Why did not your Godly Fore-Fathers the Whiggs and Presbyterians of Forty-One foresee all that Train of Misery, which they brought upon these Nations? Why did they not foresee, that they themselves were to be Worm’d out, at last, by the Independents, after they had brought their Cursed Work to Perfection? Why did they not see, that the People, weary’d with their own Delusions, could find no Rest or Settlement, till they brought home the King and Royal-Family, with the Church and Ancient Government?

However Mr De Foe is so very fond of this Argument, that he has since made another Book upon it, call’d *A Challenge of Peace, Address’d to the whole Nation, with an Enquiry into Ways and Means, for bringing it to pass.* Which Ways and Means are, to Root up and Destroy the High-Church, of whom he gives the Blackest Character his Wit and Malice cou’d contrive, p.8, 9, but the Sweetest and most Endearing that is Possible of the Low-Church, p.9, 10, and says, “That the Dissenters and These have but one Interest.” But then as to the Security of behalf of the Power and Authority, which he wou’d have put into their Hands, in Prejudice to the Church or the Crown, he Proposes no other than that before Mentioned, that they wou’d be “Fools and Mad-Men” as he says, p.13, and “fit for Bedlam,” p.17, that is, if they shou’d seek to get their own Church Established! But as they could not be Sincere in their own Profession, if they did not; so are they the Fools and Mad-Men, that wou’d put it into their Power! And such Arguments as these seem Calculated for none other, but whom the Author must think to be such. For is there any, of any Profession whatsoever, upon the Face of the Earth, that wou’d give over, for one two or three Disappointments, when they found the Power put again into their Hands?

If there are any such, our Dissenters are none of them, for after their several Disappointments in the Times of Forty-One, by their Undermining and Kicking out of one Another; and at last, their being all Disappointed, by the Restauration [of] 1660; did they for this Give over, and Plot no more, upon the Consideration which this Author advances, of seeing the Folly and Meanness of their former Undertakings, as well as the Horrible Mischief and Confusions which they had brought upon the Nation? Did they not Immediately Begin their Plots again, they very next year, in 1661 and so have Continu’d on to this Day? As before is shew’d, p.21, &c. And do they not Continue to this Day, in the same Principles, to a Tittle, both as to Church, and State? Ye this Author says, p.17, “I shall not be Asham’d to Affirm, that both their Interest and Principles, Concur to press them to it,” that is, to the “Preservation and Support of the Church and the Monarchy”, and he says, p.12, “We may safely Defy all the Power of Malice to Charge upon them the Breach of the Publick Quiet, or any Encroachment upon the Government, their Neighbours, or the Laws.” This was Modest! Especially considering the Great Veneratio0n and Deference which he says the Dissenters have for our Church, and therefore that She ought to Fear nothing from them; and Expresses it thus in his Hearty Thanks to the Low-Church, among several other Good Turns he mentions which the Dissenters had Receiv’d from them, he says, p.10, “To these (the Low Church) we owe the [word obscured in original text] the Ecclesiastical Harpies, and Paring the Talons and Claws of the Church Vultures, who were always Tearing to pieces and Preying upon their neighbours.” These Men of Moderation cannot Act [words obscured in original text] without something of their
own Genuine Spirit breaking forth! It must Boyl over a little, else they wou’d Burst! And yet but just before, in p.8 he lays this Heavy Charge upon the High-Church, that they do not Treat the Dissenters in the Spirit of Meekness, but with Reproachful Language, &c.

I will not here Insist upon his Great Deference, as to the Church, so to her Majesty, in Calling her Father a Tyrant! (p.10), which if true, was not so very Mannerly, in a Book which he had the Assurance to Dedicate to the Queen. And Approach’d her Presence, with this Thanks for sending him to the Pillory!

This Challenge (an odd word) of Peace, is indeed a Declaration of War, to all of us of the High-Church, and to the Constitution of the Church of England, which they Attack, in all their Invectives against Us. They have Fram’d this Distinction of High and Low-Church on Purpose to have a Vent for their Malice against the Church, and yet seemingly to Carry a Moderation towards her. And at the same time, to Divide and Weaken her.