Leslie, Charles. *The New Association of those Called, Moderate-Church-men, with the Modern-Whigs and Fanaticks, to Under-mine and Blow-up the Present Church and Government.* Part II. London, 1703. 6-9

… Having given you this short Account of the Proceedings of the Faction in Scotland, since my last; I come now to Answer some Objections [which] have been made against the New Association. First, by the Author of *The Shortest Way with the Dissenters*, in what he calls *A brief Explanation of the said Pamphlet*. And then by another of the same Faction, in his *Reflections Upon the Shortest Way*, &c. This *Shortest Way* is a New Engine of the Faction, being wrote in the Stile of a Church-man, with an Air of Wit and a great deal of Truth; which they thought would make the Sincerity to Pass as coming from the Church-Party, to have the Dissenters Treated according to what he had prov’d to be their Deserts, that is, the Preachers to be sent to the Gallows, and the Hearers to the Galleys.

By this they contriv’d to Allarm all the Faction to the uttermost, as if their Toleration were to be taken away; and then a cruel Persecution coming upon them; by which they thought to prepare the Mobb for what farther Service they had for them to do. And withal, to Blacken the Church-Party, as Men of a Persecuting Spirit. And indeed it had this Effect all over the Town, among all sorts of People; none of whom, that I could meet with, or hear of, did imagine it could be wrote by a Whigg; and I have heard one, and then another of the Church-Party guess at for the Author. The Church-Men did Blame him exceedingly: The Whiggs and Dissenters (who were not in the Secret) did Curse him and Rail at him; and made their Advantage of it against the Church.

But when, by the Care of the Government, the Author was found out, and prov’d to be of the Faction, they would fain now deny him, and say that he is none of Theirs; they wou’d let him be a Church-man now; but he is too well known in the City to have that Pass.

And this appears plainly by the Excuse he makes for himself in his *Explication* [sic]. Wherein he wou’d turn the Tables, and lay the whole Blame upon the Church-party. He says, That what he wrote, was only an Irony, viz. in personating some of these Violent Church-men; and that he speaks their True Sense and Meaning, though Ironically. Among others, he Names the New Association, and says p.3 “Any Gentlemen who have Patience to peruse the Author of the *New Association*, will find Gallows, Galleys, Persecution, and Destruction of the Dissenters as directly Pointed at, as fairly Intended and Design’d, as in the *Shortest Way*, had it been Real, can be Pretended.”

Here he Confesses, That the *Shortest Way* was not Real. This Clears the Church-Party from it: And shews the Author not to have been Really a Church-Man.

But as the Gallows and Galleys, Destruction and Persecution of the Dissenters, which he finds in the *New-Association*, he and the rest of them must own it to be an Errant Lye of their own making; unless they will confess, That they had as lieu be Hang’ as not be in Power. For nothing else is propos’d in that Pamphlet. Not so much as their Toleration is Invaded. Only, that they should not be Trusted in the Legislature, for the Reasons there given. Which they pretend not to Answer, or to
Quote one Word in the New-Association. But Rail at it in the General (after their usual Method) that some may Believe them, who have not Opportunity to Examine.

The Reflections upon the Shortest Way, speaking in his Preface of this Proposal of the Author’s of Hanging up the Dissenting Ministers, adds, “The Author of the New Association betwixt the Dissenters and Moderate Church-Men, &c. gives a Charge which would Subject both those Parties to the like Cruel Treatment.

But he tells not what that Charge was, nor did that Author Plead at all for having that Faction Treated according to their Deserts. But only, from what they had done Before, and still are a Doing, That they shou’d not be Trusted Now, to Play the same Game over again.

And this same Pamphlet is a New and Strong Argument for this; and shews, That the Faction is not Mended, but as Sowr Ale in Summer. For these Reflections are a Medly and Heap of all the Vile, and most detestable Lyes and Aspersions cast upon the Church, and the Royal Martyr King Charles I. in those Cursed Times of Schism and Rebellion: Here they are Repeated with new Venom and Acrimony. And though all these Gross Falshoods have been Andswer’d, over and over again Disprov’d, to the stopping of all Reply; yet that cannot prevail to the Silencing of Tongues set on Fire of Hell! Who are resolv’d to Lye still on, and take Notice of no answer, tho’ made Clear to a Demonstration; which has no other Effect with them, than a little Water thrown into a Boyling Furnace, to make the Smoke and Flame burst out the more Outragiously! This is the Effect that Truth has when cast before those who are proof against Conviction! It Redoubles their Rage, even to Madness! They Fret more Outragiously! This is the Effect that Truth has when cast before those who are resolv’d to Lye still on, and take Notice of all their own Natural and Prote-
the French King were Intercepted, and their Chief Managers in Prison upon that Account; Were Releases’d, and no further Prosecution of that Damnable Treason; but were afterwards Prefer’d to the Greatest Places, and Trusted by the Faulty and Fatal Clemency of their Deluded and too Gracious King for them! Who have given Many and Repeated Proofs, as many as ever came in their Way, since first they came out of the Cockatrice-Egg: That it is not this manner of Treatment will do with Them.

The King must be a Papist, for Employing some of his own Subjects, tho’ Papists, in Conjunction with a Protestant Amy, and under a Protestant General, against a Company of Covenanted Rebels: Yet it must be no Objection against them, to Invite over a Foreign Prince, and a Papist, even France itself, against their own King and Country!

But it was most natural for the Solemn League of Scotland to go for Succour to the Holy League of France, whence it was Transcrib’d; And Pursu’d with a Zeal far exceeding the Popish Pattern.

And as for these few Roman Catholicks of England, whom the King employed in his Army, and for which the Faction then in Rebellion, rais’d Clamours against him, his Majesty in one of his Declarations, having asserted his Right to make use of the Assistance of his Loyal Subjects, of whatever Profession of Religion, against a Bloody and Unnatural Rebellion of others of his Mutinous Subjects; he Retorts upon them, That there were more Papists in that call’d the Parliament-Army than there were in His. And this they cou’d not Deny.

See now the Modesty of these Men! It must be a Fault in the King to have any Papists, tho’ of his own Subjects, in his Army against these Saints, pursuant to their Bounden Duty and Allegiance: And yet these same Rebels, without a Blush, cou’d Seduce what Papists they cou’d of their Fellow-Subjects, to break through their Oaths and Allegiance, as themselves before had done, and Join with Them in that Cursed Rebellion against their King, and for Pulling down the Church of England!

Nay more, it was no Rebellion in Them, to Invite over a Foreign Popish Power to Invade their Native Country, and subject these Kingdoms to the Power of France, for the Good Old Cause: And yet it must be Rank Popery in the King, when only Prince of Wales, and in the Hands of the King of Spain, to Answer a Civil Letter of the Pope to him, wherein he maintain’d the Principles of the Church of England, and declar’d his Firmness to continue in them, against all the Insinuations and Invitations given him to the contrary, but without calling the Pope a Whore and a Beast, only giving him that Stile, by which he is Distinguish’d in the World, as other Princes are, and which in the Primitive Church was given to all Bishops, as belonging to their Sacred Office, though some of them far from Personally deserving of it, And without which he cou’d not have return’d any Answer to the Pope; And then there had been a New and a Greater Objection, That his Highness was Silent in the Defence of his Religion, and had nothing to say for it; which wou’d have given great Scandal Abroad, and been much more improv’d by the Faction against him at Home, as a Deserting and Dishonouring of his Religion! Thus is it impossible to Please Men, who are resolv’d to Quarrel; and will lay that upon others, as a Crime, of which Themselves are tenfold more Guilty, and much more Notoriously!