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Town-Talk.
I N A
L E T T E R
T O A
Lady in the Country.

To be published every FRIDAY.

Friday, January 13. 17¹⁵/₁₆.

L O N D O N,

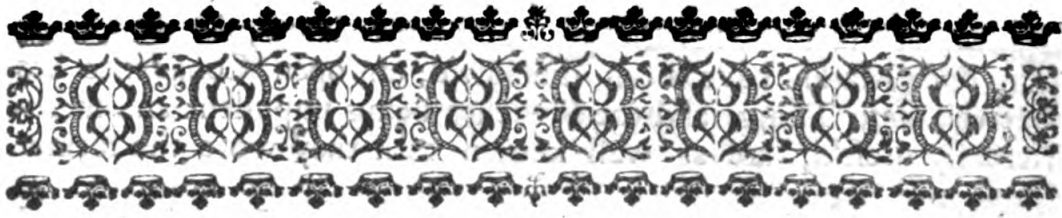
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Town-Talk, &c.

FRIDAY, January 13. 17¹⁵/₁₆.

MADAM,



OUR Last admonishes me, that it is within the Orders you first sent me, that I should send you sometimes some Politick News; but I am very averse to these Subjects. However, it has so happened just now, that the Town is too busie for Pleasure or Speculation, and all the Chat is of the *Pretender*. I should never have heard of it, if all this had not been brought to Town, and made the whole Talk of it. You remember I told you, in my First, That *Covent-Garden* is the Heart of the Town, and by that Rule, the Play-house is the Town-Hall. I must confess, my chief Intelligence is in that Neighbourhood. I happened to sit near Two Courtesans, in the First Gallery, the other Evening, who were warm in Politicks. One
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of them, who I perceived belonged to the Party of the *Whiggs*, said, The *Pretender* was ruined, for that his General, *Mar*, under Pretence of going to meet him at *Peterhead*, had left *Perth*, and taken an Opportunity to make his Escape. You are to know, Madam, that ever since *Masks* have been disallow'd, an open Confidence has done the same Thing, and the *Wenches* being impudent and meretriciously dress'd, are as well known as if they wore the former Signal.

A Lady of very great Fame for her Beauty, Impudence, and something like Wit, and from a Similitude in Merit and Manners, was particularly a Favourite of the late Secretary *Bolingbroke*, contradicted the News of the *Whigg* Libertine; and, indeed, with a Superior Air, gave her to understand, that her Friend had sent her a Token from *France*: There *Hussy*, said she, let any of your Queer Party answer that, if they can. It is well known that Statesman and Wit had writ more than Songs upon this Lady; and she had been his Desk to write upon in too notorious a Manner to describe to you. What she threw at her Sister proved to be the *Pretender's* Declaration, which was convey'd from one Hand to another the whole Evening, till at last it was taken up and carry'd to an Hand which I will not take upon me to name to you, but he has writ a long Answer to the *Manifesto*. This Letter has in it the Declaration at large, with an Antidote to the Poison of it; for which Reason, enclosing it, will entertain you a longer Time than any of my former have attempted.

To the *P R E T E N D E R*.

S I R,

A Discourse your Confessor, soon after my Expulsion from Parliament for the *Crisis*, had with a Friend of mine at *Paris*, gives me to understand you are not unacquainted with my Name and Character; and therefore you will not be surprized that I affect to do extraordinary Things, however ridiculous or odious I may appear to your Friends, provided that Irregularity draws an Attention to what makes for the common Cause, in which I am engag'd to the End of my Life. I writ lately to the Pope about

' about the State of Religion ; and though I have Reason to fear
 ' I have not converted him, I still proceed in such Endeavours ;
 ' and since you are now landed in *Britain*, I take the like Liberty
 ' with you, his Godson, in order to lay before you the true
 ' State of the Question between you and this Nation ; whatever
 ' wild Notions have taken place amongst us, they have not pre-
 ' vailed so absolutely as to leave you any probable Grounds of
 ' Hope, either from Right or Force.

' There are, Sir, Thousands in *England*, that know, the Basis
 ' of all Government is the Good of the People governed ;
 ' and that all Incidents of a State must be rectified by that
 ' single Rule, and no other ; and that it is an impious and pro-
 ' phane Thought to believe any other Maxim to be conso-
 ' nant to the Goodness of the Creator ; and that Law
 ' of Nature which he has implanted in the Mind of every Man
 ' living. According to this, the late King *James* was expelled
 ' *Scotland*, and himself, by his Crimes and Flight, abdicated *England*.
 ' He took you, it seems, with him at that Time, and bred you
 ' in the *Roman Catholick* Religion ; from which Particular of your
 ' Faith, were I to admit that you are his Son, which I do not in
 ' the least regard whether you are or not, you would (besides all
 ' other Disadvantages from what has passed since) be, at best, in
 ' a worse Condition than he was, when the *Bill of Exclusion* a-
 ' gainst him was brought into Parliament. That Bill was offered
 ' when he was only suspected to be what you do not in the least
 ' deny yourself to be. His Conduct in the Throne, by no means
 ' gives us good Expectations from you ; and you cannot be surprized,
 ' that after this Experience, we do all in our Power to keep out
 ' you, who have no Pretence but that of being his Son, with a
 ' Profession of Faith that had like to have barred him himself, un-
 ' der whom you claim. Sir, you may depend upon it, we think
 ' our Lives in less Hazard with our Swords in our Hands against
 ' you, than if we should be at your Mercy from a Throne.

' Had the Gentleman who sent you to *France*, left you in safe
 ' Hands behind him ; if you had appeared his Innocent Child,
 ' your Case had been, before the Nation, as an Object of Compas-
 ' sion, and Justice must have been unavoidably done on that Occa-
 ' sion ; but your Patron either knew you to be none of his, or else

' was very indiscreet to carry you to be unqualified for the Prince
 ' of a Protestant People, when he knew he owed his own Crown
 ' to the Dissimulation of his Religion, and his Loss of Empire to
 ' the Profession of it". *The Business of Mankind cannot stand still,*
 ' if Princes by their unhappy Conduct render it unsafe for them to remain
 ' at the Head of their Subjects, and whatever has befallen you, you are to
 ' attribute to your Pretended Father, not his People, who, by his Flight with
 ' you, were under a Necessity to fly to the nearest Refuge. ' You have not
 ' so much as pretended to be a Protestant, and, we very well know,
 ' that if you should pretend it, it would be only a Pretence; we
 ' know, that coming as you do, a professed Papist, you are bound
 ' in Conscience, under Pain of Damnation to propagate your Re-
 ' ligion, not by all fair, but by all possible Means, and consequent-
 ' ly, that you will stand for ever Bound under the same Pain of
 ' Damnation, which your Priests will constantly thunder in your
 ' Ears to take away, as fast as you can have Power so to do, not
 ' on y the Estates and Liberties, but the Lives of all who will not
 ' become Papists, and that in the most cruel Manner, for an Exam-
 ' ple to others.

' The most solemn Promises and Oaths, which you would be
 ' so gracious as to make, will be in themselves, according to your
 ' Religion, unlawful and null. We have Examples of this in all
 ' Times and Places, you are not to depend on certain Persons,
 ' whom you think to swear against their Consciences to the present
 ' Establishment: They do not mean Popery for your Sake, but
 ' they would be contented to have it in themselves by your Means;
 ' as you would swear to them till you carry your Point, so they
 ' would swear to you to carry theirs. But when Popish Ministers
 ' of the Church of *England* should feel your Superstition, by dis-
 ' placing them for your downright *Roman Catholic* Priests, they
 ' would become, in an instant, entire Protestants, as they are now
 ' but Partially such, and abhor all unreasonable Doctrines and Im-
 ' positions more heartily than ever *Luther* did, till they were re-
 ' instated in their Livings.

' This I tell you as a Truth you may depend upon; but least
 ' you should no more mind me than that graceless Wretch, the
 ' Pope, has, I must go on to tell you that we will take all possible
 ' Means to prevent your Power to hurt us. We have read of In-
 ' quisitions

acquisitions and Massacres, and are too lately escaped from the
 Danger of universal Slaughter, to trust to what we must expect
 from you. This we know to be our only Time to stand our
 Ground. When you come we know the Calamity will be final,
 but we have no Reason to fear it, but as a just Judgment upon
 those who call themselves Protestants, for their Thirst of Popish
 Power and Dominion over their Protestant Brethren. We know
 we who shall be found opposing, won't be used like those who
 are now rebelling against King George: Those moderate Laws,
 which gives every Criminal all possible Advantage to make what-
 ever Defence their Case can admit, will cease when you con-
 quer; and we shall be executed, nay, extirpated summarily
 without Justice or Form of Law. In the Time of King James,
 we saw Numbers who had been deceived into pleading Guilty,
 upon Promise of Pardon, were hanged up as soon as they had
 done what entitled them to that Pardon.

While I was now writing, your Declaration has come into my
 Hands; the very first Paragraph discovers the Specious and Wordy
 Style of our late Secretary, who foresaw he should be a Refugee;
 and a Refugee, without Religion, is a very proper Minister to a
 Bigot; for Inndelity will, no Doubt, execute, without Remorse, the
 Dictates of Superstition. An old Friend of Mr. Secretary's shews
 it about as a Piece of Wit and Eloquence of her Gallant, and
 swears we are Blockheads if we are not converted by it. I shall
 recite it, lest you should accuse me of Misrepresentation.

JAMES VIII. by the Grace of God, of *Scotland, England,*
France and Ireland, King, Defender of the Faith, &c. to
 all Our Loving Subjects of what Degree or Quality soever, greet-
 ing. As We are firmly resolved never to lose any Opportunity
 of asserting Our Undoubted Title to the Imperial Crown of these
 Realms, and of endeavouring to get the Possession of that Right
 which is devolved upon Us by the Laws of God and Man; so
 must We, in Justice to the Sentiments of Our own Heart, declare,
 That nothing in the World can give Us so great Satisfaction, as to
 owe to the Endeavours of Our Loyal Subjects both Our own
 and their Restoration to that happy Settlement which can alone
 deliver this Church and Nation from the Calamities which they
 ly.

' lye at present under, and from these future Miseries which must
 ' be the Consequences of the present Usurpation. During the Life of
 ' Our dear Sister of Glorious Memory, the Happiness which Our
 ' People enjoyed, softened, in some Degree, the Hardship of Our
 ' own Fate; and We must further confess, that when We reflected
 ' on the Goodness of her Nature, and her Inclination to Justice,
 ' We could not but persuade Ourselves, that she intended to esta-
 ' blish and perpetuate the Peace which she had given to these
 ' Kingdoms, by destroying, for ever, all Competition to the Suc-
 ' cession of the Crown, and by cementing to us, at last, the En-
 ' joyment of that Inheritance out of which We had been so long
 ' kept, which her Conscience must inform her was Our Due, and
 ' which her Principles must lead her to desire that We might
 ' obtain. But since the Time, it pleased God to put a Period
 ' to her Life, and not to suffer Us to throw Ourselves, as We
 ' then firmly purposed to have done, upon Our People; We have
 ' not been able to look upon the present Condition of Our King-
 ' doms, or to consider their future Prospect, without all the Horror
 ' and Indignation which ought to fill the Breast of every *Scotsman*.
 ' We have beheld a Foreign Family, Aliens to Our Country,
 ' distant in Blood, and Strangers even to our Language, ascend the
 ' Throne. We have seen the Reins of Government put into the
 ' Hands of a Faction, and that Authority which was design'd for
 ' the Protection of all, exercised by a few of the worst, to the Op-
 ' pression of the best and greatest Number of Our Subjects. Our
 ' Sister has not been left at Rest in her Grave, her Name has been
 ' scurrilously abused, her Glory, as far as in these People lay, in-
 ' solently defaced, and her faithful Servants inhumanly persecuted.
 ' A Parliament has been procur'd by the most unwarrantable Influ-
 ' ences, and by the grossest Corruptions to serve the vilest Ends, and
 ' they, who ought to be the Guardians of the Liberties of the People,
 ' are become the Instruments of Tyranny, whilst the principal
 ' Powers, engaged in the late Wars, do enjoy the Blessings of Peace,
 ' and are attentive to discharge their Debts, and ease their People,
 ' *Great Britain*, in the midst of Peace, feels all the Load of War.
 ' New Debts are contracted, new Armies are raised at Home,
 ' *Dutch Forces* are brought into these Kingdoms, and by taking
 ' Possession of the *Dutchy of Bremen*, in Violation of the Publick
 ' Faith,

Faith, a Door is opened, by the Usurper, to let in an Inundation of Foreigners from Abroad, and to reduce these Nations to the State of a Province, to one of the most inconsiderable Provinces of the Empire.

These are some few of the many real Evils into which these Kingdoms have been betrayed, under Pretence of being rescued and secured from Dangers purely imaginary; and these are such Consequences of abandoning the old Constitution, as we persuade Ourselves very many of those who promoted the present unjust and illegal Settlement never intended.

We observe, with the utmost Satisfaction, that the Generality of Our Subjects are awakened with a just Sense of their Danger, and that they show themselves resolved to take such Measures as may effectually rescue them from that Bondage which has, by the Artifice of a few designing Men, and the concurrence of many unhappy Causes, been brought upon them.

We adore the Wisdom of Divine Providence, which has opened a Way to Our Restoration, by the Success of those very Measures that were laid to disappoint us for ever: And We must earnestly conjure all Our Loving Subjects, not to suffer that Spirit to faint or die away, which has been so miraculously raised in all Parts of Our Kingdom; but to pursue, with all the Vigour and Hopes of Success, which so Just, and Righteous a Cause ought to inspire those Methods, which the Finger of God seems to point out to them.

We are coming to take Our Part in all the Dangers and Difficulties to which any of Our Subjects, from the Greatest down to the Meanest, may be exposed on this important Occasion, to relieve Our Subjects in *Scotland*, from the Hardships they groan under, on account of the late unhappy Union; and to restore the Kingdom to its Ancient, Free, and Independent State. We have before our Eyes the Example of Our Royal Grandfather, who fell a Sacrifice to Rebellion; and of Our Royal Uncle, who, by a Train of Miracles, escaped the Rage of Barbarous and Blood-thirsty Rebels, and lived to exercise his Clemency towards those who had waged War against his Father and himself; who had driven him to seek Shelter in Foreign Lands, and who had even set a Price upon his Head.

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' We see the same Instances of Cruelty renewed against Us, by
 ' Men of the same Principles, without any other Reason, than
 ' the Conscioufness of their own Guilt, and the implacable Malice
 ' of their own Hearts: For in the Account of such Men, it's a
 ' Crime sufficient to be their King; but God forbid, that we
 ' should tread in these Steps, or that the Cause of a Lawful Prince,
 ' and an Injured People, should be carried on like that of Tyranny
 ' and Usurpation, and owe its Support to Assassins. We shall
 ' Copy after the Patterns above-mentioned, and be ready with
 ' the former of Our Royal Ancestors, to Seal the Cause of our
 ' Country, if such be the Will of Heaven, with our Blood: But
 ' we hope for better Things, we hope for the latter, to see our
 ' just Rights, and those of the Church and People of *Scotland*,
 ' once more settled in a Free and Independent *Scots* Parliament,
 ' on their Ancient Foundation; to such a Parliament, which we
 ' will immediately call, shall we intirely refer Our, and their
 ' Interests, being sensible that these Interests rightly under-
 ' stood, are always the same: Let the Civil, as well as
 ' Religious Rights of all our Subjects, receive a Confirmation
 ' in such a Parliament; let Consciences truly Tender be
 ' indulged; let Property of every Kind be better than ever secured;
 ' let an Act of general Grace and Amnesty, extinguish the Faults,
 ' even of the most Guilty; if possible, let the very Remembrance
 ' of all which have preceeded this happy Moment, be utterly blot-
 ' ted out, that our Subjects may be united to Us, and to each
 ' other, in the strictest Bonds of Affection, as well as Interest.

' And that nothing may be omitted, which is in Our Power to
 ' contribute to this desirable End; we do, by these Presents, Ab-
 ' solutely and Effectually, for Us, O r Heirs and Successors, Pardon,
 ' Remit and Discharge all Crimes of High-Treason, Misprision of
 ' Treason, and all other Crimes and Offences whatsoever done
 ' or committed against Us, or Our Royal Father of Blessed Memo-
 ' ry, by any of Our Subjects of what Degree or Quality soever,
 ' who shall, at, or after Our Landing, and before they engage in
 ' any Action against Us, or Our Forces, from that Time, lay hold
 ' on Mercy, and return to that Duty and Allegiance they owe to
 ' Us, their only Rightful and Lawful Sovereign.

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By the joint Endeavours of Us and Our Parliament, urged by these Motives, and directed to these Views, we may hope to see the Peace and Flourishing Estate of this Kingdom, in a short Time, restored; and we shall be equally forward to concert with our Parliament such further Measures as may be thought necessary for leaving the same to future Generations.

And we hereby require all Sheriffs of Shires, Stewarts of Stewartries, and their Deputies, and Magistrates of Burghs, to Publish this Our Declaration, immediately after it shall come to their Hands, in the usual Place and Manner, under the Pain of being proceeded against for Failure thereof, and forfeiting the Benefit of Our General Pardon.

Given under Our Sign-Manual and Privy-Signet,
at Our Court at Commercy, the 25th Day of
October, in the 15th Year of Our Reign.

First, You declare you have the Goodness to be weary of depending on Foreign Princes, and are willing to be one yourself; and are further graciously disposed to relieve from *Miseries*, present which we don't feel, and you don't Name, and future Ones, which must be the Consequences of what you call an *Usurpation*.

Secondly, That during the Life of the Queen, whose Reign you allow, was also an *Usurpation*; you were contented, because you believed she would take Measures for your Enjoyment of the Crown, which you think she must know she did guiltily detain from you; and since a Plan, to which you intimate she was privy, of throwing yourself upon the People, is defeated by her Death, you are now under an Horror and Indignation at our present Circumstances and Prospect.

Thirdly, A Foreign Family is on the Throne, and Strangers even to our Language.

Fourthly, The Administration of the Government is in the Hands of the Worst, to the Oppression of the Best; that your
Sister

Sister has been insulted in her Grave; A Parliament procured by unreasonable Influences; new Debts contracted; new Armies raised; *Dutch* Forces brought in, and the Accession of the *Dutchy* of *Bremen* to our King, is so inconsiderable, that it will reduce us, to appertain to what is inconsiderable.

Fifthly, We have been Betrayed instead of being Rescued; and these Evils wholly owing to abandoning the Old Constitution, which many, who promoted the present Settlement, you believe, did not intend.

Sixthly, You observe the Generality are for you, and grow thankful for the Spirit which is miraculously raised in all Parts of your Kingdom: You are coming to share the Dangers which your *Scotch* Subjects groan under from the unhappy Union: You place before your Eyes, your Grandfather who fell, and your Uncle who out-lived a Price upon his Head.

Seventhly, You talk in the Pompous Stile of Mr. Secretary, when he resolved to run for it; Let me, said the pious Churchman, and heroick Patriot, be a Victim in *Smithfield*, for the Cause for which I am proud to fall; and so got his Black Peruke and Whiskers ready, and went on in the same Noble Stile in *France*; but I am going to Observations when I am only upon the Recital, and should only say, *Sic disputas Domine*. You do not make Promises, but use an Imperative; Let Consciences truly tender be indulged; Let Property, and Let an Act of Grace.

Eighthly, You absolutely Pardon all Faults to those who shall come in to you at your Landing, and are ready to concert with your Parliament upon all other Matters; and so very gravely you Sign from your Court at *Commercy*, the 25th Day of *October*, in the Fifteenth Year of your Reign.

The First Paragraph of this your Declaration, is unsupported with any Thing so much as Specious; for you roundly assert, that has been largely, and unanswerably denied by the most Knowing in our Constitution; and the Practice of all Mankind has been, and

and would not have been otherwise than to vary their Manner of Succession of Princes at such Exigences as that at the Resolution; and to all those Arguments I have added, that King *James* either knew you were not his Son, and therefore took you with him, that any Arguments for your being Supposititious, might have less Weight in your Exile; or was himself the primary Cause of your Fate, as you are pleased to call it.

In your Second Topick, you say, you bore with the Queen's Enjoyment of your Throne, because you expected she would contrive your Succession to it, and believe she secretly acknowledg'd, in her own Conscience, your Right to it: This is the most vile and barbarous Imputation that ever was laid upon any Prince, either dead or living. This is saying, she was an Impostor to her People, and was contented to be so for your Service: It is saying, her Religion, her Oaths, and her Royal State was one continued Scene of Idolatry towards God, and Artifice towards Man.

Your Third Observation, That the Family on the Throne are Strangers to our Language, is Scurrility; the Relation between a Prince and his People is not supported by Conversation, but the Distribution of Equity and Justice: And the King expresses an *Heart truly English*, when he declares the Constitution the Rule of his Government, and the Integrity of his great Mind has been evident in all his Actions, ever since he condescended to make us that Declaration.

Your Fourth Topick is, That the Administration is in the Hands of the Worst, to the Oppression of the Best. This is a quaint Expression your Secretary *Harry* has taken from *Tacitus*, or some other Writer, according to his Way of enriching his Speech with lively Expressions, and neglecting the Improvement of his Heart and Sentiments. This it was that made him a most excellent Reviler, while he was with us; and I find he keeps it for your Service, to which he indeed apply'd it while he was here. This Charge against the Ministers is base and groundless; for there is not one of them who has not distinguished himself before he came to his present Station, by brave Actions, seasonable Service in Negotiations, or laudable Eloquence in Assemblies, as well as that their Birth and Quality found them among the best of the People. I assure you I speak this very impartially; for whether you

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know it or no, I fear you won't believe, I am the modestest Man in *England*; I have desired only to be in as good Preferment as this Cause found me when I first commenced Grenadier for it, but that cannot, it seems, be, yet I forgive them for being Cold Friends to me, for being Warm Enemies to you. And you may please to tell your Scribe *Harry*, That they are diligent in the Administration of Publick Affairs, and have gone a great Way in rebuilding the Fabrick from the Ruins to which he and his wicked Accomplices had reduced it. You say, The Parliament was procured by unwarrantable Influences. It is confessed, it was not called by your Authority. What else you mean I cannot imagine; for there was not a Farthing of Publick Money spent that Way; and if you mean great Private Expence was made, you see People had rather throw away half their Estates to keep you out, than part with the Whole by your coming: You shew in your great Reach in Politicks in complaining, that we are running in Debt, and raising Armies. I believe you think they are both raised against you. You are offended the King has the Dutchy of *Bremen*: You, perhaps, think it would be greater Generosity to take one that brings us nothing but a new Religion, than a Protestant Prince like ourselves, who is, at once, to this Nation, a Good and Gracious Prince, and a Rich and Powerful Ally.

Your Fifth Complaint is, that we have been Betrayed, rather than Rescued, and that you are so gracious to believe the ill Consequences were not intended. I do not understand this, it is General, and why you, say they, who made the Settlement did not expect the ill Consequences, which you intimate are those of not having you our Prince, is incomprehensible.

Your Sixth Assertion, That there is, in the Generality of the People, a Spirit raised miraculously for you. It is, indeed, wonderfully, but not miraculously; for they are known by their Fruit who brought forth our Calamities. A Ministry, that came into the Service of their Country engaged in a War against *France* and you, being resolved to raise that and bring in you, became, instead of Guardians of the People, their Betrayers; and with the Subserviency of impudent and apostate Clergy-men, laid the Seeds of the present Confusion and Rebellion. As for your Mention of *Charles* the First, and Second: The First lost his Life, he did

did so indeed, in a most barbarous and unjust Manner, in asserting the Constitution, and Illegality of the Proceedings against him; Which can never be your Case; for all Laws are against you. As to him you call Uncle, he escaped a Price on his Head; but it behoves you to reflect there is a greater on yours.

Your Seventh Paragraph, evades with a specious Skill any binding Promises to us, and instead of making them, you say, let them be made. This Trick has been already practised by many of your Friends: People will make their Observations, that your Craft is of the same Kind. You must know there is a Cannon which directs our Clergy to Pray for the King in such and such Terms; instead of doing as they are bid, they bid others do it, and repeat the Order instead of paying obedience to it; instead of Praying themselves, they say to the People, you shall pray for King George; their *Bidding*, is as Loyal, as your *Letting* is Gracious.

Your Eighth Common-place is a General Amnesty to all that shall run to your Colours, and help you forwards upon your Arrival: After that, you and your Parliament will consider further: What we are to expect from thence give me leave to show you from——But before I go to that, having cast my Eye on your Date from *Commercy*, I must observe, that here, and in your Stile in the First Paragraph, you claim *France* too, for which I hope you will answer on that side of the Water, but I am glad to hear you act like an exasperated Man against his Royal Highness the Regent. I was going to show what we were to hope from you, and a Parliament of yours, by the Treatment the Protestants had from your Pretended Father, and his in *Ireland*. You are pleased to tell us, that if, upon your Arrival in these Realms we submit, you are disposed to receive us in your Equipage of Subjects, but if not, you in Parliament will proceed.

King *James* made a new Constitution of Corporations, to put in Creatures of his own; the manner of Election was, to send together, with a Writ for Election, a Letter of Recommendation whom to choose. A Parliament made in this manner set themselves to root out the whole Protestant Interest, by following a General Bill of Attainder against all absent from their Houses, whether in Arms or Employment against him or not, with an Act of
 Repeal,

Repeal, whereby the real Estates of all who *Dwelt or staid in any Place of the Three Kingdoms, which did not own King James's Power, or corresponded with any such as they term Rebels, or were any ways aiding, abetting or assisting to them from the First Day of August 1688, are declared to be forfeited and vested in his Majesty, and that without any Office or Inquisition found thereof.* By which Clause almost every Protestant that could write in the Kingdom, had forfeited his Estate; for the Packets went from *London to Dublin, and back again, constantly from August to March, 1688, and few had Friends in England, or in the North, but Corresponded with them by Letters, and every such Letter is made by this Clause a Forfeiture of Estate.* There is a Book amongst us called the State of the Protestants of *Ireland, under the late King James's Government, which gives us the most lively and faithful Ioca of a Popish Prince over a Protestant People.*

This whole Treatise is a Preservative against *Romish Tyranny,* and effectually explains King *James's* direct Intention to destroy his Protestant Subjects in their Persons, Religion, and Estates.

In a Word, Sir, the Time is come wherein it begins to be understood no Plea in Excuse of Treason, that what was done, was done under the Administration of a Lady, who was renowned for Goodness and Virtue: But you have said more on this Subject to us, than any of your Friends; you carry it so far as to give us broad Hints, that she was privy to Designs in your Favour: In Gratitude to her, if she was, you should have covered this Circumstance otherwise: As I have above shown, you out-do all who have attempted to bring her Name to Disrepute; in Proportion that you are above your Followers, your Testimony is a greater Injury than that of any of them. It is certain there has not one Man appeared a manifest Traitor, but he took Refuge under his Zeal for Her Majesty. One was accused for betraying a Town; to which he gave as immediate and direct an Answer as ever he did in his Life: The Queen, whom I served, was the best of Women and of Sovereigns: What made this the pleasanter, was, that she had before her Death discarded him, and her having turned him off seemed to turn her Goodness, as well as Judgment, against him. If One so good punish'd him, her Virtue certainly made more against him than for him. This, Sir, was the Stile, this the
Game

Game of cross Purposes, which was used by all and every of your Friends, as far as they have been surprized in their Iniquities. For all which you have given us a Key; but really, Sir, I cannot think this Step at all Politick in the Court of *Commercy*; for the Name of the Queen was helpful only, but as from Her Character She was believed incapable of betraying Her People and Her Religion; and therefore Her Approbation of their Conduct was a Cover to it: But if you should bring it to pass that She should be universally thought in the Design, you will involve Her in the Guilt, and consequently have no more Advantage from Her Reputation to protect that Conduct which ripened it to what it is.

Upon the whole, Sir, under Favour of the Counsellors of the Court of *Commercy*, this Declaration is shallow and superficial; it moves upon Hinges, which have long been rusty, and the Prejudices are surmounted by Facts on our Side, against bare Assertions on yours. In the Infancy of this Design, which the wise and disinterested Earl of *Godolphin* saw, and spoke to his Queen upon her first Intimation, that she was going into Measures different from those which had raised her to the Summit of Glory, on which she stood and could survey *Europe* in Suspense, till it knew her Determinations: I say, upon the very first Step towards it, that memorable Minister told his Sovereign what would necessarily, however she was disposed in it, follow from that Change of her Councils: To the endless Sorrow and Indignation of all Honest Men from that Moment she was exalted in Words and Protestations, but pulled down in Things and Facts in the Court of *England*; Cunning took the Place of Wisdom: Impudence of Ingenuity, and Sensuality of Pleasure, every Thing that was Praiseworthy was banished and discountenanced, and some monstrous Likeness of it set up to View in the Place where it used to appear. The setting up Idols and Images for the adorable Things which they ought to represent, from the Practice and Influence of the Court, grew the Fashion throughout the Nation, which was amazed with Words to pursue the Destruction of what they understood these Words to signify. Thus the Word *Church* giving naturally an Alarm to be ready in the Defence of Religion, and Loyalty to the Queen naturally implying the Love of our Country, which she had hitherto so well Governed and Protected, misled

the People not only to suffer, but promote their Designs, who were gradually delivering up both Religion and Liberty into the Hands of your Worship. You may depend upon it, that the miraculous Spirit, which you boast is raised for you, is no other than a mis-guided Zeal against you; for which Reason, if I might advise, you should stick to your Kingdom of *France*; and therefore I can't believe you have removed the Court from *Commercy*, to *Peterhead*, or *Perth*.

You may be assur'd, I am not moved to the giving you this Trouble, from Passion, Avarice, or Ambition; As to Passion, I must own I never have received greater Civilities, or more frank and disinterested Offers of Kindness and Favour, than from Friends of yours now in Arms, or in Custody for your Cause; I wish them all, from my Soul, in Heaven; and have no more Personal Provocation to be against any one of them, than *Burrus* had to the stabbing of *Cesar*. But this is a Time, wherein there is no such Thing as a private Man, but all Offices of Life should give way to the Duties we owe to the Community; Father, Brother, Son, and Husband, must be laid aside, to exert the Citizen and the Subject.

As to Avarice and Ambition, when the Necessities of Life are provided, and conscious Honour well guarded, I can contemn both: To shew you that it is so, I can very frankly recommend you to the Cardinal's Cap, when the Provincial of the Jesuits proposes to have offered me, to avoid further unanswerable Objections to the Craft of Traders in Religion: Believe me, you would find a great Difference in sitting at your Ease inflaming others, and in being yourself, as they have now made you, a Mock-Hero in a *Holy War*; a Tool to Clerical Pride and Luxury.

In Hopes you will make the best Use of this Advice, I take Leave of your Eminence.

R. S.

Page 53. Line 27. for Exceptions, read Expectations.

Page 55. Line 8. after opposing, add you.

A D V E R

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BY
NATHANIEL PHIPPS

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