church with being a Party, which he has pretended, after his fulsom
manner hitherto to flatter, that is, such a Party of ‘em as he calls the Church. These
are his Words, “He supposes that by Party, I mean the Church, and charges me with
Insolence upon the Supposition, (I think with a great deal of Reason).” Excellent
Logick! that is, to serve a Cause; “which, good Sir, why may I not as well mean a
French Party, or a Jacobite Party?” What a wretched Excuse is this! here he wanted a
little of his usual Assurance, to have stood to it, after he said it so often, and in the
very same Paper. For he says my Party are used to accuse upon Supposition, and then
says I write in Defence of the Church; so that the Church is my Party, but this was
coin’d in the common Mint of Contradiction, where Daniel is the Hammer-Smith, and
No-Church blows the Bellows.

No-Ch. Indeed, Mr Church, I scorn to blow the Bellows to Mr Review, he has Wind
enough in his own Emptiness to blow a Nation up into the Civil Wars and Divisions. I
must confess I don’t like his shuffling about that wicked Letter you tax him with; I
wou’d gladly have had him nam’d the Author, and produc’d the Letter, as he promises
he will do; but I find he fears you will demand his Promise of him then, to give up the
Cause, and never write more, if there should be neither Author nor Letter to be prov’ed,
as I am now well satisfy’d there is not. This will be detecting him of a wilful design’d
Mistake, which he has oblig’d himself to recant, and if he has done any Man Injury, to
make all possible Reparation.

Ch. And do you believe, Neighbour No-Church, that your Prophet will ever own
himself to be fallible? No, no, he fancies he may write what he pleases Jure Divino;
he has wheedled the People in, to believe him, and is now resolved to carry on the
Imposture, like the pretended Esquire Wickham, to the last Stage of his Life, and till
he has secured himself in a Velvet Coffin.
No-Ch. Well, Mr Church, but how do you pretend to justify those Gentlemen that have calumniated the Government, abd’s the Queen, and affronted the Ministry, and who have own’d themselves guilty both of Lying and Slander?

Ch. It is none of my Business or Design to justifie Villains, as all those are who are guilty of such Crimes, let ’em be of what Denominations soever. If I can free the Church as by Law Establish’d, and all the worthy Members that sincerely profess her Doctrine and Discipline, from the scandalous Misrepresentations of the Review, I shall gain the End I aim at: And as for my self, I value not his Reflections, because I am sure to an impartial Reader, they will always be below his Consideration. But I was surpriz’d to find his Arguments against me made use of by a Minister of State, because I suppos’d he might have been fully convinc’d to the contrary.

No-Ch. Come, come, Mr Church, don’t talk at this rate; you are a High Church Scribler, and every Body says you deserve to be treated worse, if possible, and you know what Mr Review calls ’em, a parcel of Names that would fill this Paper to rehearse.

Ch. His Pen is no Slander, for all Slander is punish’d with Informations and Binding to the Queens-Bench Barr every Term but I deny the Appellation of High-Church, Mr Stephens, and Mr Review, are High-Church; they are Fire and Faggot Men, but only differ about the Materials, one is for burning down the Church with Moderation, the other is for burning down Moderation with the Church, and each of these have acknowledged their Crimes, St—ns by his Recantation, and Mr R—w by his Shortest Way. But pray Neighbour, which of these Extravagancies have I been guilty of? Have I rail’d against Occasional Conformity? Have I ever abus’d the Toleration, or vindicated those that have? Have I aspers’d the Bishops, or so much as charg’d the Dissenters with Schism? Have I ever said the Church was in Danger, or given them the Lie that said it was not? These are the Marks of the Beast, which I carry not about me, though I own the Name of Church, I hope that is no Scandal in a Christian Country.

No-Ch. No, no, Mr Church, owning the Name is no Scandal; but owning the Party, and writing in their Defence, to disturb the Peace of the Government, and create groundless Fears and Jealousies.

Ch. I defend no Body but whom the Establish’d Laws are oblig’d to defend, not only to maintain the Constitution entire, which otherwise must fall in pieces, but to prevent an Usurpation from Mr Review, and his Party; who tho’ they are for an Independent Power, call themselves the Establish’d Church, or at least would be so understood, and he does not question but in a little time to see it effect’d, by extending the Toleration Act into an Establishment. For which end he contends so warmly for the Encouragement of their Academies or Seminaries, and so to secure to the Nation a perpetual Dissention. But this he calls being guilty of Absurdities, and affronting the Queen; as if there was no difference betwixt her Majesty’s Inviolably keeping the Toleration, which all honest Men would certainly have her to do, and her giving Encouragement to the erecting and perpetuating of their Academies, that they might have a Succession of Ministry, as Mr Review would have her do. Nay, I wonder he had not Confidence enough to move her Majesty to endow their Seminaries, that their Ministry might have a Subsistance, as well as a Succession too, since she had
been so Gracious to extend her Compassion to the Poor Clergy of the Establish’d Church. The Review must needs think it very hard the Toleration Church had not a share of her Majesty’s Bounty, since they deserved it, by paying the Taxes so cheerfully and readily, that a Collector can no sooner demand ‘em, but whip there’s an “Action at Law brought against all the Parties, as well as the Justices who sign’d the Warrant, as the Commissioners, Assessors and Collectors”, as he thinks : Nay it was but all a Thought, I dare Swear, tho’ a very unlucky one, as it happen’d out.

No-Ch. Poor Mr Review! I even pity him now; he has quite ran himself out of Breath, and says, I find, what comes next him, without considering the Consequences. I begin to be ashamed of him, since I perceive he’s not so impatient now, as he was before, in extracting an Answer to his Challenge about Assessing the Dissenting Ministers. Indeed Mr Church, you have so maul’d him there, I doubt he’ll never answer it, and then I must forsake his Party, for I hate Lies, and Shams, and Prevarications mortally.

You see he shews his good Will, he tells us plainly what he would be at, but I think the Gentlemen of the Dissenting Ministry have no great reason to thank him for inventing such a Story for them, which tends so much to their Prejudice, as this seems to do, in all Appearance, For, says he, “to Tax them, and levy Money upon them without Law, and where the Law Visibly leaves them out, has a great many unhappy Constructions in it, which I could improve very much to the disadvantage of the Persons concern’d.” Dear Mr Review, you had better let it alone, for the Persons concern’d are the Dissenting Ministers, and you have improv’d the Business enough to their disadvantage already.

Therefore I desire he would not enlarge this, or any other of his Stories, with any more Variety of Circumstances, but refrain writing, till he is able to clear this.

Dialogue IV

No-Church. You are right in your Judgement, Mr Church : for this same Mr Review, I doubt at last, is a shuffling Knave, I find he’s sneaking his Neck out of the Collar : How silent he is about the Tax Letter, the Justices, Commissioners and Assessors, that were prosecuted by his Dissenting Minister in the Country; he makes no Boats of any Triumph there; I wish he is not inventing some Mischief, or making Clauses in the Act of Parliament to brave it out a little to the World.

Church. No, no, Neighbour, that won’t do now, I must have nothing but Matter of Fact, his Shams shall not do any longer; let him produce his Letter in the first place, and leave it at some Place of Credit, to be inspected into; then tell the Justice of Peace’s Name, or the Commissioner that had the Action brought against him; or at least let us know this formidable Dissenting Minister that brought it, or his Attorney, I want to examine into this Business, and if there be any Truth in it, I’ll fairly acknowledge my Error, in falsely accusing Mr Review; but if this be a Forgery of his, let him depend upon it, I will not rest ’till all the World are satisfied, that they may be no longer deceive’d by specious Pretences of Truth and Honesty.

No-Ch. I hope you would not pretend to Prosecute him, you have Business enough of that kind on your Hands already.
Ch. I would not Prosecute him in the Crown-Office, but in this Paper, for I hate Informations, as I do the Name of an Informer. Mr Review may suppose by my Acquaintance, I could pick up Matter against him sufficient to charge him with strange Things; but as it is not consistent with my Design to throw Dirt, so I abhor Personal Reflections, especially where they relate not to the Merits of the Cause, I would either clear or defend. But if he have any Sense of Gratitude, perhaps he may thank me for cautioning him against giving too much Credit, to some People, who make it their Business to deceive.

Perhaps I may discover some of his Spies to be remarkable for Cheats and Impostors, particularly his chief Intelligencer D—M—n, who was Fuller’s great Assistant, and now supplies him, with many of the Lies, and a great deal of Trumpery Ware, with which he obliges the Town weekly: And for which I suppose he pays him largely out of the Charity he is frequently intrusted with. This is one of whose kind of Charity-Pads, who pleads Poverty to rob the Poor, when at the same time he has defrauded his Creditors to live upon Delicacies all Day, and pamper himself up with Chocolate and Canary, the Expence whereof would keep some honest Families. This same Jugler runs from Church to Conventicle, and from Conventicle to the Church again, to pick up Cases of Conscience as he pretends, but really to pick up Money.

No-Ch. But pray Mr Church, what makes the Review talk of the Danger of the Church now, I thought that Argument had been quite out of Doors, and no Body had been allow’d to have enquired, whether there was any Danger or no.

Ch. Certainly no Body has that Priviledge but Mr Review; he’s a sort of lawless Person now, I suppose that’s the Reason there is no Cognizance taken of what he says or does, or else he has purchas’d a Patent to sell Scandal by Retail, and make a Monopoly of it, that if any Person presume to Trade in it beside himself, they shall be prosecuted according to the Law, as practis’d in the S—s O—e. He must have some such Pretence to justifie his Proceedings in open Defiance to Truth, Honesty, Good Manners, or Religion; for speaking in Review, April 23 about electing the last Speaker of the House of Commons, he Villainously traduces the Clergy as follows.

“I could enlarge here,” says he, “on the Behaviour of the Parties, upon the Expectation of this Success; how they laid the Roads with Expresses, to carry the first of the News into the remotest Parts; I would tell some diverting Stories of their Management under the Disappointment; how the Clergy in many Places caus’d the Keys of the Churches to be secured, that the Bells should not be rung, and on the contrary, what Rejoicings they had prepared, if their dear Mr Bromley had been chosen.”

Now I challenge Mr Review to make it appear among the Clergy in many Places, as he calls ’em, that there was one Clergy-man in any Place, that caus’d the Keys of the Church to be secured.

No-Ch. Indeed, Mr Church, I don’t like this Story my self, it smells a little rank of his last about the Justices and Commissioners sending the Minister to Goal, &c.
Ch. Why, really, Neighbour, *No-Church*, it does look a little like it, as you say, it seems to be of the same Stamp, and carries *Daniel’s* Effigies on the Front of it. He has a very unlucky way with him, of making his Stories too improbable to gain a Belief with any, but either Fools that swallow down everything he says for Truth, or else Knaves that would have everything he says to be true. For I would fain know what Ministers he is acquainted withal, that have the Keys of the Church, for I know of none; indeed the Chancel or Choir is the Parsons, and he may demand the Keys that enter there, but as for the Church, they are commonly under the Command of the Church-wardens, and are commonly committed to the Sexton or Clerk, according to the different Custom of different Places. It falls out now very oddly, that Mr *Review* should calculate his Matters no better, than not to know ’tis out of the way for the Parsons to keep the Church-Keys, except he means to pun upon the Clergy, by saying they always keep the *Keys of the Church*, in a spiritual Sense, which gives them a sort of *Jure Divino* Right.

And then again, he must be out in the account that they stopt the Bells from Ringing, when any one would think they should rather have caused them to be rung backwards, to let the People know the *Church was then in Danger*; but instead of that, he would have you to believe they went to eat up the Rejoicings they had prepared, and mourn’d the Night away in Sack and Claret.

*No-Ch.* At this rate you’ll believe nothing Mr *Review* says, can you think he durst impose upon every Body, and not be taken notice of, among so many as he has charg’d, and then challeng’d them to make Reply’s to him; or else that he would take the Fact *pro confesso* against them: In my poor Judgement this looks like fair Dealing, and would convince me, that what he says against such Men must needs be true.

*Ch.* You are still mistaken in Mr *Review*, this is his Play, first, to make an open downright *Lye*, and then make such a Noise about the Truth of it, that the Persons concern’d in it dare not meddle with him, being really so amaz’d at such audacious Inventions, they are frighted from the Undertaking. What think you Neighbour? Would not his positive Assertions in his last daring attempt, have deluded any Body into a Belief of what he related? For he is arrived to such a Perfection in this Villanous Practice to support his Undertaking of Scandal and Reflection, that he values nothing he says, so it will but afford him any Assistance towards the carrying on his Designs.

Observe but how rascally he treats the Clergy, and pretends to know Particulars, which I shall oblige him to descend to; or weary him out of this scandalous Road he is got into, where like a Highway-man, he Robs every Body of their Reputation that he meets with. For speaking of the Clergy, who had received her Majesty’s Royal Bounty, “but would any Man think,” says he, “that the very same Clergy, who ought to have thought themselves particularly concern’d in this Grace of the Queens, and bound in behalf of their Brethren, that had the benefit of it, and in behalf of the Church of *England* her self, in which as Members they shared the Honour.” I say, would any Man think, I dare say, and sware it too, no Body but Mr *Review* would think so, “that among these should be found some that should forget all this Goodness, fly in the Face of their Royal Benefactor; and while their more thankful Brethren were giving Thanks to God and the Queen, for this unparallel’d
Bounty; should fly (again) in the Face of this very Queen that had thus treated them, and that with the most ridiculous Scandal of deserting the Church.”

Dear Mr Review, among these some Clergy-men, pick us out one, that has flown in the Face of the Queen, and accused her of deserting the Church, let us know this ungrateful Church-Man, and I promise you he shall be made an Example on; but if you do not produce one, what must you expect, think you from all the Nation, for laying such a general Charge upon her Majesty? For positively, 'tis you are the Author of that ridiculous Scandal, as it really is, upon the Queen, till you bring one that will own it.

Your Wiltshire Parson, without a Name too, will not serve your turn, for his Answer was a just Reflection on the Ingratitude of the Clergy, directly opposite to the purpose the Review brings it; but this is not the first time he has been guilty of bringing Instances Mal a propos. Would any Man think, with his idle Repetitions again, “that it could be the Answer of a Clergy-Man in Wiltshire, when a Gentlemen upbraided his Ingratitude on this very Score, and put him in mind of what the Queen had given the Church, - that he should reply ‘with a slight Pshaw, - I may give a Dog a Bone and he may bite me by the Fingers.’”

Would any Man think the Review could be such a Fool? What a silly Question is that now? Would any Man think he could be otherwise? Who puts the Dissenters first in mind of their former Persecutions as he calls 'em, that they may forget those Inquiries, and “leave the Blood of their Relations Murther’d in Goals, and stifled in Dungeons un lamented.” What a pity it is that he who strives at this rate to promote Union and Charity, should not remind these People of that hot Persecution, carried on so lately against the Dissenting Minister, who was threatened with a Commitment for obstinately refusing the pay the Queen’s Taxes; or why did he not refresh their Memories with the Story of that patient Pains-Taker, who brought his Action at Law against the Commissioners, &c. rather than yield his lawful Obedience to the Magistrate. But these things are better forgotten; 'tis an ungrateful Subject to hit a Man in the Teeth so often with a thing he cannot help. For if Mr Review could be detected of every Forgery he has been guilty of, they would appear more monstrous than the Story of Mahomet’s Cock, or the Arabian Legends.

No-Ch. Well, but Mr Church, for all these Reflections you cast upon him, you cannot but own he has been a Friend to the Queen and Government, and gave great Assistance to the People in telling them, who were the fittest Men to be chose Members of Parliament in the last Election.

Ch. Yes, he was a Friend indeed, if you call such a one so, that was for setting the Nation together by the Ears, in order to settle Peace and Union; a great Promoter of Charity too; who, instead of speaking well of his Betters, revil’d every Body that had the Character of a Gentleman, or a Man of Honour: He recommended no Body, as fit to serve their Country, but sneaking Cits, Coffee-House Politicians, and Occasional Sinners. He writ Letters to Boroughs and Corporations to create Tumults and Sedition, and when he could not furnish them with apt Stories to their purpose, he corresponded with the Moon, from which he brought down his Consolidator, and a thousand other Monsters, that were never heard of before or since. But ever since that Expedition he has been persuading every Body, that the Moon is made of Green
Cheese; that Contradictions are the best Sense, and that the only way to be believed, is to write nothing but Things incredible, nay, almost impossible; that Scandal is the best Breeding, and Modesty not fit for Conversation; that Truth and Honesty are not proper Companions for Men of Wit, but the Common Distinctions of the Rascality. These and many the like Notions he transplanted from the Moon, and cultivates with great Industry, and to his great Advantage here.

Dialogue V

No-Church. Well, Mr Church, I have got something here will please you: Honest Mr Review has reflected on what you said, and is now got into his Hymns, and Songs, and Penitential Psalms. Nay, he cannot forbear thanking you, for being such a kind Monitor to him: He is so sensible of the Favour, he has sent you a very modish Present.

Church. Prethee what is’t, good Neighbour No-Church, that the Review can find in his Heart to bestow on me?

No-Ch. I’ll assure you, you may take it as a Favour, for it is a Rarity, and the whole Kingdom can but produce one besides, which was given as a Pattern to the World of his Christian Condescension, and No-Church Humility.

Ch. But all this while you don’t tell me what it is?

No-Ch. Why, I cannot well tell what it is, but I take it to be a kind of a Petition, or Repetition, or Recantation; call it what you will, but something it is, that shows something he did, or said, or writ was very wicked.

Ch. I doubt it’s like the Irish-Man’s Singing Bird, while you are telling the Story, flown away.

No-Ch. No, Mr Church, I have it too secure to escape, besides its no High-flying Business, but true No Church every Line of it. I’ll read it to you.

“I D—I D’Foe, alias Foe, of the Parish of St. Nicholas, alias No-Church, not having the fear of Law or Gospel before my Eyes, but presuming on the Assistance of my Familiar Associate, the Devil, did wittingly, wilfully, and according to old Use and Custom, forge, counterfeit, and invent a Letter from the Town of Blank, in the County of the same, wherein, to the great Dishonour of the godly and peaceful Dissenting Ministry; I have scandaliz’d, vilified, and traduc’d several worthy Gentlemen of the Church of England, who are Justices of the Peace and Commissioners in the Land Tax Bill, for the said County of Blank, besides many honest Neighbours, who are Collectors and Assessors for the same. And I do hereby acknowledge and declare, that the said Letter, and everything therein contained, was Villainously design’d to throw an Odium upon such Church Magistrates as the Government has wisely appointed and constituted to put the Laws in Execution against such a Malicious-Turbulent-Jesuitical-Commonwealth-Incendiary, as I openly declare my self to be, by all my Lies, Cheats, Shams, and Prevarications.
And for the sake of the Saints, who for these many Years last past I have deluded with specious pretences of Peace and Charity, by which means I have juggled them out of their Money and their reason: By these Presents, I own myself to be a Hypocritical Slanderer, a scandalous Scribler, a Seditious Subject, an Enthusiastical Religioso, a cheating Hosier, an ignorant Author, and a false Prophet. And if there be any thing else more Wicked than I can at present think of, this is to let all the World know I am, and ever have been ready and Willing to perpetrate it; for my Zeal to the Party hath eaten me up, and my Rage and Fury against the Church hath almost confounded me, while my Pride hath worn my Stockings out at the Heels.

And because no Man, for the future, may be deceived; Know then, that how sanctified soever I may pretend to write, I design nothing but Scandal by it; and when ever I relate Matter of Fact, depend upon it, every Letter is a Lie; and this I solemnly declare, as I promis’d to the Rehearsal of the Review, I would do, that he might take no further Pains to Convict me; for since, a certain Case of a certain Collector, in a certain Country, not a Hundred Miles from London, and not quite so many from the County of –, came to a Dissenting Minister to demand –&c. has appeared so plain against me, I have had a Remorse of Conscience for such evil Doings, and therefore to prevent my self from Lying, no more than I can from Writing, tho’ I have given Security never to write again, I have caus’d this my free and voluntary Recantation and Confession to be publish’d by No-Church, as a Person that I know has weekly Confabulations with Mr Church, whom I hereby authorise and appoint to acquaint the World with my Intentions, he having gain’d that Credit, as to be believ’d even by those that put such Trust in me, that they are as well pleas’d in being deceiv’d, tho’ they know it, as I am to deceive, tho’ I know it not.

Therefore, that I may be as good as my Word, tho’ it be the first time that ever I was so, I will own I have been fairly detected of three wilful Mistakes; the first of which is that Villainous Letter which I foolishly, as well as maliciously, forg’d to make the Church of England-Men hated by the Dissenters, and I endeavour’d to insinuate by this part of the Letter, their Cruelty and want of Compassion, saying, But among the rest, our Minister being an ancient Man, and having no visible Effects to seize upon, they brought a Warrant from a Justice of Peace for him; the poor Gentleman being lame of the Gout, observe now here how movingly I worded it, on purpose to make Mischief, was oblig’d to get a Cart, for want of a Coach, mind, I put in the word Cart designedly, that some warm Zealots for the Church might discover their want of Charity to the Dissenters, by saying perhaps he deserved a Cart better than a Coach, to carry him to the Justice, who threatened him to send him to a Goal, and so over-aw’d the poor Man, that to be quiet, he chose rather to pay the Money, than dispute with him.

The next Mistake I wilfully committed, and which appears to be done on purpose to support the first, was the Case of the Minister bringing his Action at Law against the Justices, Commissioners, &c. And the third, more silly, but not less Villainous than the rest, was that of the Clergy keeping the Keys of
the Church to hinder the Bells from Ringing. All these I acknowledge the
natural Productions of my own fruitful Brain, which I heartily and freely
Recant: And since I have done so much Injury, I would gladly make some
Reparation if possible, and since I cannot confute or defend one thing laid to
my Charge by the Rehearsal, I would fain give up the Cause, if the Devil
would give me leave, and never write more.”

Ch. Well, Neighbour, but what do you think Mr Review will say to you, for
exposing him at this rate, since Recantations don’t make a Man’s Case better, but
worse at this time of day, when a Man may be Pillory’d for saying some People are
Wise, and Hang’d for ought I know, if he should say otherwise? ’Tis a Crime I find, to
write at all, but a much greater one to repent, either in part, or by Wholesale.

No-Ch. You need not trouble your Head about that, Mr Church, for the Review, tho’
he may Recant three times a Week, he’ll never Repent as long as he lives. I know him
better than so; he’s none of your whining Sinners, but dares be – because he dares.
You need not trouble your self about this Recantation I have brought you, for he is
resolved you shall not provoke him to expose himself by entering afresh into an
Argument, wherein he is baffled, and knows well you have found out his blind Side.
He has more cunning than a Fox, for when he has done Mischief, he will not come
near the place again till ’tis forgot; and he has more Doublings and Windings than a
Hare, to extricate himself out of a Snare, or to draw others into one. In short, Mr
Church, he’s an Original Jugler, a meer Proteus, a Saint in his Expressions, and Devil
in his Designs. I thought you had Hamstring’d him; but since that, he is run as far
from you as to the Mines in Cardiganshire; from whence he can take a trip to
Hannover, in search of Sir Rowland Gwin’s Letter; in a Word, he has found a nearer
Passage to the East and West-Indies, and travels all the Globe with as much ease as a
Squirril leaps from one Tree to another: Therefore if you design to follow him, you
must be a Low-flyer, as well as a High-one.