A
LETTER
TO THE
PUBLICK

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A

LETTER

TO THE

PUBLICK:

WITH SOME

QUÆRIES,

Humbly offered to it's

CONSIDERATION.

DUBLIN:

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LETTER, &c.

THE many ſtrange Inventions, and ſurprizing Falſhoods, which have been of late advanced, and moſt improperly aſſerted, even in Publick, and which have moreover been propagated and diſperſed through the whole Kingdom, with the greateſt Induſtry, in the moſt ſcandalous Libels that were ever publiſhed, have ſo affected the Minds of all Ranks of People in this Nation, unhappy, only as they are miſled, and have raiſed ſuch a Ferment among them, and ſo poſſeſſed them with ſuch groundleſs Prejudices, Fears, and Jealouſies, that ſhould a Man, out of a real Love to his Country, endeavour to rectify and quiet their Minds, tho' he were to be inſpired, and to write with the Pen and Wiſdom of *Solomon*, I much fear, there are too many who would not vouchſafe, and ſome who would not

venture to read; and therefore it is the unprejudiced I chiefly write to, hoping, by the ſhort, plain, but true, Account I ſhall here give, of the principal Tranſactions of the preſent Times, I ſhall be able to clear up any Doubts, or Difficulties, which from many groſs Miſrepreſentations, and falſe Reports, may have been raiſed in their Minds; and not altogether diſpairing, but that it may yet be of ſome Uſe, even to thoſe who are moſt heated, when they ſhall come to return to the Uſe of their Reaſon.

The firſt Affair on which a Clamour aroſe, was the Conduct of Mr. *J——s N———l.* To enter into a Detail of this whole Matter, would take up more Time than it would be neceſſary to ſpend in this Paper, as the Examination of it is ſo recent, and was ſo publick, and the Whole may be ſeen in the Journals and Reſolutions of the H—e of C——s; all I ſhall ſay is, that after as ſtrict and ſolemn a Scrutiny as ever was made, it was

not

not found that he was guilty of the leaſt diſhoneſt, fraudulent Act, (and if he had, I believe, even thoſe who were moſt zealous againſt him, will not ſay that it would have been either paſſed by, concealed, or even palliated, it was only found, that he had not as much Knowledge of the Buſineſs he undertook, as he ought to have had; that he was impoſed upon by the Perſons he employed under him; and, that he had not complied with the Orders and Reſolutions of the H—e, in the preceding S——s, and for this laſt Offence he was expelled the H—e, which, I have heard, is a Thing entirely new, and without any former ſimilar Precedent; not that I am urging that Parliaments are to be governed by Precedents in their Proceedings, and eſpecially in extraordinary Caſes:—They are the grand Inqueſt of the Nation.

The next Matter that came in Queſtion, and into high Debate, was the Bill for paying off the national Debt,

and on this alſo, a prodigious Clamour aroſe, becauſe it was inſerted therein, THAT HIS MAJESTY HAD SIGNIFIED THAT HE WOULD CONSENT THERETO; and no Pains were ſpared to repreſent this, upon all Occaſions, as an Innovation, as a Court Trick, as a Deſign to give the Crown a new Prerogative, and to fix a Right in the King to draw out every Six-pence of Money in the Treaſury, whenſoever he pleaſed without being in any Sort accountable for it, and to ruin the Nation. But, I hope, I ſhall be able to ſhew, in a very few Words, how groundleſs, and how falſe, theſe Reports, and ſtrange Inſinuations are, if Men will but uſe their Reaſon, or believe their Senſes.

That his Majeſty has a private Eſtate in this Kingdom, in Right of his Crown, was admitted, even by ſome of the moſt knowing, and moſt ſanguine, of thoſe in the late Oppoſition; and there can be no Doubt, but that he has a large and conſiderable hereditary

ditary Eſtate in *Ireland*, unappropriated, and which, as a Royal Honourable Truſtee, he may diſpoſe of, for the Uſes of Government in general, according to his own Diſcretion, and which by a Pamphlet lately publiſhed, entitled, *An Account of ſuch Parts of his Majeſty's hereditary Revenue in the Kingdom of* Ireland, *as are unappropriated*, &c. 2d Edit. appears to amount about £120,864 yearly; but were this private, unappropriated Property, but £5,000 a Year, or any other Sum, and that the Crown hath for many Years, and whilſt this Kingdom was in its Infancy, as to Trade and Manufactures, by an Act of Bounty and of the greateſt Grace and Favour, ſuffered it, and ſtill ſuffers it, to be applied, in Aid of the appropriated Revenues, in defraying the publick Charges and Expences of the State and Government, and to pay the national Debt, it will ſerve the Purpoſe of my Argument, to ſhew, that it is but fair and reaſonable that his Maje-

ſty's Conſent ſhould be had to the diſpoſal of any Redundancy, that may have ariſen upon the Whole, and will make the late Oppoſition appear as improper, as I fear, it was not ſufficiently conſidered. In the Caſe of a private Perſon, (as hath been already mentioned) if I am in Patnerſhip with ſeveral others, will any Man ſay that they have a Right, without my Conſent, to diſpoſe of, or give away, any Part of the common aggregate Fund? And ſhall our gracious, bounteous, good Sovereign, be in a worſe Condition, as to his Rights, than the loweſt of his Subjects?

As to its being an Innovation, I hope the contrary is too well known, to be inſiſted on; and that ſimilar Precedents are not wanting, both in *England* and in this Kingdom, may appear by a Pamphlet lately publiſhed, entitled, *Conſiderations on the Money Bill.* Nay, in the very laſt Seſſions, a Bill was paſſed in this Kingdom, in the very ſame Manner,

and

and with the ſame Words in it, which are now objected to, and this unnoticed, and unoppoſed even by thoſe who were moſt violent againſt the ſame Bill in this Seſſions; and yet to ſhew how ſtrangely the People are led aſtray, and how groſly they are impoſed upon, it was inſinuated, nay, it was induſtriouſly reported every where, and affirmed, that it was oppoſed, but that Promiſes had been made, and Aſſurances given, that if it was but ſuffered to paſs at that Time, it ſhould never be again attempted, or any Precedent made of it: But, if ſuch Aſſurances, and ſuch Promiſes, were really made and given, why were they not proved, when they were denied in the moſt publick Manner by thoſe who were charged with them, and in the Preſence of thoſe to whom it was ſaid they were made and given? Did not their Silence upon this Occaſion, when called upon, prove to a Demonſtration, (as the Truth is) that ſuch Reports were as falſe, as they

were

were diſingenuous? But, if Men will neither uſe their Reaſon, or their Judgment; if they will neither ſee with their Eyes, nor hear with their Ears, they are not to be convinced, though the *Confirmations were as ſtrong as Proofs of Holy Writ.*

Now, as to its being a Court Trick, or a Deſign to give the Crown a new Prerogative, or a Right that it had not before, and to ruin the Nation, (nay, much harſher Language, and Terms far more ſevere, were mentioned upon this Occaſion, than I care to repeat, and which, I could wiſh, were to ſleep in eternal Oblivion,) let them but conſider, that by the very immediate following Words, his Majeſty "recommends to the Parliament, "the Application of the Money, to "the Payment of the National Debt, "or ſuch Part thereof as ſhould be "thought expedient by Parliament." And ſure, if he had the leaſt Share in the aggregate Fund, he had a Right that his Conſent ſhould be had to the Diſpoſal

Diſpoſal of it; and nothing was more fair and reaſonable. And therefore, if he had this Right before, (which I believe cannot be doubted, if it be admitted that he had any private Eſtate in this Kingdom, be it ever ſo ſmall,) this Conſent being inſerted in the Act, though it may in ſome Sort ſerve to explain or manifeſt his Right, it never can from any Deduction of Reaſon, be conſtrued to create a Right; and I believe no Church of *England* Man will deny, but that the Rights and Prerogatives of the Crown, are to be held as ſacred and inviolable, as the Rights and Privileges of the People.

But, beſides, have not the moſt ſolemn Aſſurances been given, and in the moſt publick Manner, and by thoſe, who, it muſt be preſumed, from their Situations and Stations in Life, muſt be no Strangers to his Majeſty's Royal Intentions, and who, it cannot reaſonably be conceived, would, in his ſacred Name, affirm any Thing in the leaſt contrary to the ſtricteſt Truth,

Truth, that his Majeſty had no Deſign in inſerting theſe Words, to the Prejudice of the Kingdom, or his People, but to preſerve that Right which was, and is as much his, as it is the Right of every private Man in his Dominions that his Conſent ſhould be had to the Diſpoſal of any Part of a common Fund in which he has a Share; and, if ever the Royal Word of a King was to be believed, I think our gracious Sovereign has an eminent Right to our greateſt Confidence: He has now reigned over us near Twenty-ſeven Years, and may he reign for many more; and can the meaneſt of his Subjects in the whole Courſe of his glorious Reign, charge him with any Act which in the leaſt favoured of Breach of Contract, of Tyranny, Oppreſſion, or Wrong? And in all his Dominions, he has not Subjects who have ſhewn themſelves more ſenſible of his kind Protection, and the many Bleſſings they enjoy under his auſpicious Reign, than his faithful

People

People of *Ireland*. May God preſerve them from the Artifices of their Enemies, and from ever being miſled by them, from a true Senſe of the ineſtimable Benefits they daily receive from the gentle Hand that rules them!

Let us conſider, that in the preſent, unhappy, groundleſs Diſputes, Proteſtants are divided againſt Proteſtants; nay, even we of the eſtabliſhed Church are in Enmity together: Now, though I am far from being ſo uncharitable as to believe, that a Religion ſo gentle, ſo indulgent, and ſo kind, as we from our Principles are taught to be, and as we always have been to every other Religion whatſoever, can be ſurrounded with ſuch Numbers (as Incendiaries would inſinuate) who are not as much our Friends as we deſerve, not only among thoſe who are of a different Perſuaſion, but even among the other Sects of the reformed Religion; yet, I believe it muſt be allowed on all Hands, that a Houſe divided againſt itſelf can never

never poſſibly ſtand, and that we (as all other Religions do) ſhould live together in Unity and Love; that it is agreeable to all the Rules of Policy and Prudence that we ſhould do ſo, and not leſſen our own Strength, by ſuch ſtrange Diviſions as have of late ariſen among us, without the leaſt Colour of a real Foundation.

Have not his Majeſty's faithful, loyal Subjects of *Ireland*, always hitherto gloried in convincing him, that he has not in any of his Dominions, more faithful and more loyal Subjects? And ſhall any of us now ſuffer ourſelves to be led away by the Artifices of ſelf-intereſted or diſſatisfied Men, to give our good and gracious Sovereign the leaſt Room to Queſtion our Attachments to him, or to doubt of our Sincerity.

A certain late Author, called, *Anthony Litton*, or the *Cork Surgeon*, in his firſt Number of his *Antidote againſt the Dublin Apothecary's Poiſon*, Page 11, ſays, "that a ſeditious "Man

" Man cannot be a good Subject." And further, says he, speaking of the People of *Ireland*, in a Sort of Fervency peculiar to his Manner of Writing, " Who then are the Favourites " to the King and People of *England?* " We surely stand foremost in the " List. Let us hold this Favour by " deserving it; and then we shall " discourage all treasonable or seditious Practices, and spurn at all " Fomentors of Discord and Division " amongst us." How then has this great Genius since acted? or has he since wrote in any Sort in Contradiction to these just and glorious Tenets? Again, says he, in Page 7 of the second Number, " We have, by our wise Sub- " mission, convinced *England* that " we are her Children, and look " upon her with the respectful Eye " of her own Offspring; and by this " becoming Carriage, have won to " us her Affection, and she takes " Pleasure in nourishing, strengthening, and enriching us. When any

" little

" little Diſcontent has ariſen, which
" might interrupt that Affection, ſo
" neceſſary indeed to the well-being
" of both, but inſeparable from ours,
" the Prince and his Miniſters have
" ever interpoſed, and uſed their good
" Offices, to prevent a Breach being
" made, which would be hurtful to
" *England*, but ruinous to us. And
" whoever attempts to weaken the
" Power of that Mediation, cuts away
" our Sheet-Anchor, and leaves us
" expoſed to the Mercy of furious
" Storms, and a turbulent Sea, and
" the Danger of being daſhed to Pie-
" ces upon Rocks. Yet this does
" this vile Incendiary, by provoking
" the People of *England* wantonly
" and unneceſſarily, in diſputing a
" Sovereignty which they are in Poſ-
" ſeſſion of, and able to hold, and
" doubtleſs reſolved ſo to do, and
" ſetting up an Intereſt in their King
" diſtinct from that of *Britain*;
" Cauſe, of itſelf, ſufficient to under-
" mine the Authority of the King

" and

" and his Miniſters, if they could be " perſuaded to be Parties in ſuch an " abſurd Scheme.—But his are not " the Principles of *Iriſh* Proteſtants. " —And to convince my Country- " men that they ought not to be, I " will ſhew them the Abſurdity, and " the Danger of them, and the Be- " nefit we receive from our Depen- " dancy on *England*; and the infi- " nite Loſs, nay, the total Ruin that " muſt follow an Independancy, ſuch " as *Charles Lucas* would eſtabliſh.— " But that which is worſe even than " this pernicious Doctrine, if any " Thing can be worſe, is the abuſive, " ſcurrilous, provoking Manner, in " which he treats not only his main " Subject, but even every Thing that " relates to *England*, which no Words " can expreſs but his own."

And again, in Page 8, he ſays, " That his preſent Majeſty's Reign is " a Seaſon in which there have been " ſome of the greateſt Stateſmen that " *England*, or any other Country,

" ever produced; and Viceroys of
" this Kingdom, by whom we have
" been promiſed from the Throne,
" that we ſhould be repreſented to
" his Majeſty, at their Return to his
" Royal Preſence, in the Manner we
" deſerved; and thoſe of them who
" returned to us, aſſured us, they ex-
" ecuted what they promiſed. In-
" deed, we are convinced they did
" not deceive us; for we feel the Be-
" nefit of our King's thoroughly
" knowing the true State and Condi-
" tion of this Country. What elſe
" could induce his Majeſty to give
" his Royal Bounty to the *Incorpo-*
" *rated Society*, or that uncommon
" Inſtance of his Generoſity, and fa-
" vour to the *Dublin Society?* Theſe
" are illuſtrious Proofs that the
" Throne is ſurrounded by our
" Friends; who, though they are
" called Enemies, fierce and inſatia-
" ble Ravagers, nay, worſe than Step-
" Fathers, are too good to ſuffer their
" private Reſentment, for the ill

" Manners,

" Manners, Falſhood and Virulence,
" of one factious Citizen, to ſmother
" their Benevolence to a grateful Na-
" tion."

There are many other Matters in the ſeven Numbers of theſe Papers, which would be too tedious to ſet down at preſent, therefore I ſhall refer my Readers to the peruſal of them. —Now, that a Perſon, who has wrote ſo excellently well, and with ſuch Truth and Juſtice, on ſo intereſting a Subject, ſhould be capable (as has been publickly inſinuated) of attempting to inflame the very ſame People, in ſo ſhort a Time, with any Sentiments in the leaſt contrary to any of theſe; or have any Hand in the ſtrange Productions, which are daily publiſhed in this City, ſo contradictory, and ſo much oppoſite to many of the Matters I have here quoted, and the many former Writings of this excellent Author, I cannot be brought to think, that there is upon the Face of the Earth, a Man of ſuch extraor-

dinary Abilities, with a Heart ſo diſingenuous, and ſo abandoned a Pen.

There is nothing more true, than that we owe many of the Bleſſings which we now enjoy, to the friendly, kind, and gracious Mediations of ſeveral Viceroys, with whoſe Preſence his Majeſty has been pleaſed to honour us; but the greateſt Bleſſing which this ſame Author hath mentioned in his ſecond Number, was poured upon us in the Adminiſtration, and through the Mediation and favourable Interpoſition of that Nobleman, who is our preſent Governor. I mean his Majeſty's Royal Charter, for Incorporating the Society for promoting *Engliſh* Proteſtant Working Schools, in *Ireland*; and at the ſame Time his Grace gave a handſome Bounty to the Society. And if I miſtake not, his Majeſty alſo, in a Time of the preſent Adminiſtration, ſhewed ſome Grace and Favour to the *Dublin* Society, for which, and for all his other Bounties, I hope we ſhall always ſhew ourſelves

ourſelves a grateful People; and that we are worthy of the ineſtimable Benefits of ſo great, ſo generous, and ſo good a King and Benefactor, and ſo kind and friendly a Governor and Mediator, and not ſuffer ourſelves to be miſled, by thoſe who have been moſt induſtrious to deceive us, nor let the infectious Breath of every ſcurrilous, poiſoned Libeller, unjuſtly blaſt the fair Repute of well known, honeſt, virtuous Men.

But to return, what is ſtill more aſtoniſhing, no Man is to make any uſe of either the Reaſon, or the Judgment he is Maſter of, and if upon any Occaſion he differs in Opinion with the Oppoſition, or votes contrary to their Dictates, let them appear to him never ſo abſurd or falſe, he is inſtantly declared an Enemy to his Country, has been bribed with Preferments, corrupted by Penſions, or amuſed with Promiſes; nay, I have alſo heard, that the open friendly Speeches, which Men have made in a

general

general Way, over their Cups, when their Hearts have flowed with Love and Kindneſs to each other, have been laid hold upon, and conſtrued into party Promiſes (ever improper to be made, and as improper to be accepted of, or inſiſted upon) Promiſes, of which the honeſt, open hearted Man, had never harboured the leaſt Thought, nay, which are relative to Matters, which were not even under Contemplation at the Time.—If this be true, is it not contrary to all the Rules of Honour, Hoſpitality and Sociableneſs?

Then, it is ſaid, that an extraordinary and ſuperior Virtue has been ſhewn by many, in the Refuſal of Bribes; ſuch Virtue, as was worthy of a *Fabius*, a *Decius*, or a *Cincinnatus*; but why were not all theſe Offers and Temptations proved, when in the Preſence of thoſe to whom it was ſaid they were made, and of the whole Nation, theſe noble minded, virtuous Souls were called upon? I will venture

ture to ſay, that could it have been proved, it would have been gloried in.

And then to terrify all thoſe, who have ventured in this Tempeſt, to conſult their Judgments, there are the moſt ſurprizing and unprecedented Declarations publiſhed every Day, as if ſent from ſeveral Counties and Corporations in the Kingdom, threatning to return none but thoſe who, right or wrong, ſhall vote againſt the Court, and all its Schemes, as it is termed; for this is the Language, and the true Senſe of all theſe virulent Papers. If this be Liberty, it is Liberty to be chained to a Galley, to work at an Oar, for the Slavery of the Body is a State of Eaſe and Happineſs to a Reſtraint on the Mind; and in this Condition muſt every future Repreſentative be, who is to be denied the Uſe of either Reaſon, Will, or Judgment.

I believe I may with great Safety ſay, that there never was a Matter debated in our H—e of C——s, of greater

greater, real Difficulty, and of ſuch Importance, as was the laſt Queſtion, the underſtanding of it depended upon a thorough Knowledge of the Conſtitution, and the ſeveral Revenues of this Kingdom, which, I am ſorry to ſay, but few here make it their Buſineſs, in any Sort, to be acquainted with. It is otherwiſe in *England*; for, I do believe, that ſeveral of the youngeſt Men in Parliament there, are equal in Wiſdom even to any of the renowned Senate of *Rome*; and yet, I ſhould be ſorry to think, that any Man on either Side of the Queſtion, was not inſtructed as fully as he could be, in the Nature and Knowledge of that Queſtion, which, on both Sides, was allowed to be of the higheſt Importance that was ever brought before their Houſe, before he gave his Vote; for, by this Bill, the National Debt was to be paid, and the National Credit was in Queſtion.

Of all human Virtues, there is none ſo noble, and of ſuch true Eſtimation,

as

as a ſincere and real Love for their Country; but if there be any uncommon or exemplary Puniſhment in a future State, it muſt be for that Man, (if ſuch there be) who, under the Appearance of this heavenly Virtue, but from Ambition, or to ſerve his own private Ends, or from Diſſatisfaction or Diſguſt, or from any wrong, improper, or unjuſtifiable Views, ſhall inflame and diſturb the Minds of an innocent People, by Miſrepreſentations, and by ſuch low, ſcandalous, falſe, and infamous Libels, as are a Diſgrace to human Nature, many of which would even make the moſt abandoned bluſh to read; and by alarming them with the Fears of Evils which have no Exiſtence, and of which they never would themſelves have thought, to the manifeſt Prejudice of all Trade and Induſtry, beſides filling the Hearts of honeſt Men with Burnings, Jealouſies, and Rancour, to-

wards each other, and creating Differences and Animoſities between the neareſt Relations, and moſt intimate Friends, perhaps never to be healed or eradicated, though in Senſe and Reaſon, there be not the leaſt Foundation for any of them.—Are not theſe Incendiaries anſwerable for all the Conſequences? And what Horrors muſt they not feel on this Occaſion? For no Man can deceive himſelf, as to his real Views and Motives in evety Thing he undertakes; and be aſſured, my Fellow-Subjects, there cannot be a more atrocious Crime, than to court a popular Applauſe at the Expence of Truth, and by miſleading the People.

I ſhould be very ſorry, that there ſhould be any among us, whom no Demonſtration can ſatisfy, nor Proof convince. However, as there is not any Thing which contributes more to the Peace and Happineſs of every

Society,

Society, than that there ſhould be a mutual, conſtant Confidence and Harmony between thoſe who govern, and thoſe who are governed; and as any Attempt to deſtroy either the one, or the other, of theſe moſt neceſſary Ingredients to the Preſervation of the Body Politick, muſt tend to the Deſtruction of the Whole, I do therefore entreat that my Fellow-Subjects will be moſt cautious in crediting any Reports of this Tendency, without examining well the Nature of them, and the Probability of their being true; and will alſo conſider, that there has been a very recent Inſtance, where, as heavy a Charge on Government as could have been ſuggeſted or invented, no leſs than a Deſign to ruin us, (as it was termed) has been proved to have been a groſs Miſtake, and that, in the moſt publick Manner, even to a Demonſtration beyond the leaſt Poſſibility of Contradiction or Doubt:

I mean, that Story, ſo unjuſtly raiſed in this Kingdom, and which ſo long, and ſo ſtrangely gained ſo general a Credit, that an Attempt was made by the Government here, in a Time of the preſent Adminiſtration, to have the additional Duties continued for 21 Years, in order (as it has been often ſaid, and long believed) to render future Parliaments in this Kingdom unneceſſary, or at leaſt of little uſe.— O, unhappy Mortals! that the Lot of human Nature hath not ſufficient in its Store of real Evils, but that our Fancies muſt be ſet at Work, to frame imaginary ones.

The Removal of ſome Perſons, who had Employments and Penſions from the Crown, has made a mighty Noiſe in this Kingdom: Pray, has not the ſame Thing been often done, without the leaſt Alarm, in another Kingdom, who, I believe, think they have as much Liberty, as

we

we can ever pretend to? Shall a King, in this Caſe, be in a worſe Condition than a Subject, who may, without Offence to any other, diſmiſs from his Service, and withdraw his Bounty from any of his Servants, or Dependants, who he ſhall think have forfeited his Favour, nay, who have even queſtioned his Right to the very Fund, from which his Bounty flowed to them?

Now, upon the Whole, I am in Hopes, that the preſent Flame, which has been ſo ſtrangely blown up, and which has too long, unhappily, and unreaſonably exiſted, will yet ſubſide, and Men return to the Uſe and Exerciſe of Reaſon, and of their own Judgments: And certain I am, if once they come to examine cooly and diſpaſſionately, into the ſeveral Matters of which I have here treated, and ſhall ſee them in their proper Colours, they will then find, that Mr. *N—l* has not been cenſured

for

for any Thing, which might not have happened to the beſt, I will not ſay to the moſt prudent, of Men. That the B—l which was thrown out this S——s, becauſe it was inſerted therein, *that his Majeſty had conſented to the Application of the Money in the Treaſury to the Payment of the national Debt*, was oppoſed, not upon account of the Matter of Right, (for this, as I have ſaid before, was admitted even by thoſe who knew it beſt, and were moſt ſanguine) but becauſe it was thought by ſome, to be unneceſſary, and improper. And when honeſt Men, who are at preſent ignorant of theſe Matters of Difficulty, and are, without any Cauſe, ſo unreaſonably diſturbed, ſhall come to find that our unhappy Diſputes have been, not about Eſſentials, but merely upon Forms and Ceremonies, and which, had the Conſequences been foreſeen, would not (I am inclined to believe) have been

been inſiſted upon, by Men of known Integrity of Heart, and of ſuch ſuperior Abilities, as ſome of the Majority, are on every Hand, allowed to have; and when my fellow Subjects ſhall find, how greatly they have been deceived, and how much they have been miſled by ſome, who make it their daily Buſineſs, to enrage and inflame them; and ſhall be ſatisfied, that the ſmalleſt Attempt has not been made to injure them, in the leaſt Reſpect, as to their Rights and Priviledges, they will then be ſorry for their unreaſonable Heats, and will abhor and deſpiſe the Authors of their groundleſs Troubles, more than ever they revered or honoured them.——And when our gracious Sovereign ſhall find, that his Right was not really in the leaſt diſputed, by thoſe of the Majority, who underſtood it beſt, and that their Objection was, only to the Propriety of the Bill, and

that

that ſeveral, from not underſtanding this Diſtinction, have been miſled, and have erred in their Judgments, I hope his Majeſty will, out of his wonted Grace and Goodneſs, make Allowances for any Indiſcretions, which the beſt of Subjects in ſuch Caſes, and from miſtaken Cauſes, might unknowingly, and undeſignedly have committed; and conſider that, *the wiſeſt and the beſt may Err.*

Some QUERIES, humbly offered to the Conſideration of the Publick.

IS there any Thing in this World of more ineſtimable real Value, than a good Character?

Is it not for the Benefit of Society, that this Worth and Value ſhould be put upon the good Name of a Man, and that Virtue ſhould ever be revered?

Can

Can there then be a more unpardonable Sin, than unjuſtly, without Foundation, or even without the fulleſt Proof, to take from a Man a Jewel of ſuch Precioufneſs and Value?

Would not he that is poſſeſſed of it, be rather robbed of all he is worth, nay even of his Life?

What then do Libels and Invectives do?

Are they not Stabs in the Dark? Wounds to the Characters of Men, whilſt the Hand that gives them lies concealed?

If they wound a virtuous Man, is it not an Injury to Society, and worſe than Murder to him? And, if they fall upon a vicious Perſon, do they not rather provoke the Vice, and rather harden, than correct the Man?

Does not true Correction, lye in attacking the Vices and the Follies of Men? Is it not Defamation to attack the Perſon?

Does he who writes an Invective, or a Libel againſt a Man, do it with a

View either to reform him, or to ſerve the Publick? Or does he not write it, to diſturb the Quiet, and deſtroy the Peace of another?

Is it not againſt every Rule and Dictate of Religion, Humanity, and Charity, either to write, to print, or to encourage a Libel?

Is it not the Golden Rule of Religion, Virtue, and Morality, that Men ſhould do unto others, as they would they ſhould do unto them? And does he who writes a Libel, act according to this Rule?

Does he who writes againſt the Man, and not againſt his Crimes, his Follies, or his Errors, ever prove more than his own Envy, and the others Superiority?

Will an evil hearted Libeller ſtick at Invention, when he has not Truth to tell? And if ſo, what Character is ſafe?

Why ſhould not Truth loſe its Force in an Invective, as it does in a Panegyrick?

Can

Can there be ſuch an evil Diſpoſition in the Nature of Man, as to believe Evil of his Fellow-creatures rather than Good?

Are we not taught by our Religion, and by every Law, political, and moral, to be ſubſervient to that Government by which we are protected?

Would it not be a Sin of the blackeſt Dye, to inflame the People without Cauſe, but to ſerve private Purpoſes; and to teach them to deſpiſe their Governors and Rulers?

Should that happen to be the Caſe in any State, or Society, would not Diſobedience to the Laws, of courſe, enſue, and the End be Confuſion and Anarchy, and the total Ruin of that Society?

Are not private Connections, Miſrepreſentations, and falſe Inſinuations as to Matters of Government, as dangerous in a State as Bribery and Corruption are?

Does not the Peace and Happineſs, nay, the very Being of every Society, depend upon a mutual Confidence and Harmony,

Harmony, between thoſe who govern, and thoſe who are governed? And ought any Attempt to be made to break, or even in the leaſt to interrupt this neceſſary Confidence and Harmony, but upon the ſtrongeſt Certainty of a real Cauſe for it?

Where Libels are wrote all on one Side of the Queſtion, and none on the other, on which Side, muſt reaſonable, unprejudiced Men conclude the Superiority to be?

Would any Nation, or People, have it thought, that their Opinion or Eſteem, could be changed, or in the leaſt affected by the poiſoned Breath of every ſcurrilous Libeller?

Are Forms and Ceremonies worth contending for, when Eſſentials may be hurted by the Conteſt?

The END.