

Anonymous. *The Shortest-Way with the Dissenters: or, Proposals for the Establishment of the Church, with its Author's Brief Explication Consider'd, His Name Expos'd, His Practices Detected, and his Hellish Designs set in a True Light.* London, 1703. 3-16.

Our Pretended Church-man begins with one of Sir *Roger's* Fables, on purpose to be thought one of Sir *Roger's* Opinion, and the *Cock* and the *Horses* are brought in, as an Application to the business he takes in Hand; it will not therefore be Improper for me to begin with my Story too, and make Use of the same Assistance that have a Right to it for being of the same Principles.

As the *Apples* and the *Horse-Turds* were Swimming down the River together, cries the *Horse-Turds* to the *Apple*, Lord Sister how We Apples Swim! So the Fellows that carry Guts to the Bear-Garden say *We* the King's Officers, &c. And to add to Sir *Roger's* Observations on this Occasion, the Person that wrote the *True-born Englishman*, which is the very same that is now under our Cognizance cries, *We* Loving Subjects, and the Author of the *Shortest Way We* true Churchmen.

But 'tis easie to distinguish betwixt the one and the other, and the Pretended *Jacob*, notwithstanding a President to the contrary, cannot run away with *Esau's* Birthright, his *Hair* and his *Hands* may be the same, but he must be known by his Voice, and his Unman-like Disposition will discover him. His Cant, and his Whining Tone Betrays him, and he that would *Sin in Secret*, may be *Rewarded Openly*, if he does not prove too hard for the Messengers, and leave his poor Printer and Publisher in the Lurch, whom he would have the World think him so Solicitous for.

Follow him by the Scent of his Scraps of Scripture, and you'll find him at Salter's, or Pinner's-Hall, there needs no farther Pursuit, and whether you seek for Mr Fo the Hosier, or Mr Fo the Preacher; 'tis all one, there is no occasion to spend more Time in search after him. There's your Man, I mean, there was your Man, before the Queen's Messengers made him Lope with his Divinity, tho' now, I suppose, *Tom Double's* Noble Friends have got him in their Protection, and Skreen him from the Justice of the Laws that are making Inquisition for his Endeavouring to render Odious *the Purest, and most Flourishing Church in the World.*

They are his own Words, *Ex ore suo Judicabitur*, and must never pass for an Irony with Honest Men, through his brief Explication affirms 'em for such with him, and he has the Impudence to hope for Favour from the Government, at the same time he Industriously Abuses it, by telling the World in Print, That what he had said of the *Throne of this Nation, being possess'd by a Royal, English, True, and ever Constant Member of, and Friend to the Church of England*, was nothing but a downright Copy of his Countenance, he meant the quite Contrary.

If this deserves Mercy from Queen, Council, or Parliament, I know not what Crimes may not Expect it; and if making a Jest of Her Majesty's Rightful and Lawful Title, of Her firm Adherence to the Church by Law Establish'd may have it's Excuse, Murther and Rebellion have a Right to Plead for Theirs.

If it be the *Non Jurors Cant*, to say, That the *Glory and Peace of the Church has been Eclipsed, Buffeted, and Disturb'd by a sort of Men whom God in his*

Providence has suffer'd to Insult over her this Fourteen Years, &c. The Jurors agree, with 'em in it, and late Management will make the Truth of it as Conspicuous as her Sufferings. Have we not heard with our Ears, and seen with our Eyes the Reproaches and Indignities that were offer'd to Her, while those that should have been Her Pillars, consented to Destroy Her, and those that were Ministered at her Altars were Number'd amongst them that Combin'd against her; Have our Mayors Blush'd in the least, or our Sheriffs been out of Countenance at their Riding in Solemn Pomp to Conventicles, or bearing the Sword of State to Meetings, in Opposition to the known Laws of this Kingdom : when the Daughter of a King, the Presumptive Heiress of Three Flourishing Kingdoms has been seen in our streets, going to the House of the Lord, without Guards, without fitting Attendance, without any other Ensigns of Royalty than the Majesty of her own Presence, and the spotless Innocence of her Soul, even tho' she went where the Laws of God and Man directed her.

Yet it is all a Banter, nothing but an *Irony* to the Minutest Syllable, that *Synagogues have been put up at our Church Doors*; a meer Illusion, That Dissenters run away with Places of trust and were chosen for Magistrates and Governours, is nothing but Fancy, and We have no manner of Reason to look out for Posterity, and secure the Exercise of the True Religion., which we happily Enjoy under the best of Queens to succeeding Ages. Screw up an Instrument never so Melodious too high, and it necessarily breaks; advance Positions that are Violent, and those that put them in Practice can never be long at the Helm of Government. This has been the Maxim which has belong'd to the Party since the first Rise of it, and will stick by it till the Gates of Hell shall prevail over it, and it shall be swallow'd up in its own Primitive Darkness. And this has been the Melancholy Occasion that a late Bill has met with Obstructions, and hitherto been rendred unsuccessful; that Men are yet suffer'd to be for God and for *Baal* at the same time, and Communicate with the Church of Christ, on purpose to be Enabled to side against *Her* with the Sons of *Belial*.

But these Artificers are too Apparent, and their Designs are in every bodies Eye. The Queen sees through 'em, the Council apprehends 'em, the Parliament have it yet in their Power to prevent 'em, and we are not to doubt, that an August Assembly, where our Bishops *take Council together*, and the heads of our Holy Religion *sit in Judgment*, will lose an Opportunity of such Moment, such a high *Concern* to the Spiritual Affairs of those that are to come after us; that our Nobility will have an Esteem for that Virtue, which is the *True Nobility*, and our *Judges* Instruct 'em at last to tread Effectually in the Paths of their Forefathers. Though Disputes may at present arise, and the Enemy fling Fallacies in their way; though Appearances for a while may be taken for what is Real, and the Glossy way of Speech made use of by some Members, prevail over the honest and plain Arguments of others that have signaliz'd themselves for Religion, and Loyalty; tho' the Enemies words are not yet weigh'd in the Ballance, and found as Light as their Actions, their Accounts, their late M---sters E---q---r by many Grains-

Not that we seek the Lives and Liberties of any Christian Congregation whatsoever; not that we would have the World to believe we wou'd put in Practice the Doctrines of *Fire and Faggot*; not that we would make the *Unrighteous* seem Perfected for *Righteousness sake*; but since neither the Precepts of the Gospel, nor the Encouragement of the Law can bring 'em over : Since Decency and Order are detestable in their Eyes, and held as Scandalous and Prophane within their

Understandings; Would we mind the Things that *belongs to our Peace*, we should make it our Endeavours to dispossess 'em of those Posts that give 'em an Advantage over us, and prevent 'em from assuming that Government again, which Experience has but too lately convince'd us they had well nigh manag'd to our utter Destruction.

Let 'em employ their Estates a God's Name, let 'em have the Benefit of the Laws now in Force for the Continuance of 'em in the due Exercise of the Religion they adhere to; but 'tis time for us to have a Season to get Mony in as well as they. The Places of Trust of right belong to those who are best Qualify'd for 'em; and if taking the Sacrament according to the manner of the Church of *England*, be requisite towards such a Qualification, then he that has been bred up in that Church, is read in the *Doctrines* and *Institutions* of it, and has all along preserv'd in the Faith belonging to it, is undoubtedly the best qualify'd.

Fourteen Years Fattening deserves a more than fourteen Years Mortification, and it is but Equitable that those whom the Law has been made in Favour of, should reap the Advantages of its *Sanction*. I speak without an Irony, and a *Butcher'd Knife*, a *Deposed King*, and a *Mock King* (are Epithet's very unfit for his late Majesty, after *Conventicle Foe's* Character of him in his Harangue upon him in his *True-born Englishman*) are Arguments sufficient with me to have 'em driven out from our Royal Palaces for the future, and suffer'd not to Croak in the Chambers that belong to those that Rule over us.

If these are the Sayings of the *Church Party*, if their Members have been sta[u]nch to their Principles, and unshaken in their Loyalty to the late King *James*, it redounds to their Eternal Glory; when not a Soul of a *Dissenter* will be found in History or handed down to Posterity, for one that had any Qualm in his Conscience, when Preferment was in View, but *Swallow'd* what he call'd *Iniquity like Water*, and *eat and drank* what some amongst 'em call'd *their own Damnation*, without any Fear or Trembling.

They have a Law which *Permits* 'em to be what they are; but it does not *Establish 'em*, does not fix 'em so, as to render their Priviledges equal with those of the Church; and if there is a Positive Command laid upon those that take any Office in the State, to frequent the Worship of God, according to its ordinances, that very Command implies a Superiority, and that the Church is of more Authority than the *Conventicle*; as actually Establish'd, or the Laws would never enjoyn those that were in Authority themselves to subscribe to its Articles, and hold its Sacraments and *Confession* of Faith.

The Queen has given 'em Her Royal Word to stand by the Act of Toleration, at the same time as she own'd Herself to be the *Nursing Mother* of the *Church*: but our *Predicating Hosier* with his Ironies would Insinuate to the World, after his Insolent way of prescribing to his Betters, that She must *break Her Promise to one Party or other*, that it is not Probable a Lady bred up in the *Church*, and strictly educated in the Purity of its Worship, should run-counter to Her own Inclinations, which she has imbib'd from her Infancy; therefore those of the contrary Opinion to Hers, must be Extirpated, must be cut off Root and Branch; and like the *Jews* by *Edward* the First's Sanguinary Laws, Dispers'd, Banish'd, and Kill'd; and render'd Extinct they and their Posterity.

Tell it not in Gath, Publish it not in Askalon, lest the Daughters of the Philistines rejoyce; lest those whom you call by the Names of Papists, Tories, and what not, Triumph over you. If this be not blowing the Trumpet of Sedition, and crying out, To your Tents ye Men of Israel! What is an Incendiary : what is the Man that makes it his Practices to stir up Divisions, and sow the Seeds of Dissention? Good Mr. Foe, if the Terrors you are under for being made a Publick Example, will permit you to Reply to your self. Because you have not a Lord Mayor of your own Congregation this Year; because our Sheriffs are Honest, Worthy Gentlemen, and Three of our Members of Parliament Zealous and Affectionate to the Best Establish'd Church in the World : Are ye therefore fit to live no longer? Can ye be no longer Serviceable in this World than while ye Govern in it? And have ye not been Born to Obey as well as Command in it?

No, no, mistake not the Queen, who is more Tender of your Lives and Welfare, than one Soul of you is of Her Honour and Reputation: mistake not the Intentions of Parliament, who, in that which Affects the Party more than your pretended cry of *Liberty* and *Property*, spares you in your Estates equally with the Church-Men; mistake not the Sense of the Nation, I mean that Part of it that Abhors your Principles; Blood and Slaughter are not in their Thoughts, nor is any thing in their Practice but Mercy and Compassion.

They have groan'd under your Oppressions, have been govern'd with a *Rod of Iron*, yet hold out the *Scepter of Righteousness* to you. Conform and share in Offices and Places of Trust, is their *Call to the Unconverted*; Dissent, yet partake of the Mild Administration of those that Possess the Power of Government, and sit at the Helm for the Direction of Publick Affairs.

If ye cannot shew an Act made in your Favour to exempt you from going to *Church* in Publick Posts, throughout the late Reign, where you had more Encouragement than ye deserv'd; Would ye have it Enacted in this Queens Days, who is no stranger to the Hatred ye have born to her Illustrious Family ever since its Accession to the Throne, and is not ignorant of your Discourses, your Cabals, your Calves-Head Feasts, your Riots, and Tumults, and Factious Assemblies?

Life without Gold Chains, and Swords and Maces, is a Bur[den] to you; and either ye must not be at all, or be in Places of Honour and Interest. But Her Majesty, and the Great Council of the Land, now Assembled in Parliament, have more Christian Dispositions, and a more tender Regard for your Happiness than you are apt to imagine.

Other Reigns and other Parliaments consulted the Ease of your Bodies, but neglected the Welfare of your Precious Souls, as they gave Permission to swallow down Oaths, which in your Cry were an Abomination to the Lord; and allow'd you to digest Sacraments, which had always been held for Loathsome, and of damnable Consequence in the Eyes of those whom ye call Unsuperstitious.

Your Saviour King William, that Redeem'd you when you were in no other Bondage than that which you Petition'd for the Freedom of being Tolerated to Sin, suffer'd you to go on with your shew, to dissemble with God Almighty, to frequent his

Altars; and afterwards return to the House of Rimmon, And give thanks for killing your Master, and Rising up in Rebellion against the Lord's Anointed.

But a Lady now sits on the Throne, who, tho' spring from that Blood which ye and your Forefathers spilt before the Palace Gates, tho' a Branch of that Family, whose Illustrious Offspring was hurried away by your Means as a Sheep to the Slaughter, and suffer'd the Pains of an Ignominious and Cruel Death, puts in a Temper of forgiveness, and is willing to forget the Things that are past; Offers you Her Protection with her mercy; and in Compassion to your Consciences, is not willing that you should loose the Hopes of Heaven by Purchasing here on Earth.

She would have no more Sir Humphrey's tempt the Justice of God, by falling from his True Worship, and giving Ear to the Cat Calls and Back Pipes at Paul's, would have your Sir Thomas's keep to their Primitive Text, and not Venture Damnation to Play at Long Spoon and Custard for a Transitory twelve Month, would have your Sir Tom sing Psalms at Highgate-Hill; split Texts of Scripture with his Diminutive Figure of a Chaplain without running the Hazard of qualifying himself to be call'd Handsome Man, for riding on horse-back before the City-Train Bands, and would you but give yourselves leave to think, you would be thankful to the House of Commons for passing the Bill against Occasional Conformity, and [original text obscured] Interest with the Lords not to stand by their Amendments, since it, in your own Language, will shut the Door of Temptation against you, and be a Means that you sin not, but have the entire Enjoyment of a Religion, that will secure your Eternal Happiness in the World to come.

But to return more immediately to our Author, and trace him in his Pernicious Schemes and Ironies; They Murther'd their Lawful Sovereign, says he, and set up a sordid Impostor in his Room; they sequestred the Clergy of England's Estates, and made the Nobility and Gentry Compound, In the Days of King Charles the Second, How did the Church reward their Bloody Doings with Lenity and Mercy; Except the Barbarous Regicides of the Pretended High Court of Justice, Not a Soul suffer'd for all the Blood in an unnatural War. King James, as if Mercy was the Inherent Quality of the Family began his Reign with unusual Favour to em, &c. Which is not in the Power of all his flourishes to deny, and which will stand for Truth, when his Ironies will be forgotten, and quite exploded; and above all how Pitifully they manag'd in the late Reign, is too plain to need any Remarks.

However I must ask his pardon, if I take the Liberty to think he may spare his Ironies, as to the Management of the late Ministry, and hold himself assur'd that it was actually as pitiful, as the consequences of it have been fatal.

Who were they that Depos'd a King for Maladministration, and got into Places of Trust to be Guilty of it themselves? Who were against standing Armies, in a Prince's Time who maintained the Soldiery out of his own Income, and for them when they were to have been at the Expence of the Subject? Who were for taking off Acts of Attainder from declar'd Rebels, and People Convicted of Rebellion but for making Laws, against those who were only suspected of Treasonous Practices, for want of sufficient Witnesses to condemn 'em?

What sort of Men, I say, were those, That under pretence of being near His

Majesty's Person for His safety Endanger'd the publick security, and could think Threescore Thousand too little for their secret services, when that secrecy of theirs has ran the Nation in Debt many Millions? Who were they that were for Impeaching Sir C--- D--- for a false Endorsement, when they thought it hard to be Im---d themselves for betraying their Country, and selling the whole Spanish Dominions to the French King, under the Notion of a Partition Treaty?

The Question is easily Resolv'd without an *Ædipus*; Who but *Pitiful Managers*, the *Achitophels* of those Days when *Whiggism* was in its *Zenith*, and to Cant and Whine in Publick, was a[s] good as a *Privy Seal* for any Member of the Faction, to Pilfer Exchequer and do what seem'd good, (*that is Profitable*) in their own Eyes in secret.

Yet we must not be upon our Guard, and having expell'd the Disease, must take nothing by way of Prevention against the Return of it, we must not fill up their Places with Men of Approv'd Honesty and Integrity, for fear those who have none should be angry with us!

If they take the Liberty to Threaten us while they are Discountenanced and out of Favour, What would they not Act could they recover their former Esteem? *Scotland* would be but a Mock Theatre of their *Enthusiasm*, in Respect of *England*, and had they the Power in their Hands; not only the Bishops would be turn'd out, their Persons Abus'd; their Sacred Order Expos'd, and their Estates Confiscated, but the Laity themselves would be sent a Grazing, which God forbid, and prevent by *councelling Her Majesty's Councillors*, and Teaching Her Senators Wisdom.

I appeal to him, and his Acquaintance the *Observer*, whom he would have the World think he has no Friendship with, whether these are not the Drifts of the Dissenters Designs, and whether any thing can satisfy such Restless and Ambitious Spirits beneath an Engrossment of all Offices and profitable Employments, should we permit 'em Admission once more as in the late Reign, to the Possession of those Priviledges which are the Churches Birthright.

But now I remember, What has Honest Mr *Tutchin* to do with Ungodly Mr *Foe*? They have not paid him for taking their Part so Religiously, for Railing against the Church and its Members, and he has unbutton'd his Cloak like *Daniel Burges[s]* in his House of Merriment, near *Covent-Garden*, and drop'd those that hung upon it for Protection, No *Peter Penny*, no *Pater Noster*, which has made him turn Deserter for want of Arrears, and come over to a side where he will not stay long if he expects any other Reward from 'em than to be Laugh'd at for his Pains.

As to the Union between *England* and *Scotland*, Her Majesty has Recommended it from the Throne, and I am for any thing that Her Majesty shall think fitting to be done, well knowing the Prudence of those Gentlemen whom her Majesty so consults in her most Arduous Affairs to be such, as will direct her nothing but what will be to the Advantage of both Kingdoms in General, but we are neither afraid of Presbyterian Members in our House of Commons, nor long Cloaks in our Convocations, being humbly satisfy'd we have those in either Assembly which will be a Glory to the Place of their Nativity, while this Author of ours will be a Scandal to his; and though he makes a Jest of the English Nation, by saying it they won't

Conform to our Settlement of the Crown, we must make 'em, the very Scotch Annals themselves will own it is more than once we have been too hard for 'em.

Not that I am for Fomenting Dissentions between two such Powerful Neighbours, but allow that to be litterally True with me, that is an Irony with him. Tho' I cannot but take Notice at the same time of his Infamous Design of Embroiling Affairs between 'em both, as far as lies in his Capacity, which I hope is too weak to be Successful. The two Nations have smarted too lately for their former Differences to be in Love with 'em again, and seek Occasion to renew 'em; and the Union of the two Kingdoms has not been of continuance enough to make amends for those Breaches, which had before it been between 'em almost from their very Originals.

The Battle at Flodden-Field will be an Eternal Witness of the English Bravery, as it will Evidence the Undaunted Behaviour of the Scotch, and since none but the French will gain by our Intestine Divisions, it's the Business of those that are in War with the French to prevent 'em from reaping any such Advantages.

To take his Reasons in hand, which I can by no means think Ironical on account of his Answers, which seem to be given on purpose to discover the Strength of 'em, and to Plead for favour to a Party he would be thought to shew no Quarter to, it is wholly necessary to Examine the first, which is,

“The Dissenters are very Numerous; they say they are a great Part of the Nation, and we cannot Suppress 'em.”

This is easily answer'd, without having recourse to the French King's Schemes in reducing the Hugonots. The private Soldiers in an Army Prodigiously outnumber the Commanders, as for Instance, in a Company compos'd of Sixty, Including Officers, there are generally a Captain, Lieutenant, Ensign, and four Serjeants with the like Number of Corporals; and inconsiderable Quota of Men in Command, to those that are Govern'd by 'em, yet it is scarce heard of once in an Age, that these private Centinels effectually Rebel, they may Mutiny perhaps, and threaten to Revolt for want of Pay, &c. but are always reduced to their due Obedience to their Respective Leaders.

As it is in an Army, so it is in a Nation, let the Mobility be of what Temper they will, so that those who Preside over 'em, and are Keepers of the Publick Peace, are of contrary Principles, and Loyal and Steady Resolutions, it rarely, very rarely happens that any Riotous Assembly, be it never so great and let it come seemingly to a Head has had its intended Effect but Vanishes away like the Morning Cloud, and Disappears almost at the very sight of those who are set over 'em.

There is a Respect due to Superiors, that strikes those that are under 'em with an awful Regard, and no sooner does a Magistrate make his Appearance, that is invested with an Authority from above, but all things are hush'd, be they never so much in disorder. If we therefore make Choice of such *Rulers* as are in the Interest of the Church, the Church must keep its Advantage, and a strict and careful Hand will be sufficient to Establish her on lasting Foundations without coming to such Extremities as he Prescribes, to stir those that Dissent from her up into open *Rebellion*.

We have too lately Tasted the Bitter Cup of their *Power* and *Authority*, we

have seen 'em hold the Reigns with that strict Hands that the Bit has Gaul'd our Mouths, and the Spur has entr'd deep into our Sides, and without a timely Provision, while this Queen, who is the Joy of our Hearts and the Light of our Eyes, is Numbered among the Living, while this Council that is Compos'd of Members Affectionate to the Kingdom, and entirely Devoted to the Service of the Church, is in Being, while this Parliament who have already done so much for the Preservation of our Rights Ecclesiastical and Civil, and are employ'd in adding to the Securities already given to our selves and the Holy Religion we make Profession of, have the Legislative Power in their Hands.

God knows, I speak it without an Irony, and would have him that reads me, take my Meaning directly, what Hands we may fall into next, according to the *Limitation Act, Strangers are to Possess our Land*, should our Queen die *Childless*, which God of his Infinite Mercy forbid, and we are to fall into the Hands of those that know us not, and are unacquainted with our Constitution.

We have Experienc'd the Effects of one Revolution, and are under no necessity of wishing for another, and we have been discourag'd enough not long since, to make us Pray for the Encouragement we now receive under her present Majesty's Protection. *They gave out*, says *Plutarch* in the Life of *Timoleon*, *That the Design of their coming was to Introduce Liberty, and Depose Tyrants; But having gain'd the Power, they did so Tyrannize themselves, That the Reign of former Oppressors seem'd a Golden Age, if compar'd with the Arbitrary Proceedings and Exaction of these pretended Deliverers; which made the Sicilians think Them much more Happy that Expir'd in Servitude, than Those who liv'd to see such a Dismal Freedom.*

This Instance in History should Caution us to prevent the like Calamities that fell upon the poor unfortunate *Sicilians*, and since it is but too Evident that what has happen'd to one Island, may be experience'd by another; we cannot be too Expeditious in taking Care for Posterity, we cannot be too Zealous for God's Honour and our own Preservation.

Be their Numbers what they will, be their Tempers never so Embitter'd, and their Endeavours never so Restless, it cannot be in their Power to Harm us, come what Successor there will, let his or her Principles be what they will, it matters not one Rush, the Church must and will be Secure, and Unmoveable as the *Rock which on Christ founded it*, shall our Senators out of their Great Wisdom think fit to pursue the Means God Almighty has put in their Hands, and follow those Noble Resolutions, that if reduc'd to an Act, will not only make Provision for us and our Children, but all Futurity of Ages; as Hypocrisie that never blushes will be put out of Countenance, and Men shall be forc'd to *do Good*, because they shall be depriv'd of the Liberty to *do Evil*.

As for our Author's other Argument, which is this *That 'tis a Tune of War, and we have need to Unite against the Common Enemy*. The Exorbitant Power of *France* is enough to envince the Necessity of it : But it will not be Immaterial to our Purpose, which is to make him appear, as he is an Incendiary, if we look back to his three Replies to his own Question, and observe that after he has said, first, *They (meaning the Dissenters) are not so Numerous as the Protestants in France, and yet*

the French King Effectually cleared the Nation of them at once, and we don't find he misses 'em at Home, which, by the way, is a pretty sort of Insinuation for People that have Receiv'd the Distress'd Refugees in their Bosoms, to Banish their own Natives for the same Cause as they Entertain'd Strangers.

The more Numerous the more Dangerous, and therefore the more need to suppress 'em; and God has suffer'd us to bear 'em as Goads in our sides, for not utterly Extinguishing 'em long ago.

If we are to allow 'em only because we can't suppress 'em, then it ought to be tried whether we can or no; he shews himself without his Disguise, and though he had before seem'd to doubt our Strength, by advising us to try which side was strongest, We make no question, cries he, that is WE APPLES, but WE are able to deal with this Common Enemy without their Help; Why must WE Unite with 'em because of the Enemy? Will they go over to the Enemy unless WE prevent it by an Union with 'em? WE are very well contented they should, and make no question, WE shall be ready to deal with them and the Enemy too, and better without 'em than with 'em, &c.

Certainly; he has not the Impudence to turn this upon the Church-Party and say 'tis their Ordinary Cant, as he would make the World believe in his *Brief Explications*; Our Actions are too well known to the Publick, and our Cheerful Concurrence with them in the Late Reign for the Common Cause of Christendom, are undeniable Witnesses against him. When the Nation's in Danger, it is high time to drop Civil Disputes. *Tua Res agitur Paries cum Proximus Ardet*, if we would not endeavour to quench the Flames in our Neighbours House for his sake, Self preservation bids us do it for our Own.

They may Threaten as long as they will to take Measures contrary to Ours at the present, but they are too much concern'd in the Cause of it, not to stand up heartily in Defence of a Government that Opposes One that would Ruin 'em for Ever, should it get the Advantage over us. Long Bags of Gold, and Precious Moveables are not so easily to be parted with, and they have Feather'd their Nests in the late Reign too much to Forfeit the Protection of this by not joining against the Common Enemy.

However, We are oblig'd to good Mr *Foe*; He has Chalk'd out a Way for 'em to go by whenever Opportunity shall offer it self; and the Secretary of State will, without doubt, Thank him for his Advice in a suitable Method, could any of his Janissaries be so Fortunate as to Light of him. Mr *Bellamy*, the Parties Agent, both in *England* and *Holland*, can tell him they are in Search after him, and if he does not provide himself with Ways and Means to Jump out of the Window as he did, he may keep Company with his Printer, who has got a Stone-Doublet to fit close on his Shoulders for Changing Parties, and when he had some Reputation in the World by Conversing with Honest Men, for losing of it of a sudden by keeping Company with those that had none.

Now for his Objections. *First, the Queen has promised 'em to continue 'em in their Tolerated Liberty; and has told us she will be a religious Observer of Her Word.* Yet he has the Impudence to question She will stand to that Promise, by desiring Her to break it a little after; or rather a Diffident Mistrust of Her Sincerity, which all the Ironies his *Clavis Rhetorica* can furnish him with, can never Wipe out.

What will ye do for your Sister, he goes on a little farther, In the Day she shall be spoken for? A Question which he may be Resolv'd otherwise than he would have it do. Do? What should be done, but Her Eternal Prosperity secur'd to her, her Dominion Establish'd upon sure and lasting Foundations, and her Empire rendred as impregnable for the future as her Worship will be Extensive.

When *Dinah* was Ravish'd, the Sons of *Jacob* cut off the Inhabitants of the Town where the Fact was committed. When Idolatry Rag'd in the *Israelite* Camp, *Moses* caus'd Three and Thirteen Thousand of the Idolaters to be put to Death; but the Cafe of the Church is much different from that of the Patriarch's as is that of the Dissenters from the Idolaters.

God be Praised we have had the Benefit of our Holy Religion in the worst of Times, and the Church is as Pure and Undeiled in its Doctrines and Ceremonies as ever. There have been Attempts made upon her Chastity, Comprehension-Swords drawn upon her, and what not, but she has happily escap'd 'em, and the Dissenters (tho' the Difference is much beyond a few *Modes and Accidents*) are not at such a distance from us as to deserve the Names of Idolaters unless Idolizing their own Opinions, and Doating to Distraction on their own Absurdities, may fall under that Denomination.

Wherefore though we are under an Indispensable Necessity to over-rule them, for fear the Time may again offer it self, when it may be in their Power to keep us under, yet it is not belonging to a Profession, whose very Essentials are Mercy and Long Sufferance, to *Extirpate* 'em, as some of their Perswasion did the *Glencoe* Men, without any tokens of Christian Compassion, which they are of Late Years grown Mighty Pretenders to.

No, no, let 'em live among us to learn from us; let 'em have the Continuance of the Government's Protection, that they may yet have the least handle to take up Arms against it, and let 'em stick to their Principles; that seeing the vast difference between the Beauties of one Religion, and the Deformity of another, and the mighty disproportion between what Preaches up Loyalty, and what blows the Trumpet for Rebellion; they may in these their Days, cleave to what is Right, and lay hold on Things that belong to their Peace.

In a word, notwithstanding the many Insolencies of this Author and his Party; notwithstanding the grievous Persecutions and Cruelties he would fling upon that Church which is all meekness and patience; notwithstanding their repeated Endeavours to create a Jealousie between us and those of another Communion, and their unwearied Application to defame the Present Ministry; and render suspected to those that even in the Times of War and Tumult live quietly under it; 'twill be to our lasting Reputation, and an Encrease to the Honour we have of being Educated in the best Church in Christendom; to forgive their Injuries and Oppressions, their Scandalous Treatment, and Unchristian Behaviour; but amidst our Forgiveness not to forget studying for Ways and Means how to prevent their Accession to the same Authority which they have so notoriously abus'd.

To be dispos'd of all father [further?] Hopes of Dignities and Preferments, to

Finger the Nations Money no longer, or Exhaust its Treasures, to have Bills brought into Parliament for Stating the Publick Accounts, and Resume all Grants made in the late Reign, will be worse than Death to 'em; and Mr *Foe* may conclude with his *Salter Hall* Prayer, if he pleases, and call upon *God Almighty* to put into the Hearts of all the *Friends of Truth*, to lift up a Standard against *Pride and Antichrist* (which is his Sense are of the Church Establish'd, that Enjoy the Places of Trust they enjoy'd in King *William's* Days) *That the Posterity of the Sons of Error may be rooted out from the face of this Land for ever.*

A pretty way to stir up Rebellion; but he may fix his Standard where he pleases : Nay go down to the *Wash*, and mix with the Herd of *Monmouth's* Adherents, whose Son in a Book of his, call'd, *The Succession Discuss'd*, he would have made Successor to Her present Majesty, notwithstanding his pretended Affection to the House of *Hannover*; I durst perswade my self, the Nation in General, is so well satisfied with the Present Posture of Affairs, as to leave him and his Standard alone, to stand by themselves.

To sum up the Whole; if his *Panegyrick* on Her Majesty, her Council, and Parliament, be an *Irony*, as he has the Impudence to affirm in his *Explication*; if all he has said in Honour of the Church, be intended, as he confesses, for its Disadvantages he would take my Advice, he should e'en keep *Incognito* as he is, not talk of Surrendering himself, unless he is in Love with a fare worse Condition, than the *Poor People* are, in whom he pretends such a vast concern for.