

Queries to the Querist:

O R, A

Series of 141 QUERIES,

In Vindication of the Conduct and Characters of the PATRIOTS of IRELAND,

Who have been most scandalously traduced in a scurrilous, malicious Libel lately published by Dr. B—tt, entitled *Queries to the People of Ireland*; wherein the Fallacy of this *Church Attorney* is justly exposed, and a Scene of Affairs opened, affording the Public an Opportunity of judging who are Friends, and who are Enemies to national Liberty, and the Peace, Happiness, and Tranquility of their Country.

To which are added,

Six Humourous TOASTS, by

MOLLIE WALKER,

And some necessary Groans of the Midwives,

Who have been great Sufferers by So—o—m—cal Ga—ny—e—dism, piously imported and promoted in I—d.

Thy Tongue imagineth Wickedness: and with Lies thou cutest like a sharp Razor.

Thou hast loved Unrighteousness more than Goodness, and to talk of Lies, more than Righteousness.

Pfal. 52d.

Printed in the Year 1754.

Queries to the Quakers

Series of 141 QUERIES

In Vindication of the Conduct and Charac-
ters of the PATRIOTS of NEW ENGLAND

Who have been unjustly traduced in a
famous Libel lately published by the
entire Power to the People of Great Britain in the
Tally of this Obnoxious is justly exposed, and a
Scene of Affairs opened, showing the Justice and Op-
portunity of judging with the Friends, and who are
Enemies to national Liberty, and the Peace, Harmony,
and Tranquillity of their Country.

To which are added,

Six Harmonious Toasts, by

MOLLIE WALKER,

And some necessary Grievances of the Colonies

Who have been great Sufferers by the
Trade, and promoted to a

By the Author's impartiality in the
entire like a honest Heart.
Then let your Universities be more than Colleges,
to call of them, more than Rhetoricians.

Printed in the Year 1774

QUERIES TO THE QUERIST.

QUERY I.

WHETHER Dr. *B—tt*'s scurrilous and malicious Libels proceed from a Desire of quieting the Minds, and rectifying the Judgment of the Public, or from an ambitious View of raising himself in the Esteem of the most depraved Junto that ever presided at the Head of Affairs in *I—d*?

Qu. 2. Whether any Clergyman of any Profession, or any Country, was ever known to express more Scurrility, native Malice, and Depravity of Manners?

Qu. 3. Whether Learning in such Men, is not like a Sword in a Madman's Hand?

Qu. 4. Whether a Man of his base Principles, is not the fittest Person to draw his Pen in Favour of Tyranny and Oppression?

Qu. 5. Whether his Disobedience to his Diocesan and his ungovernable Vanity and Ambition, have not gained him almost the Universal ill Will of his Brethren of the Gown?

Qu. 6. Whether Dr. *B—tt*, who always proved undutiful to his *B—sh—p*, spoke disrespectfully of him in Public and Private, and wrote scurrilous Letters of him, for endeavouring to oblige him to reside in his Parish, can be a good Pastor, or a religious Divine?

Qu. 7. Whether *B—tt*'s first Obligations to *Caiphas*, were not for lending him his Interest against the Bishop of *M—th*, and giving him a House Rent-free in *Dr—g—h—d—a*?

Qu. 8. Whether the Bishop of *M—th* is not justly esteemed, and truly remarkable for Humanity, Charity, Piety, Virtue, Religion, and Sanctity of Manners?

Qu. 9. Whether the same can be said of some of the rest of the *I—b* B—ps?

Qu. 10. Whether *En—d* has not from Time to Time sent us odd B—ps, the one went to Bed to a * Cow, and the other kiss'd his Capt.?

Qu. 11. Whether the latter does not merit the Fate of the former?

Qu. 12. Whether *B—tt* has not enlisted himself under the Banner of Corruption, told notorious Falshoods, and put concluded Faces upon unconcluded Arguments?

Qu. 13. Whether *B—tt* is an Enemy to his Country by asserting, that *I—d* is a conquered Nation; and that the Natives will be scourged for the Virtue of their Patriots?

Qu. 14. Whether *B—tt* does not seem to hope he's a Prophet in that Point?

Qu. 15. Whether his nefarious Queries don't prove him a Proficient in Church Attorneyship?

Qu. 16. Whether he does not bring Incense to the worst Party that ever disgraced a Country?

Qu. 17. Whether his servile Worship and idolatrous Daubing, do not point the Goal he aims at?

Qu. 18. Whether if Ecclesiastical Ambition was to be traced up to its first Sources, its Progress, Improvements, and variations marked, how unrighteously acquired, how dishonestly employed, how it affected the Patriots in all Nations; what little Tendency it had to advance Religion, and civil Happiness; what little Care in correcting the Morals of Mankind; encreasing Humility and Piety; I say if such Enquiries were impartially made, what Sort of *Leviathans* would some Churchmen appear?

Qu. 19. Whether *B—tt*, who talks so much of a prerogative, has demonstrated what Prerogative is? whence derived, by whom, and over whom to be erected; and how to be reconciled to Conscience, Christianity and common Sense; if in any particular Case it tends to the Subversion of public Liberty, or national Tranquility?

Qu. 20.

* The Bishop of *Waterford*. See *Ware's History of Ireland*.

Qu. 20. Whether *B-tt* deserves to be pillor'd for insinuating that the Patriots of *I-d* have the *Pretender* and the King of *France* in their Thoughts? See *B-tt's* 92. *Qu.*

Qu. 21. Whether the *K—* of *E—d* would be able to bear up against the united Attacks of the King of *France* and the *Pretender*, were it not for the Loyalty, Bravery, and irresistible Courage of *Irish* Admirals, Commanders and Soldiers?

Qu. 22. Whether *B-tt* can wipe off the Stain and Odium so justly thrown on the Characters of 117 Venders of public Liberty? See *B-tt's* 87. *Qu.*

Qu. 23. Whether Church Men are fit to govern a Nation, since History abundantly confirms the bad Use such Men have made of Power?

Qu. 24. Whether from *B—tt's* senseless Positions, endless Deductions of Nonsense may not be drawn, and whether one Contradiction in his Queries, does not produce and illustrate another? See *B-tt's* 28th *Qu.*

Qu. 25. Whether if the Clergy had the conducting of their own Elections; infinite Disorders would not ensue?

Qu. 26. Whether if the Nomination of Places of Profit and Trust, were vested in the Clergy, or the High Priest, the most unworthy Men in the Nation would not be preferred?

Qu. 27. Whether Pluralities and Commendams shew Consistency with the Duty and Call of such Church Men as possess them?

Qu. 28. Whether *B-tt* who does not reside, can be said to labour, and whether he that does not labour, and neglects the Flock, should have the Sheering of the Sheep?

Qu. 29. Whether if *Beneficium* be *propter Officium*, *B-tt* has any Right to Church Benefits?

Qu. 30. Whether he who makes a Traffic of Churches and Souls, is not intitled to indelible Disgrace?

Qu. 31. Whether *Caiphas* preferred *Dr. C-e* for his Sanctity of Manners, or his Interest at the *Ar—m—-h* Election?

Qu. 32. Whether any Trust can be as sacred and important as the Cure of Souls, and whether all *I-d* might not fall into Irreligion, Impiety and Beastiality, if they were to trust to the Doctrine and Practice of the High Priest;

Qu. 33. Whether the holding of more Churches than one, is not Spiritual Poligamy?

Qu. 34. Whether Dr. *B—tt* who never sees his Flock, never feeds his Flock; and did not care if the Devil had his Flock so he had the Fleece, be worthy of Pay, because he employs an Underling for poor Wages?

Qu. 35. Whether if these Underlings, and these poor Wages are sufficient, which the Beneficed Clergy prove by their Practice, should not the Laity make as good Bargains as the Clergy; and is it not natural to conclude, that since the most solemn Offices may be performed at a small Expence, as is manifest by the hiring of Curates, that we should save great Revenues given to Beastly High Priests and those who do nothing but hire others, to do the Drudgery of Prayer?

Qu. 36. Whether amongst *B—tt's* scurrilous Queries, *Caiphas, Dagon, Priarius*, and all the *C—t* Party, might not more justly come in for a Share than the Patriots of their Country.

Qu. 37. Whether there are no prevailing Mistakes, Corruption and Disorders among the aforefaid Set of memorable Jobbers?

Qu. 38. Whether they endeavoured to maintain no strange unreasonable Claims, and whether *B—tt* has published no strange, extravagant, wild, passionate, scurrilous and malicious Productions?

Qu. 39. Whether *B—tt* has not preferred *C—t Heterodoxy* to *Orthodox Patriotism*?

Qu. 40. Whether worldly Power is to be founded upon the Gospel of Christ; or whether Priests should be vested with Civil Power, in Virtue of being Successors to him, who had no Power, and disclaimed all Power (but over Sin.)

Qu. 41. Whether an High Priest would not be more respected in the Garb of *St. Patrick* on an Ale-house Sign, than he is now in his pontiff Chariot, with *Ganymede* at his right Hand?

Qu. 42. Whether *B—tt's* Queries are not vain, in endeavouring to conceal the Vices of *Caiphas* from the Patriot Laity of this Kingdom?

Qu. 43. Whether *B—tt* would espouse the Bestiality of a Layman, as much as he does that of *Caiphaz*, who, as *Cæsar* said to his Wife, should not only be innocent, but unsuspected?

Qu. 44. Whether *B—tt* would be troublesome and vexatious to the Public, by endeavouring to make them believe they should depart from settled Customs, whenever there were new Prerogatives started?

Qu. 45. Whether Lord *Clarendon* has not asserted, that the Clergy of his Time supported and animated by Archbishop *Laud*, did not grow assuming and tyrannical, and lived not well with the Public, which bred ill Blood towards them; and when they were pulled down, how insolently they behaved?

Qu. 46. Whether the same Thing may not be said of those Days we now unhappily live to see?

Qu. 47. Whether the *I—b* or the *B—r—b* Nation first branded *Caiphaz* with the Imputation of *So—do—y*?

Qu. 48. Whether a Pamphlet was not published against him in *L—d—n* some Years ago, upon that Score, and whether a *British* Peer was not the imputed Author?

Qu. 49. Whether it did not cost *Caiphaz* £500 to suppress that Pamphlet? And whether it has not been lately imported to this *K—g—m*, and will not be shortly reprinted on *Royal Paper*?

Qu. 50. Whether the Lady who said, Pox take Capt. *C—n*, did not give *Caiphaz* a bad Wish?

Qu. 51. Whether the Clergy in an enlightened Age, and in an Age of Liberty, should provoke or think themselves a Match for the Patriot Laity?

Q. 52. Whether they were ever less a Match for the Laity in Power, Learning or Morality than now?

Qu. 53. Whether Modesty, Meekness, and Moderation in the Language and writings of the Clergy, are not commendable; and whether the contrary is not to be exposed?

Qu. 54. Whether a fierce provoking Stile vindicates a Christian Divine? and whether Pride and Passion are not ill Proofs of Religion or Virtue?

Qu. 55. Whether the wild Transports, Virulence, and Scurrility of *B—tt's* Queries, do not make it difficult to determine

determine, whether the mad Man, Scold or Executioner predominate most in his beastly Composition of Queries?

Qu. 56. Whether some of the noble Patriots whom scurrilous *B—t* has so scandalously abused, are not Men of amiable, benevolent Minds, elevated Capacity, great Knowledge, universal Integrity, and untainted Loyalty; who despise little Party Views, narrow Spirits, mean and selfish Artifice, and every Instrument of Corruption?

Qu. 57. Whether Hypocrisy, and a Desire of Preference, be not the Characteresticks of the *C—t* Party?

Qu. 58. Whether every Man living has not as good a Right to differ in Opinion from scurrilous *B—t* as he has to differ in Opinion from the Patriots of *Ireland*? And whether if he maintains the contrary, he has not an unconscionable Stock of Pride or Folly?

Qu. 59. Whether it is laudable to establish even Right, by Corruption, or whether Bribery can authorize, or give a Sanction to Prerogatives?

Qu. 60. Whether a *G—n—t*, which preached the most flagrant Corruption, should not, or might not be suspected, tho' they might happen to mean no ill, till it was in their Power to exert it?

Qu. 61. Whether if a Governor offered five thousand Pounds to any Man for flinging his Hat in the Liffey, we might not imagine he was mad, or had some sinister View in his Heart?

Qu. 62. And whether if he gave Suspicion of the former we should not oppose him? and if he betrayed the latter, whether he should not meet with popular Contempt?

Qu. 63. Whether if there was no huffing Behaviour in the *C—t* Party this *S—f—n*, whether if they gave no Bribes, Pensions, Places, &c. whether if they had no View to strike the Commons out of the Constitutional Trust; the *G—r* would meet with such Opposition?

Qu. 64. Whether the greatest Prince in *Europe* would think it injurious to his Honour or Dignity, to complement his most dutiful, brave and loyal Subjects, when they aimed at nothing more than the welfare of his *G—n—t*, and the Preservation of their Liberties?

Qu. 65. Whether People are to be charged with Ingratitude, for Favours which they had justly merited, and more if they had received them?

Qu. 66.

Qu. 66. Whether the *I—b* ever met with any *E—g—h* Favour but what they dearly payed for?

Qu. 67. And whether their united wealth don't in the End centre in *E—g—d*?

Qu. 68. Whether *I—d* is not the best Nursery his *M—y* has, and whether so useful an Island should not be enabled to flourish, since the Flower of the Flock is always at his Service, when his Exigence at home, or abroad requires them?

Qu. 69. Whether in *E—d* or *I—d*, if the Patriots did not oppose the Measures of the *C—t*, would there be the Remains of Liberty among them, allowing the *K—g* to be the best, honest and wisest Prince in *Europe*?

Qu. 70. Whether the *K—g* or the *M—n—ry* are, practically speaking, at the Head of Affairs? and which are to blame for Invasions on national Liberty?

Qu. 71. Whether the *M—n—ry* in all Ages that we can read of, have not endeavoured to load Prerogative with more Power than consisted with the real Interest of the *So—r—gn*?

Qu. 72. Whether it is not absolutely necessary, that there should be a Country and Court Party, and whether the Nation is likely to suffer more by a Majority of the latter or the former?

Qu. 73. Whether all the Writers of the *C—t* are not Placemen, Clergymen, or Pensioners; viz. *G—E—H—d*, scurrilous *B—tt*, *B—n—d—n*, the Pensioner, and *R—n*, *K—g's C—n—l*?

Qu. 74. Whether any Patriot ever employed a writer this *S—f—n*, and whether they even know the Authors of the several Papers, Pamphlets, &c. so much complained of?

Qu. 75. Whether the Patriots are to turn Bailiffs for the *C—t*, and take up innocent Papers?

Qu. 76. Whether the Author of the three Farces, the *Munster* Address, the *Ulster* Address, the *Westmeath* Address, the Free Citizens Address, the Courtier's Apology, the *Galway* Address, the Groans of *Ireland*, the *Dublin* Speculist, and the *Inniskillin* Address, all written by one Hand; I say whether the said Author ever received a Shilling from one of the Country Party, or ever made himself known

known to them, or received the least Encouragement from them, or required it?

Qu. 77. And whether the C---t writers can say the same?

Qu. 78. And whether any Man that advertises a reasonable Premium, shall not see the Author of the above Productions, avow them all the third of *May* next, by which Time the wind may waft over some C---t Pestilence from the *I---b* Shore?

Qu. 79. Whether any Book, Pamphlet or Paper, in Defence of the Patriots of the Nation, should not rather be answered, than prosecuted?

Qu. 80. Whether such Papers, &c. should be threatened by Procl---ns, which can make nothing a Libel before the Indictment's found?

Qu. 81. Whether a Minister of the Church, begging the Aid of worldly Penalties, and Resentment, in a Dispute about national Liberty, does not make a strange and scandalous Figure? and does not such Conduct betray worldly Designs, the weakness of his Cause, and his Insufficiency to defend it?

Qu. 82. Did any of the Country Party meet an untimely End in his Bog-house since the Exp---ul---n of *A---r--- J. N---l*?

Qu. 83. Are not the C---rs at this Instant endeavouring to draw Vengeance on the Nation, in order to justify their Venality, and make their Constituents believe they were Prophets, and worthy of their future Suffrages for incensing their Sovereign against his best Subjects, and misrepresenting the Proceeding of the Patriots of the Nation?

Qu. 84. Whether the C---rs would not rather that *I---d* should be persecuted than that their Corruption should appear manifest, and whether they are not spiriting the *G---v---r* at this Instant to inflame his *M---y*, and distress the Kingdom, by insisting upon seeing the Redundancy in Specie in the *T---r---ry*, and whether such a Disposition is calculated to injure, or serve *I---d*?

Qu. 85. And whether the *G---r* of his own Accord, has not pernicious Schemes in View?

Qu. 86. Whether all bad Causes are easily refuted before their Consequences; and whether all good Causes are easily defended?

Qu. 87.

Qu. 87. Whether Law, Equity, and Reason won't corroborate this Query?

Qu. 88. Whether if I gave a Man a naked Sword, I can tell whether he will kill me with it or not? And to put it out of his Power, would it not be better to keep it in my own Hands?

Qu. 89. And whether this is not directly the Case of the M—ey B—ll? And whether a Debate with the C—n would be so easily determined, while Corruption is so fond of monopolizing Power?

Qu. 90. Whether a Christian can ever be more abused, than when prostituted to justify Rigour, Corruption, Venality and Violence?

Qu. 91. Whether the Churchman or Christian is more predominant in scurrilous B—tt?

Qu. 92. Whether writers against the Country, don't bestow half and sell the rest of their Productions at half Price to the News-Boys?

Qu. 93. Whether the C—rt or the Authors pay the Score, and whether in the End, the Country does not pay for all those Instruments and Ministers of Injustice and Venality?

Qu. 94. Whether the Patriots to a Man, do not believe B—tt bent upon Church Power, and upon all the Means that lead to Tyranny, Oppression, passive Obedience, non Resistance and *Ex Rege Lex*?

Qu. 95. Whether B—tt would not do well in Time to retract those venal Views, which bode not well towards the Liberties and Patriots of his Country, and whether the latter are not on their Guard, and whether it is advisable in him to put them upon trying their Strength and Mettle?

Qu. 96. Whether B—tt should not surrender his weak Passes and indefensible Points, and claim nothing but what the Constitution gives him upon the Merits of an impartial Scrutiny, and justifiable Proceedings in Parliament?

Qu. 97. Whether B—tt and his Brother Authors for the C—t, would not, and do well not to claim more than is granted by Law to Prero—ve?

Qu. 98. Whether if upon serious dispassionate and impartial Examination (to which he has been hitherto a Stranger) he finds any *Mill-stones* about the Neck of his Cause, which square not with the general Interests of his Country,

he

he should not throw off such Mill-stones into the Sea, least they pull him into the Tide ?

Qu. 99. Whether did *Roger* or *Dagon* bribe most this S--f--n of Parliament ?

Qu. 100. Whether he who bribed least, or indeed did not bribe at all, is least to be suspected for Design against his Country ?

Qu. 101. Whether *Roger* has one disprejudiced, or disinterested Enemy in *Ireland* ?

Qu. 102. Whether *Dagon* has one disinterested Friend in this Kingdom ?

Qu. 103. Whether it is better to quit a bad Cause with a good Grace, than endeavour to ruin a Nation for a justifiable Patriot Opposition in P---t ?

Qu. 104. Whether *Caiphas* since his unmerited Promotion has considered Religion, as much as ecclesiastical Policy and ungovernable Power ?

Qu. 105. Whether it does not become a Christian and a Divine, to remove all Scandals, by a Rectitude of Morals ?

Qu. 106. Whether if *Caiphas* was not guilty of more Vices than his Predecessors, he could be loaded with fouler Imputations, since a first Rate Priest is generally from the same Country ?

Qu. 107. Whether Primate Boulter, tho' censured and justly so about Wood's Halfpence, was not otherwise a virtuous, charitable Divine, and did the severest of his Enemies brand him with Impiety, Irreligion or So--do-y ?

Qu. 108. Whence then those Imputations against *Caiphas* ? And were they not first raised and promulgated in his own Country, and by those that knew him best ? and are the I---b but Editors of this uncommon Scandal ?

Qu. 109. Whether R. M--x the Curse of his Country, has been made an Ambassador of Truth and Justice ?

Qu. 110. Whether he deserves to go to the Grave with a Patriot hole in his Skin ?

Qu. 111. Whether the civil G--n--t of *Dagon*, [or the Ecclesiastical Go--v--n--t of *Caiphas*, be proper patterns to square the Constitution by ?

Qu. 112.

Qu. 112. Whether a desire of exalting a Prerogative over the Belly of Law, and Justice, where the Interest of the Nation is concerned, can be Laudable or not?

Qu. 113. Whether a S--r--v--t of the C--r--n should be ex--p--ll'd, for knowingly, or ignorantly defrauding the Nation?

Qu. 114. Whether if such Men are entertained, it would be an Honour to sit in the H---e of C---ns?

Qu. 115. Whether it does not appear by the malicious designing Pamphlets issued from the Tad-Poles of the C--r--t, that it is a settled Resolution among the Enemies to I---d, since they could not wound the Constitution, to treat such as adher'd to the Interest of their King and Country, as if they were Rebels to the Former, and Traitors to the Latter? Appellations liberally bestowed on the Patriots by scurrilous B--tt.

Qu. 116. Whether four worthy Patriots were not dislocated for not being skilled in Bowings, Cringes, Grimaces, &c. and for opposing Innovations, innordinate Power, and Priest Craft?

Qu. 117. Whether Caiphas and his 117 Crutches, would not be tyrannical Usurpers, if the Patriots and the Law would permit them?

Qu. 118. Whether all the Arguments in favour of the M--yB--ll, have not suffered an irrefragable Confutation in a Pamphlet published some Day ago, intituled, *The Proceedings of the House of Commons, &c. Vindicated.**

Qu. 119. Whether the Earl of *Kildare*, the Earl of *Inchiquin*, the Earl of *Tyrone*, the Earl of *Grandison*, the Earl of *Carrick*, Lord *Mornington*, Lord *Kingsborough*, Lord *Mount Charles*, Lord *Mount Garret*, Lord *Charlemount*, Lord *Donerail*, and all the Patriot Commons of I---d, are Rebels, Jacobites, and Papists, as Dr. B--tt, impudently asserts in his Queries?

Qu. 120. Whether these illustrious Personages cannot be Friends to their Country, without being Friends to the King of *France*, and the Pretender?

Qu. 121. Whether it was a Crime in a Patriot, to bury his Wife decently, whether his grateful Respect to her Memory was not rather Laudable than criminal? Whether

* Printed for Peter Wilson, in Dame-street.

ther it was a Crime in any Gentleman to attend the Funeral, or send his Coach there, whose Interest and Friendship he enjoy'd long before this S--ff--n of Parliament, or before he was suspected to be concerned in the *Universal Advertiser*? and whether this rancorous Priest was not hard set, when he rakes up the Ashes of the Dead, to satiate his innervate Rage?

Qu. 122. Whether if Men are to be abused, and traduced for Printing in favour of the Liberties of their Country, and Honour of their Patriots, and those who print scandalous Queries, should not be justly expos'd? *ergo--*

Qu. 125. Whether S---l P---l. Dr. Br---t's Printer and Publisher of these scandalous Queries, &c. has not been in one Year, a *Swadler*, *Baptist*, *Methodist*, *Presbyterian*, and *Protestant*, and whether it is not well known, he would be of any Man's Religion for the Printing of a Book, and whether the Patriot Printer starved his Children, or Married his Daughter to a Ruffian to get her off his Hands?

Qu. 123. Whether any Man who endeavoured to cajole a whole Nation by Promisses he never intended to fulfil, is worthy of public Trust, or popular Esteem?

Qu. 125. Whether a Righteous G---r would do Evil, even that Good might come of it?

Qu. 126. Whether any Swiss C---t Writer, could ever answer the Earl of *Kildare's* Memorial?

Qu. 127. Whether *Roger*, at the Head of the Patriots of *Ireland*, carry'd on his Majesty's Affairs in Parliament these twenty Years past, to the Welfare of his King, and the Honour and Interest of both Kingdoms? and whether it does not betray the deepest Designs, and the blackest Ingratitude in a G---r, who knows this so well, to endeavour to use him, as if he was an Enemy to his King, and Country?

Qu. 128. Whether any Tyrant is so much to be dreaded, as he who is nurtur'd in ecclesiastical Ambition?

Qu. 129. Whether Dr. C---e, who is well known to have debauched an honest Citizen's Daughter, under a specious Promise of Marriage, has a Son by her, and criminally cohabits with her for some Years past, was preferred to a D---n---ry by *Caiphas*, for his Piety or Interest

in

in an E---l---n? and was not Caiphas obliged to make him quit the Kingdom, to avoid an Inquiry in P---t, into the Motives of such Preferment?

Qu. 130. Whether any History can prove that *Ireland* is a conquered Province, as *B---tt* affirms?

Q. 131. Whether the Th---e can be established in righteous Power, by supporting Prero---ves injurious to the Liberties of the Nation?

Q. 132. Whether the Legislature of *I---d* is not composed of King, Lords, and Commons, and if the latter are excluded from the Constitutional Trust, and have no Power of applying, or even asking leave to apply the Residue of the Money in the Tr---f---y, can they be said to be a Part of the Legislature, or any thing better than Tools to levy Money for the various and pious Exigencies of the G---t under the blessed Influence and Direction of an E---sh M---n-- r---y?

Qu. 133. Whether if a Nation are to be Slaves, it matters who is to be their Task Master?

Qu. 134. Whether *Roger* or *Dagon* has done more Services to *I---d* these twenty Years past?

Qu. 135. Whether the former has not been at considerable Expence to preserve the Constitution in the State he found it?

Qu. 136. Whether the latter has not impoverished the Nation by Bribery to her deluded Sons?

Qu. 137. Whether four remarkable and almost illiterate Boobies, were not Promised Peerage for Voting against their Country, and whether they are not ashamed to wear their Coronets till the Ferment cools?

Q. 138. Whether the Members of the RED or *Black List*, are Men of greater Honour, Reputation or Worth, or more Esteemed in their Country, and whether there are not 18 Members of the black List, that have not a Foot of Estate in Europe, and whether such Men are fit Repre---s of a Free Country? and whether out of 46 Placemen, and Pensioners in Parliament, only 16 of them were Patriots, and whether the 16 Patriot Placemen, &c. or the 30 C---rt Pandours, were Men of the greatest Honour? and whether the Patriots have any such mean Spirited, abandoned

abandoned Hipocritical Jews among them, as *S C B* and *E S*?

Qu. 139. Whether *R--- M-----x* is afraid to look his Country in the Face, for misrepresenting the Patriots of *I---d* to the *E---sh M--n--ry*?

Qu. 140. Whether the present *C---rs* were not most strenuous in Opposition to *J. D. L--che*, Esq; and whether it was not the *P---n--b---y* Interest that gained the Majority for their hopeful Cousin *S---C---B---*?

Qu. 141. Whether any Man can direct Queries to *Dr. B---tt*, without adapting his Language to the Subject, and whether that infamous Libeller does not deserve to be Voted an Enemy to his Country? and whether these Queries can be justly answered by any *C---r---t* Astronomer in the Kingdom of *I---d*?

MOLL WALKER'S Collection of Original Toasts.

1. **M**AY all red and black *So--do--m--tes* suffer the fate of *Dr. Thistle Thwayte*, * *Warden of Wadham College* in *Oxford*, and one of the King's ordinary Chaplains.

2. May the Groans of the Midwives pursue *Caiphas* to the Kingdom of *Gomorrhah*.

3. May the Beastly *H--P--t* be try'd for *S--d--om--y* by a Female Jury, *Moll Walker* Forewoman, and *Dr. D--x--n* Clerk of the Crown.

4. May *E--n--g--sh So--do--m--tes* never disgrace an Irish Pulpit.

5. May black Soap never be in as much Repute as *Moll Walker's Drops*.

6. May the Stones of the Church, never hang at the Postern of a Military Bog-house.

* Obligated to fly his Country, to avoid the Prosecution of *Mr. French* his Pupil, who Swore *S--o--do--y* against him.