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REMARKS
ON THE
State Anatomy
OF
GREAT BRITAIN, &c.

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Journal of R.

St. Paul, Minn.

1858

R E M A R K S

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State Anatomy

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G R E A T B R I T A I N .

I N A

L E T T E R

T O A

Member of Parliament ;

W H I C H

May serve to obviate the ill Designs,
and expose the false Reasonings
of that *Pamphlet*.

London: Printed for J. Morphew, near Sta-
tioner's-Hall. 1717.

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REMARKS

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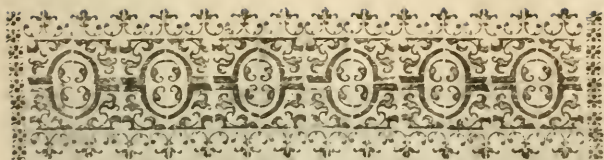
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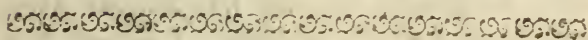
REMARKS

ON THE

state Anatomy

OF

GREAT BRITAIN, &c.



January 25. 1716.

S I R,



YOU have done me the Honour to desire my Opinion concerning a Pamphlet, which has in a very short time received a Fourth Impression.

This, had I not interpreted your Desire as a Command, would have excited in me

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a strong Curiosity to read it. For, how much soever *Englishmen* may be corrupted in their Principles, I am willing to hope, they have not generally espoused the Popish Doctrine of an implicate Faith; so that, upon my dipping into a Piece, which has been so industriously dispers'd and recommended, I really expected to have found all the Strength of Reasoning, with all the Beauty and Justness of Expression, which distinguish our best *English* Writers. Instead of this, to my great Surprise, and with a just Concern, to see so many of my Country-men, so easily made a Property by the Artifices of certain designing, but no less *diligent* Men, who lie in waite to deceive; I found Nothing in the *State-Anatomist*, for so our Author affects to be call'd, but what was with respect to the Argumentative Part most Trifling, and to the Diction, very low, jejune and incorrect. I know, Sir, notwithstanding your just Authority over me, I shall be readily excused by you, for not reading an Author of this Character throughout. A Man must have a great Stock of Patience, or employ his
Time

Time to very little Purpose, who is capable of Entertaining himself for two Hours; or more, with such Conversation, as he soon gave me a Taste of. I satisfy'd myself therefore with going over two or three Pages, where this celebrated dull Performance first open'd to my Hands. Some transient Remarks upon which, will be sufficient to give you an Idea of the Author's Abilities, with the Merit of his whole Work; and may so far in general serve for an Answer to it, as to prevent any dangerous Effects of it upon those, whose Zeal for a Party has not yet inspir'd them with those heady and violent Passions, which have depriv'd so great a Number of that Liberty, the good People of this Nation had formerly, of consulting Reason and common Sense.

But lest, Sir, you should say, all this is spoken precariously, and out of Prejudice to the Author, whom yet I neither knew, nor have any Ambition to be acquainted with; I am very willing, that what has been said should go for Nothing, till I have prov'd my Charge by an Induction of Particulars, I mean, as
to

to his Way of Arguing ; with respect to his Style, I shall satisfy myself with the Judgment already made upon it. The few Pages before-mention'd, will supply me with sufficient Materials for my Purpose.

I shall only observe by the way, that whereas this Book has been attributed by some Persons, to Mr. Tol——d; that Writer, notwithstanding the many ill Things he has publish'd, yet has not done any thing in my humble Opinion, to merit so great and insupportable a Disgrace. Tho' he affects to treat Religion, and the Church of *England*, with as much Contempt as the *State-Anatomist* ; yet he must be allow'd, what will never be granted to this Man, to understand something of the Subject concerning which he treats, and to express himself upon it, in a Style tolerably Just and Polite.

I now proceed, Sir, to discharge my Promise, by making some short Remarks on the 23d, 24th, 25th, and Part of the 26th Pages, which contain the hopeful Chapter, the Title whereof first presented
itself

itself to me. And tho' I am very backward in charging any Man with a Lye; yet where there is a Connexion of several Lyes, strung as it were together, and deliver'd with a Confidence, which only becomes those who assert the Truth: Here is such a Provocation, that I shall not on this particular Occasion forbear exhibiting a Charge, which is so apt to irritate, tho' I am very sensible of the Indecency of it in *general*.

Our *Memorialist* begins with a Compliment upon the Philosophy and *Christianity* of his Patron: I am apt to believe for this Reason, had I mention'd no other, that he cannot be the Author of *Amyntor* or *Christianity not Mysterious*, or, of *The Letters to Serena*. But tho' his Patron, whether a *Nominal* or a Real Lord, for that is not much to the Purpose, should after all prove a Christian, yet if he be really a Philosopher too, our Author is so much the more wanting in his Devoirs, for haranguing his Lordship after so stupid and unphilosophical a Manner, as I am going directly to observe. For he adds;

'Tis impossible, says he, for reasonable Men not to differ about the Meaning of ancient Books, or intricate Doctrines. But why, for reasonable Men ! I thought Reason had been rather a Means of composing the Differences of Men, and uniting them in the same Judgment whether of Books or Doctrines, than of dividing them in their Judgment of either. Had our Anatomist said, what one would think should have occur'd more naturally to his Thoughts, that 'tis impossible for very ignorant or passionate Men, not to differ about the Meaning of ancient Books or intricate Doctrines, there had been some Sense in this ; but to found the Original of the different Opinions among Men, concerning these Things, exclusively of all other Causes, upon *Reason*, the only Principle which can and ought to unite them : This is such a Way of Reasoning, as no Man but our State Anatomist could have been guilty of, and shews that the Philosophy of his Lord, such as it is, was only mention'd, in order to vilify and expose them.

But

But what are these ancient Books and intricate Doctrines, about which 'tis impossible for reasonable Men to agree? Why, the most ancient Books we have, are those of the Old Testament, with the Authority whereof, those of the New, must in great measure stand or fall. Now, if there be no Means of uniting reasonable Men concerning either the Authority or Meaning of those Books, then I take it, neither the Truth of the Jewish nor of the Christian Religion can be supported upon any *reasonable* Foundation. Whether the Author had Art enough directly to design this Side-blow to the Christian Religion, and thereby to persuade his Philosophical Patron to renounce his Christianity, and turn Infidel; or whether by Accident he express'd himself after such an ambiguous Manner, and so favourable to the Cause of Infidelity, I shall not take upon me to determine.

But what, again, are those intricate Doctrines, concerning which 'tis impossible for *reasonable* Men to agree? They must certainly be the Doctrines contain-

ed in those ancient Books. And then, it will be a very obvious and natural Inference, that Doctrines, about which *reasonable* Men cannot possibly agree, must be in themselves suppos'd *unreasonable*. Here is another Step, tho' perhaps besides the Intention of this unthinking Writer, towards inducing his Lordship to exchange the Character of a Christian, for that of a *Heathen* Philosopher.

But however Men may differ in their Opinions about ancient Books or Doctrines, yet we are gravely told, it is not necessary (*they should hate one another.*) Who ever said it was, except *Cannibals*, or the old Votaries of *Moloch*? If there be any Truth in this Observation, it looks directly another way, than what this Scribbler would have it.

As Clamour and Force are not likely to be the fairest Methods of Decision. This, to say nothing of the Want here of a Grammatical Connexion, is an Assertion like that going before, of what no Man, unless those of his own Faction, ever deny'd. 'Tis more pardonable however in a Writer, to say an impertinent or silly Thing, than what

what tends to overthrow all the Foundations at once, both of *Faith* and *Reason*.

You are so well acquainted already, meaning his Lordship, with the Differences between the British Protestants, with respect to the Parity or Imparity of Gospel Ministers, (which makes no Difference in their Doctrines of Faith) that you wonder this Matter has not been long ago accommodated.

But if his Lordship be, what this Man pretends, not only a Christian, but a Philosopher too, and for that Reason supposed more perfectly to understand the Nature and Constitution of the Christian Church; it is so far from ministring any Occasion of Wonder to his Lordship, that these Matters have not been *long ago accommodated*, that his Lordship must know, while that Constitution is kept to, it is impossible they should ever be accommodated; that is, according to the Scheme of this Writer, so as to make *Parity* and *Imparity* the same Thing. For if we are not assur'd that the Gospel Ministry is not of Human but of Divine Institution, and that there are also different Orders of Gospel Ministers; it
will

will be very difficult, I take it, if not impossible, to defend the Truth of the Gospel Revelation. But what shall we think of a Writer, that tells his Patron for whom he professes a mighty Regard, and is addressing himself to, that his Lordship knows very well, what neither he nor any Man living can possibly know? My Lord must be a very good Christian indeed, not to resent such Indignities, or a very poor Philosopher not to observe when they are offer'd him.

Neither is it true, that the Parity or Imparity of Gospel Ministers, makes no Difference among Men in the Doctrines of Faith, considered in a lower Sense. Nay, if he mean by Gospel Ministers, Ministers who have their Commission according to the Rules of the Gospel, 'tis a Contradiction in Terms to say, that the Parity or Imparity of Gospel Ministers makes no Difference in Doctrines of Faith; For whether this Parity or Imparity be founded in the Gospel, and consequently upon a Divine Authority, it is an Article we are strictly obliged to assent to, and consequently it cannot be Matter of In-

diffe-

difference, as this Man would have it, whether we assent to it or not.

But if, what is more probable, by Gospel-Ministers he means no more than Ministers commission'd by the State to preach the Gospel, and who have other ways no Authority to that End, then, indeed, the Parity or Imparity of the Gospel-Ministers wholly depend on the Arbitrary Will and Institution of the State. But how, upon this Scheme, shall we justify the Methods which were taken to propagate and establish Christianity in the World? will it not evidently follow from it, that the Ministers of the Gospel for the Three first Centuries were downright Rebels to the State, and deserved all they suffer'd for Exercising their Ministry in Opposition to the Laws and Edicts of it? But whatever Prejudices this Author may have against a Gospel-Ministry, upon a Gospel-Establishment, we should hope better Things of a Lord, who professes the Christian Religion, and has had, if we may believe this Memorialist's Character of him, an Education suitable to his Quality. What follows

lows, is advanced with equal Effrontery and Falshood.

And 'tis certain, that if the most numerous Party had been of the same Temper with the most Learned and Pious, this Affair had now been happily over, or on such a Foot, as not to keep up any Enmity or Rancour between the two respective Communities.

I am glad the Author has confess'd one Truth, whether willingly, or by Constraint. " That the Party, who are
 " for keeping up the Distinction of the
 " Gospel-Orders, are more Numerous
 " than those who are inclin'd to give
 " it up. But then this Truth has no
 sooner escap'd him, but he recollects himself, as having spoken out of Character, and advances what is in Fact, as notoriously false, " That those amongst
 " us, who are for bringing the Gospel-
 " Ministers upon a Level, are the most
 " Learned and Pious. Let him name
 One of these Pious and Learned Men, if he *can*; that is, one of them, who, according to him, if he argues consistently

ly, looks upon it as Matter of *Indifference*, whether the Parity or Imparity of the Gospel-Ministers be preserv'd or destroy'd. But if some Learned and Pious Men, had been for giving up all Superiority of Order in the Gospel-Ministry, which Charity will not suffer me to believe, and which I ought not to believe upon this Man's bare Assertion; yet, how is he assur'd, that this Affair, in his Way of accommodating it, had *now been happily over?* It is far more probable, on the other hand, had the Dissenting-Ministers, I speak the *Common Dialect*, been declar'd lawful Ministers, or, what he means by an Accommodation, been qualify'd for our Church Preferments, this Affair, instead of being now happily over, would have involv'd us in endless Difficulties and Confusion. For, unless the Dissenting Teachers had acknowledg'd the Invalidity of their former pretended Orders, and, to the end they might qualify themselves for any Office or Cure in the Church, been Episcopally ordained, not One Clergyman in Twenty would have communicated with them; neither, indeed,

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could

could any one of the Episcopal Church have done it, with a safe Conscience. And tho', perhaps, there might have been here and there a Person of more Learning than Piety, who, without making a Sacrifice to the Secular Power of the Rights of his Order, might have maintain'd Communion with unauthoriz'd Teachers brought into the Church, tho' without Renouncing either their former Ordination or Schism, yet to one such Person of any Character in the Church, I will undertake to produce a great Number of truly Learned and Pious Men against him. Now, two distinct Communities in the Church, must necessarily be as destructive to the Peace and Unity of it, as two distinct civil Societies to the Peace and Unity of a Nation. And yet we are confidently told, that this Method would have *settled Things on such a Foot, as not to keep any Enmity or Rancour between the two respective Communities*; from which, 'tis plain, that the Design of this *Reconciler* was not to oblige the Dissenting Teachers, to renounce their former Ordination or Schism,

pre-

previously to their coming into the Church; for then they would not have compos'd two Communities, but united one Regular and Stated Community with the Church.

He goes on in the same Strain of Reasoning,

Since both the Episcoparians, and the Presbyterians, the Independents, Anabaptists, and Quakers, are all agreed in their Opposition to the Tyranny, Idolatry, and Superstitions of Popery, why may not they also agree to live quietly by one another? But why are Modern Deists, Mahometans, and Jews, thrown out of the List? Are they not all of them Enemies to the Tyranny, Idolatry, and Superstitions of the Church of Rome? The Reason then will hold as well, and as much to the Purpose, for their living peaceably among us, and for our making a proper Provision to that End. If this Author know any thing of the Christian Religion, he knows it requires us to live, as much as in us lies, peaceably with all Men; Why then does

he limit this Duty, and in Exclusion of some of his principal Friends, to the Episcoparians, and the Presbyterians, the Independents, Anabaptists, and Quakers? According to him, provided a Man do but believe the Pope to be Antichrist, and take all Opportunities of treading upon his Toe, and crying out Superstition, Idolatry, and Popery, he is fit to be admitted into *any* Communion, or Religious Society, consider'd as such, of Christian People. For that he must mean, if he mean any thing, by Persons of so many different Persuasions agreeing to live quietly together: Since as to the Members of the Church of *England* in particular, which his Principals design to represent as Enemies to their good Friends and Neighbours, the Presbyterians, Independents, Anabaptists, and Quakers, it is so far from being really true, that they do not cultivate all proper Methods of a civil and amicable Intercourse with them, that Humanity and Good-Nature in all the Ways of Commerce and Conversation in the World, will, I believe, our Enemies

mies being Judges, be acknowledged Eminently to discover themselves in all true Members of the Church of *England*: And 'tis owing to the generous Spirit and Sentiments, wherewith She is apt to inspire Her Members, that they do not, what is generally observ'd concerning Sectaries of all Denominations, confine themselves in their Way of Dealing, to those of their own Communion, but promiscuously let Persons of all Communions partake the Benefit of it.

I observe this to obviate the base and unjust Insinuations of this *State-Anatomist*, who would represent the True Friends of the Church, as the greatest Enemies to the mutual Peace and-Happiness of Men in Civil Life.

The next Question, he puts, is still more Ridiculous, and implies indeed, as I am going to observe, a plain and undeniable Contradiction.

And why may not each, of these several Denominations, recommend his own

own Way, by a mutual Emulation of Sound Doctrine, and Exemplary Living?

The *Negative* to this is so obvious, and withall so absolutely inconsistent with what is here intended to have the Force of a clear and incontestable Assertion, that no one, who wrote with his Eyes open, could easily be supposed capable, of Overlooking it.

We say then, that each Episcoparian, Presbyterian, Anabaptist, and Quaker, cannot recommend his own Way, by a mutual Emulation of sound Doctrine, whatever they may do by exemplary Living; because the Doctrines they profess, and whereby they stand distinguish'd, are directly opposite to one another: And for that Reason, except a Doctrine can be found and unsound at the same Time, it is absolutely impossible in the Nature of the Thing, that each of them should recommend his own Way, by a mutual Emulation of *sound* Doctrine.

Does

Does it not, Sir, portend a strange Decay of good Sense among us, when a Writer who publishes Things so absurd and contradictory, should find Encouragement for a Fourth Impression of his Work, without any Correction of them in the last. And yet some Persons are so unjust, as to suppose an Author, who has professedly made it his Business to ridicule the Mysteries of the Gospel, as seemingly at least Contradictory, yet capable of asserting, in his own Writings, the most flagrant and real Contradictions, that any Man can assert?

The not doing of this; that is, the Reason why each Man of a different Persuasion, or Doctrine, does not recommend his own Way, by a mutual Emulation of sound Doctrine and exemplary Living, must either proceed from some Hardships, to which the National Church would subject the Dissenters, or from some Encroachments of the Dissenters on the National Church.

But

But where, Sir, lies the Connexion of what is here advanc'd? How does it follow, that in Case the Church has been, at any time, a little severe upon the Dissenters ; or has not, what he would insinuate at present, any favourable Dispositions towards them : And that the Dissenters, on the other hand, would render all the Spiritual Powers of the Church ineffectual, by readily receiving into their Communion, Persons who have been Excommunicated by the Church ; and who, besides, are labouring, perhaps, to subvert her very Constitution, and worm themselves into her Cures and Preferments : How, I say, does it follow from hence ; and yet it must follow, if our *Memorialist* knows how to argue coherently, that each Side cannot therefore severally exemplify the Duties of Christianity by a holy Life and Conversation? He might as well have argued, That the *Turk*,
having

having upon the first Opening of the War, wherein he is at present engaged, been a little hard upon the Emperor; and the Emperor having since, in Return, made some small Encroachments upon him; there must, for these Reasons, of Necessity be an End of all Morality and Piety in *their Way*, both on the Part of Christians and Mahometans, on that Side. This Consequence, I averr, would have been full as just and evident as the former.

What a Penance, Sir, should I have thought it, had any other Person required me to make the like Considerations upon an Author who has no manner of Consideration, either for himself, his noble Patron, or his Reader. For we see, he has no sooner advanc'd a Contradiction, for which he should have endeavoured at least to atone, by a bright Thought or two; but he immediately falls, and that too in a Way of Arguing,

D

ing, but in a Way peculiar to himself, upon writing, what is equally unintelligible, downright and solid Nonsense.

But be it which it will, or both, the Disease was not thought incurable.

Here, again, we have no Rule of Grammatical Construction to direct us what this Disease was, or who the Parties diseas'd. But I suppose he means, if he have any Meaning at all, either the Dispute about the Parity and Imparity of the Gospel Ministry, or else the Animosities between the Church and the several Sectaries, wherewith this Nation is over-run.

As to a *Cure* in the former respect, it was never, I believe, so much as thought practicable, unless by two or three great Men of Latitude; but upon such Conditions, as the Dissenters have always declared themselves averse to

com-

comply with. How far a Cure of the Disease was practicable in the latter respect, will appear, when we come to consider the Reason he gives, why it was not thought incurable.

For, says he, King William and Queen Mary recommended to the Convocation, the Making of convenient Alterations in the Liturgy, Ceremonies, and Canons; the Correcting Abuses in Ecclesiastical Courts, and the like. But such good Designs have not hitherto had their desired Effect.

But what is it that has rendered them ineffectual? *High Church*, no doubt, in his Opinion, and according to the main Scope of this Chapter, but without any Foundation of Truth. He is here speaking concerning a proper Method proposed by King *William* and Queen *Mary* towards curing the Disease he had before complained of; and that was, by recommending to the Convocation, the

Making of convenient Alterations in the Liturgy, Ceremonies, and Canons; the Correcting Abuses in Ecclesiastical Courts, *and the like.* He does not therefore intend such convenient Alterations, as the Clergy, in Convocation assembled, might think proper to make on any other Account, than in relation to the Representations made by the Dissenters, and towards healing the Breaches between them and the Church. But where does it appear, that the Dissenters did in any regular or authentick Manner lay such Representations before that Convocation, as it might have been proper for them to debate upon, or to which their Concurrence was desired? Where Persons are really distemper'd, the least they can do is to apply themselves to a proper Physician, and to acquaint him with the Nature and Symptoms of their Distemper; it will be to little Purpose for them to lie languishing and muttering fruitless Complaints that he is obdurate and insensible;

sible ; that he will not prescribe to, or come near them ; while they neither in any proper Way make their Condition known to him, nor desire his Advice.

This is really the Case of our distemper'd and complaining Sectaries: The Church, say they, has no Tenderness, or Compassion for us ; no Regard to our weak and troubled Consciences ; no Concern for our Recovery, or Relief: And yet none of them have ever in a Body, or by a proper Representation, apply'd to the Church for Relief. Let them once do this, and lay their Remonstrances fairly before a competent Authority in the Church, that we may certainly know their Demands, and what they would be at, and then let them complain of any hard or unreasonable Usage from the Church, if they can.

But,

But, till this be done, all their Invectives against the Church, as being acted by a persecuting, uncharitable, and violent Spirit, must be the Effect, let this Advocate for them take whether of these Characters to himself, he pleases, either of gross Ignorance, or a most implacable Malice.

Besides, the Dissenters of all sorts are generally such *Valetudinarians* in Religion, that should the Church, without any previous or proper Application from them, condescend to remove the Occasion of some of their pretended, tho' unreasonable Scruples, yet how can She be assur'd, that they will not immediately be succeeded by a Sett of other Scruples, equally destructive of Her Peace and Establishment. And can this Man himself, ridiculously as he argues, think it reasonable,

sonable, that on every Occasion, any whimsical Enthusiast should, for his Satisfaction, demand some convenient Alterations to be made in the *Liturgy, Ceremonies, and Canons*; the *Correcting of Abuses in Ecclesiastical Courts*, and the like; or without distinctly proposing what he would demand, that a Parliament or Convocation should immediately be call'd to that End? And yet upon the Principles of the Dissenters, there is no other Way, that I know of, or this *Memorialist* can propose, of an Accommodation between them and the Church. But I grow ashamed of exposing at this rate so very weak, but no less arrogant, a Writer.

I am surpriz'd, however, that among other convenient Alterations recommended by the Princes then on the Throne, to be made; he mentions nothing of a Design at that Time
 much

much talk'd of concerning an Alteration, with respect to his main Article, the Parity and Disparity of Gospel-Ministers. I have been told, that a Scheme was then form'd, and propos'd, 'tis not material to enquire by whom, of bringing the Dissenting Teachers into the Church, upon Condition that they should have receiv'd Imposition of Episcopal Hands, not strictly by way of Ordination, which was to convey any new Powers to them, but in Confirmation of such Powers, as they pretended to have receiv'd before, which yet would have given greater Offence to all good Men, than their coming into the Church, without any Imposition of Hands at all.

For 'tis less Impious, wholly to neglect any Divine Institution, than to make a Shew of it, in a pompous and formal Manner, towards confirming or conveying any Powers, which have been claim'd in direct Opposition to it.

Yet

*Yet both Sides being hearty Protestants,
I hope they may be easily brought to Love
each other as Brethren.*

All Men are Protestants in the Notion of this Man, and he is not singular in it, who are agreed in their Opposition to the Tyranny, Idolatry, and Superstitions of the Church of *Rome*; this brings in all his good Friends and Allies, who deny the Mysteries of Christianity, the Canon of the Holy Scriptures, and the Immortality of the Soul. Why should we not then Love and Communicate with them as *Brethren*? It is strange, that a Nation, which is allowed not to want common Understanding, should by a Sett of confused and equivocal Words, have render'd a Dictionary in order to explain some of the most common and ordinary Terms of Conversation so absolutely necessary. *Protestant*, in the original and proper Signification of it, is a good Word, but when it is employed to signifie Men of any Religion, or of no Religion, that is to signifie nothing at all distinctly, but only that a Man is *no Papist*; this is such an abuse of Speech, that no Man, who has not a Design or Interest in

E

talking

talking sometimes unintelligibly, will ever be guilty of.

But because he would appear to confine the word Protestant, to the several Distinctions of Men he had before mentioned, I shall go along with him under that Acceptation of it.

Their Differences in reality, are of little moment (the Quakers excepted) if the Notion of a Bishop here be once acknowledged, the same, with that of a Bishop in other Protestant Countries, which will nothing diminish the English Bishop's Rank or Revenue; these being the pure Gift of the State, be the Notion of a Bishop what it will.

I do not know, Sir, whether I have ever seen in one Period so many things taken confes'dly for granted, which to any one, who is in the least acquainted with our own, or the Constitution of Foreign Churches, are certainly known to be false. *First*, he says, that the Quakers excepted, the Differences between the Members of other Communions among us, are in reality of little Moment; one Question about which they differ, is, Whether those who
have

have a right to Minister in things Sacred, derive their Commission from God to that End, or are only of humane Appointment or Election? Now on which side of the Question soever the Truth lies, except it be a matter of no Importance for Men to know by what Authority they Minister in things Sacred, and who gave them that Authority, it must be acknowledged, a Question not of little, but of very great moment. He may as well argue, that provided a Man can but produce the Form of a Commission, whether to any Civil or Military Employments, 'tis of little moment towards authorizing him to execute the Orders of it, whether it be Signed by a lawful and competent Authority or not. What Distractions must necessarily arise from such a Supposition in Civil Society? Why then should we suppose, that God, who is *a God of Order, and not of Confusion, in all the Churches of the Saints*, has not by one regular, uniform and authentick Way of conveying the ministerial Powers, prevented those Distractions, which must otherways have unavoidably happened in the Christian Society.

But, *Secondly*, Why should the Quakers be excepted from the Common Right of exercising the Ministerial Function, with Independents and Anabaptists; for I own, there is something more, to be said, tho' nothing to this Man's purpose, with respect to the Presbyterians: Does not he know, that a Church-man no more allows an Anabaptist, or Independent, to have Authority to exercise any Act of the Ministerial Office, consider'd properly as such, than they allow a Quaker? Never any Man sure was so ignorant concerning the Principles of that Church, the *Distinctions* wherein he yet pretends afterwards to explain *with all the Perspicuity and Precision possible*.

But, to do him all the Justice I can, I must not omit to observe, that he only supposes these Differences to be of little moment, if the Notion of a Bishop here be once acknowledged the same, with that of a Bishop in other Protestant Countries. But here, Sir, he plainly discovers,

Thirdly, That he is equally ignorant of the Constitution of Foreign Churches; and that of the Establish'd Church in this Kingdom

dom ; for I challenge him to instance in any one Episcopal Church abroad, let the Form of the Episcopate in it be what it will, that holds there is in *reality* no Difference, or none of any moment, betwixt the Episcopal Ministers, and the Ministers among the Independents and Anabaptists ; here then he does not only Reason upon a wrong Supposition, but advances what is, *in Fact*, notoriously false.

But we are further told, That the removing these Differences will nothing diminish the Bishops Rank or Revenue ; these being the pure Gift of the State, be the Notion of a Bishop what it will.

All, as I shall, *Fourthly*, evidently make appear, Equivocation or Absurdity ! For,

In the first Place, by the Rank of a Bishop, he does not here mean any Distinction of a Spiritual Nature, what Churchmen principally contend for, but only of a Civil Consideration. 'Tis owing to a special Providence of God, in so corrupt a World, that Bishops are possessed of certain Secular Rights, whereby they are better enabled to support the Dignity of their Order. But
still

still, that which gives them, and will ever give them the greatest Authority with all Pious and Good Men, is, that Superiour Order and Spiritual Character wherewith they are invested from God. In this respect, 'tis a Contradiction to say, they can preserve the same Rank, where the Imparity of the Three Orders is destroyed; for that would be to make equal and unequal, superiour and inferiour, entirely the same thing.

Secondly, 'Tis false, that either the Rank or Revenue of a Bishop is the pure Gift of the State. If he means by the Rank, those Privileges, which a Bishop has here in *England*, as a Temporal Lord, I shall not dispute this Point with him; tho' if he means by a pure Gift, what he will not think I do him any wrong to suppose, that those Privileges may be continued or taken away at the Pleasure of the State, I cannot concur with him herein, without admitting, what I hope will never be admitted, that one standing and primary Branch of the Constitution may be legally, at *Pleasure*, destroyed. But if he intends, that a Bishop ought to have no superiour Rank above other Pastors, but what he derives from the Civil Power, this is not only begging the Question

tion, but directly contrary to those Powers, which the Bishops claimed, by vertue of their Original Institution, for the Three first Centuries, before the Civil Magistrate became Christian, and which they have since continued successively to exercise.

Neither, supposing the Bishops to be of Divine Institution, which this Writer has not offer'd the least Argument to disprove, are their Revenues the pure Gift of the State, seeing it is a Rule founded in the natural and incontestable Reason of the thing, that *they who serve at the Altar, should live by the Altar*. This, I say, by evident Consequence, gives the Episcopal and Superior Order at least a Right to such a Provision as is necessary to support the Dignity, and enable them to discharge the Duties of it. How far the State may think fit to augment such a Provision, that we own to be a Consideration of Goodness and Prudence; but a Competency, proportioned to their Character, is what we affirm to be in strict Justice, and according to the Intention of God, really due to them; and therefore cannot be what this Author falsely affirms, and with a Confidence, as if there were

were no Question to be made of it, *the pure Gift of the State.*

But what is most of all surprizing, he says, That the Rank or Revenue of a Bishop is the pure Gift of the State, *be the Notion of a Bishop what it will.* Here, Sir, I have got him again into the Toiles, out of which it is impossible for himself or all his Friends to extricate him. My Notion then of a Bishop is, that he is one, who has a Right, from the very Nature and Institution of the Episcopate, to a *Rank* superior to that of Presbyters; I further conceive him to have a Divine Right to such a Temporal Revenue as is suitable to his Character, and that the State is strictly obliged to appropriate that Revenue to his Use. I do not enquire, at present, whether this my Notion of a Bishop be true or false, for this Author has now given me Liberty to form what Notion of him I *will.* And according to this Notion, wherein too I have the concurrence of a great Part of the Christian World, it is not matter of Grace, but of Debt in the State, to support the Rank of a Bishop, and to take care that he have a competent Revenue. And yet this blind and thoughtless Writer is very positive that
that

that the Bishops Rank or Revenue is the pure Gift of the State, be the Notion of a Bishop what it will ; that is, tho' according to my Notion, a Bishop has a just Right to a competent Revenue from the State, yet that Revenue, notwithstanding such a Notion should be true, is matter of *pure* and *free* Gift from the State ; which is to say, that Acts of Choice, and Obligation, of Favour and Justice, are all one, and do not import different, but the very same Ideas, in the Mind.

The first of the Reformers, and the best of the Bishops themselves successively, have declared for this.

That is, they have either declared Differences between the British Protestants, with respect to the Parity or Imparity of Gospel Ministers, are in reality of little moment ; or else, that the Bishops here entirely owe their Rank and Revenues to the *pure* Gift of the State. Now among the first Reformers, and a Succession of Bishops, of the best of the Bishops in his Opinion, from that Time, certainly he might have been able, had there been any real Grounds for what he so confidently affirms, to have

produced one Father or other, who had *declared for this*. Other Writers, when they would impose upon the Publick, content themselves with advancing without Proof, things doubtful, or uncertain; but this Man, tho' I have demonstrated that he has not as yet spoken one Word either of Truth or good Sense, expects we should take for Proof his Assertions, even of such historical Facts, as every one knows to be false.

But such as were popishly inclin'd, or deluded by the Policy of the Papists, eagerly maintain'd the Divine Right of Bishops, as a distinct Order from Presbyters; and not as Supervisors or Moderators chosen out of the same Order.

Here is a fresh and flagrant Instance either of the Ignorance or Malice of this Man, or of them both. He represents those Bishops, who have been the great Asserters of the Rights and Authority of their Order as popishly inclin'd, or deluded by the Policy of the Papists. In his way of arguing, the very Imputation of Popery is sufficient to prove a Man guilty of any thing, how opposite soever to the Principles of Popery. But if he knows any thing

thing of what he says, or whereof he affirms, he must know, that the Doctrine concerning the Divine Right of Episcopacy, is not properly, or by way of Distinction, a Popish Doctrine ; for the Pope and the Court of *Rome*, who are never for giving up any Doctrine that is truly Popish, us'd all the Arts they could in the Council of *Trent*, not to have this Doctrine confirm'd by the Authority of it ; and labour'd it as a Point of the last Consequence to Popery, to have the whole Right of the Episcopate devolv'd upon the sole Person of the Pope. But the Force of Truth, supported by the Sense and Testimony of the Holy Scriptures and of all Antiquity, notwithstanding all their Opposition, at last carry'd it against them.

But who are they, who have been most deluded by the Policy of the Papists ? This Man tells us, those very Bishops who have appear'd with greatest Zeal, and writ with the greatest Learning, Strength of Argument, and Success against Popery. But any other Man would rather believe, that those Sectaries have been most deluded by the Policy of the Papists, in keeping up whose Divisions, and fomenting whose En-

mity against the Church of *England*, the Papists had visibly so many politick Ends to serve. And therefore the Jesuits and other Emissarys of *Rome*, have been often discover'd to teach and preside in their Congregations; our Memorialist himself, will not have the Front to deny what is so well known, and fully attested. And yet our Dissenters, who from their first Separation have been carrying on the Designs of Popery, and there is great reason to believe were originally seduced by the Policy of the Papists to form themselves into so many separate Bodies upon that View; these Men must be thought, ridiculous as it is to think so, the only staunch Enemies of Popery; while the true Sons of the Church, who have both by their Writings, and other proper Expressions of their Zeal, ever done the greatest Services against Popery, are represented as the only Persons in the Kingdom who have a warm side towards Popery; the Sons, I say, of that very Church, against the Establishment and Interest whereof, these very Sectaries have been so long, and are probably at this very day, employ'd by the Papists, tho' in a way less open to Discovery

These

These opposite Dispositions in Men of the same Communion, have begot the Distinction of High and Low-Churchmen; which you desire me to explain; and which I shall do, with all the Perspicuity and Precision possible.

What he calls opposite Dispositions in Men of the same Communion, I have plainly prov'd, are not opposite in the Sense he intends them: And therefore his Inference, that these opposite Dispositions have begot the Distinction of High and Low-Church, must be equally false with his Premises; for what is not, cannot beget any thing.

As to the noble Lord, who desired our State Anatomist to explain the Meaning of this Distinction; I am concern'd he should do his Lordship so much Dishonour, as to mention a Request, which not only renders it highly suspected that his Lordship is in truth no Philosopher, but that, with Submission, he really wants common Prudence; except his Lordship, what one would think no Lord would have done, had made this Request to him, without having the least Intimacy, or Conversation
with

with him. For I appeal, Sir, to your own Judgment, whether it do not now sufficiently appear, that the State Anatomist, or rather under this Head our *Church Anatomist*, is not so far from being capable of explaining this Distinction to others, that in all he has hitherto said, previous to his explaining it, he discovers that he is himself a perfect Stranger to the true Grounds and Reasons of it. And yet he pretends he is going to explain it with all the *Perspicuity* and *Precision* possible. But let us proceed to enquire whether he has really any Foundation for all this Assurance.

*To begin then with the last of these Distinctions; The Low Churchmen are they who approve of Episcopacy, the Liturgy, and Discipline establish'd by Law; but who believe the Protestant Religion may subsist (tho' not so well) without them; and who therefore have a brotherly Charity and Communion with all other reform'd Churches, and who wish the dissenting Protestants at home, would comply with the Law in Matters indifferent or un-
sinful, tho' in their private Opinion not the purest. But who, if the Dissenters will not allow this Indifference, or un-
sinfulness, are for bringing them to Conformity by calm Reason,*

son, and amicable Persuasion, and not by laying them under any Force or Compulsion, so long as they joyn with them in the same Doctrines against the Papists; and that they are as hearty as themselves for supporting the Civil Government.

I acknowledge, Sir, that this Writer, for I have no Prejudice against him, but only as he reasons after so wretched a manner; has here express'd himself more intelligible than could well have been expected from him. But then if we consider him in his Character of a Memorialist, what he alledges as Matter of Fact, is either false, or altogether foreign to his Purpose.

It is false to say, that the Low-Church Men have Communion with all other Reformed Churches. He must confess that the Churches of the Anabaptists, Independents, and Quakers, are in his Notion of a Church, Reformed Churches: And yet he will be able to name very few Low-Church Men, who think it lawful, whatever Brotherly love they may have in a large Sense for them, to Communicate in a strict Sense with any of them. If there be any Persons who so little understand the
Nature

Nature, or Constitution, of that Church, whereof they profess themselves Members, as to Communicate with these Sectaries, they are such, I presume, as this Man, warm as he is for the Cause, will not think proper, for the Credit of it, to mention.

And yet he has the Impudence to insinuate, not so much, as if it were the general Opinion of Low-Churchmen, that such Sectaries may lawfully be communicated with, but as if they made it their constant and ordinary Practice to Communicate with them; than which I shall now be pardon'd for using such Language, there is not a more palpable or egregious Lie in this whole Chapter, or in any Book extant in the World.

The other Characters, whereby he would distinguish Low-Churchmen, are nothing at all, admitting them true, to his Purpose; because, as I shall shew, they are really if not more proper to High-Churchmen, at least common to them, with those on the other Side.

Now where a Distinction between two Parties, or Denominations of Men, is designedly

signedly to be explain'd, 'tis ridiculous to mention under either of those Distinctions, what is common to them both ; for in that respect, 'tis impossible they should be distinguish'd ; and therefore no Man certainly of a common Understanding, would take such a Method of distinguishing them : And yet this Memorialist, in the greatest and only Part of his Description, in reference to Low-Church Men, that has any appearance of Truth, really describes them, as if he had designed an Essay upon the High-Church Men : For who are they of this Denomination, that *do not wish the Dissenting Protestants at Home, would comply with the Law in Matters indifferent or un sinful ? But who, if the Dissenters will not allow this indifference or un sinfulness, are for bringing them to Conformity by calm Reason or amicable Persuasion ?* There is not, I am confident, one High-Church Man in the Nation, to whom this Character is not applicable, and yet he makes it a proper and distinguishing Character of a Low-Church Man. He adds indeed, that the *Low-Church Men are not for laying the Dissenters under any Force or Compulsion, so long as they join with them in the Defence of the same Doctrines against the Papists,* 'tis no matter with him

whether they unite against Infidelity or Atheism) *and that they are as hearty as themselves for supporting the Civil Government.* But should we grant him, that there are some of those whom he calls High-Church Men, who think it reasonable the Dissenters should be put under some wholesome and convenient Restraints, yet his Distinction of Low-Church Men is not in general proper; because the much greater Number of High-Church Men are, in this Point, of the same Opinion, and can by no means admit that the secular Arm ought to be employ'd towards compelling Men to come into the Church; even those who think certain Penal Laws against the Dissenters might not be altogether unreasonable, have not entertain'd such an Opinion with respect to the Dissenters, consider'd as, such in a Religious Capacity; but as Persons, whose Doctrines and Principles have been known very Destructive to the Publick Peace and Tranquility of the State; and who, whatever they pretend against laying Men under any Force or Compulsion on a Religious Account, yet never failed when they had the Power in their Hands, to employ them.

'Tis upon this Account, that we justify the Severity of the Penal Laws against the Papists, that their Principles are thought inconsistent with the very Nature and Constitution of the Civil Government.

Now if there be any Dissenters who act upon those *Popish Principles*, of Deposing Kings, and in order to that, of Resisting them, the Reason of laying some wholesome Restraints upon them, is equally just, where the State apprehends any Danger (and such Principles are always dangerous) from them: Where the same Reason why any Penalty may be justly inflicted occurs, there is the same Reason for inflicting it.

But his making it a Distinction of Low, in opposition to High-Church Men, that they are hearty for the Civil Government, is still more unjust: For hereby he would insinuate, or else this is no Distinction, that the High-Church Men are generally at least Enemies to the Civil Government. Does this Man think he really does the Civil Government any Service, by falsely representing the greatest Part of the Nation, as dissatisfy'd with the present Establishment?

This, Sir, is a plain Demonstration to me, that whatever Zeal he pretended for the Government, or against Popery, he is really no other, than some Papist, or Friend to the CHEVALIER in Disguise : But perhaps he will succeed better in his Character of High-Church Men.

The High-Church-Men are they, who maintain the Order of Bishops (superior to Presbyters) to be of Divine Institution : And to be of such absolute necessity, that no Orders can be conferr'd, nor any true Christianity subsist without it.

All this is readily granted him, and let him make the most of it; provided, that by true Christianity, he means the Profession of it, in the true Use of the Sacraments, and the regular Exercise of the Gospel Ministry. He adds, *who on no Considerations, are for making any Changes in our Discipline or Liturgy, tho' they neither profess themselves, nor the Authors of them, infallible.*

Have you Patience, Sir, to hear a Man any longer assert such bold and gross Falshoods? I appeal to all the World, whether I do him here any injustice : For High-Church-
men

men are so far from asserting in general, that no Changes can be made on any Considerations in our Discipline or Liturgy, that there is not one Man of that Character in the Kingdom who ever did maintain a Principle so contrary to the Judgment and publick Determination of the Church herself.

[Vid. *Pref. to the Common Prayer under the Title of Ceremonies.*]

But the High-Churchmen *treat all Protestants abroad, and Dissenters at home as no Christians. So far are they from acknowledging them as their Brethren.*

Here to bring as great an Odium as he can upon the High-Churchmen, he most shamefully equivocates: By *no Christians*, he would have the Populace and ignorant People understand, that the Dissenters are in the Judgment of High-Church, no better than mere Heathens and Infidels. But, tho' we do not allow them, except they have been Baptized by a lawful Gospel-Minister, to be validly Baptized, we are far from considering them as no Christians: Much less, what this Man would insinuate, as in a State of mere Heathenism or Infidelity.

lity. Nay, we hope many of them who do not *offend of malicious Wickedness*, but through Ignorance, or the strong Prejudices wherein they have been brought up, will partake, in common with us, of the Christian Salvation. And therefore, tho' we cannot acknowledge them as our Brethren, regularly or truly incorporated into the Church, the Body of Christ; yet we treat them with the greater Love and Affection, as they profess the Christian Faith, and are, for that reason, better qualified, whenever it shall please God to open their Eyes, to communicate with us in all the Christian Ordinances. What has been said before is sufficient, in answer to the following Charge, that the High-Churchmen are for *compelling the Dissenters in particular by penal Laws, Censures, and Incapacities*: Only if by *Censures* he means those natural and inherent Powers, which the Church has a Right to exercise, I shall not contend with him about the Word, but readily grant that such Censures ought to be inflicted.

The Low-Churchmen are for limiting the Civil Government by Laws: Preserving to the King

King and the other two States their several Privileges and Prerogatives.

Upon which I shall only observe, that his Lordship cannot fail of being very much enlighten'd and edified by a Distinction, without a Difference. Tho' had he not expressly told us, that this is one Distinction of Low-Churchmen, I should have thought it much more applicable, especially upon his mentioning the *Prerogative*, to High-Churchmen.

But the High-Churchmen have been generally for the uncontrollable Power of the Prince in temporal Affairs, as most agreeable to the Jurisdiction they claim to themselves in Ecclesiasticks.

What, Sir, can he mean by the uncontrollable Power of the Prince? If a Power of governing contrary to Law, or invading the Rights and Liberties of the Subject, this he knows is contrary to the Sentiments of High-Churchmen, who have ever declared, that the Prince could not lawfully, or with a good Conscience, exercise such a Power. But if by an uncontrollable Power he means, that the Prince upon every

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ry Act of Male-administration ought to be Coerced, Restrain'd, or Deposed, this we own to be the Principle of High-Churchmen, but not so very formidable, but what we have found Low-Churchmen, on certain proper Occasions, very ready to come into.

But what necessary Dependance has the uncontrollable Power of the Prince with the Jurisdiction High-Churchmen claim in Ecclesiasticks. If the Power of the Prince be really uncontrollable, their Jurisdiction, how just soever, may be with so much greater Ease controul'd by him. So that the very Reason, he mentions, for their extending the sovereign Power, should rather, one would think, be a Reason with them of limiting it. And so indeed he is in the very next words of Opinion himself; where he tells us, and upon what Occasions, they have declared for Limitations of the Crown.

After this Account his Lordship is told, *He will no longer wonder, why the Low-Churchmen have been always so zealous for the House of Hanover.* The Inference, Sir, had been much more just and natural, if he had said,
why

why the High-Churchmen have been always so zealous for that illustrious House. Seeing he has not, as I have evidently made appear, instanc'd in one Character of his Low-Churchmen, that has either Truth, Justice, or Honour in it, but what he has been forc'd to borrow from that of the High-Churchmen.

He proceeds, to tell us, The Dissenters have been no less constant, than the Low-Churchmen to the same Family, and upon the self same Accounts: Which drew upon them the no small Indignation of the High-Churchmen, who by the Premises you may easily guess to be for the Pretender, if not for Popery.

I shall not, Sir, pretend to enquire upon what Accounts either the Dissenters or Low-Churchmen have profess'd so much Constancy to the House of *Hanover*, or whether they have concurr'd to do it upon the *self same* Accounts. For the World is so much made up of Appearances, that 'tis hard to know the secret Motives upon which People act: Since we often observe, that very wicked Men engage in good Designs, not primarily or ultimately consider'd

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der'd as such, but as being subservient, in one respect or other, to some private Views or Designs of their own.

But we are told, this Constancy of the Dissenters drew upon them the no small Indignation of High-Churchmen. This is another Step towards representing a most considerable Distinction in the State, as justly obnoxious to it : Which confirms me in my former Opinion, that the Design of this Writer, is not to do any real Service to the Government, but so far as he is capable to disturb and embroil it ; tho' should it happen, after all, that some High-Churchmen are in their Hearts, with this Man, for the Pretender, if not for Popery, 'tis still difficult, in any just way of arguing, to discover how this can follow from his Premises : I am sure if by Premises, he means any thing that has the Face or Appearance of Proof, 'tis impossible this should follow.

The terrible Consequences of the Restoration, as he speaks under a borrow'd term, of the Pretender, with the Conduct of the late Ministry, being nothing, so far as I can apprehend, to the Point in Question, it is not my Business to say any thing
to

to them. Yet when he tells us afterwards, that *Letters were written by that Ministry to cajole and frighten the Dissenters into their Measures*; should this really be true, yet it will scarce be thought what he intends it, either a peculiar *Distinction* of those Ministers, or an Imputation upon High-Churchmen in general.

You will by this time, Sir, allow me, I hope, as good a Right at least, to be believed upon my barely Asserting any thing without Proof, as this Man, whom I have convicted of having asserted so many things notoriously False; when therefore we have only his word for it, that the *Schism Act* was a home attempt on the Protestant Succession; I affirm that it is the great Security of the Protestant Succession, and of the Peace of the Church, wherewith the Interests of the State are inseparably united.

When he says, *'Tis certain the Dissenters could have weather'd this heavy Storm, if they had been less Staunch for the Persons or the Cause aforesaid*; I answer, they could not have weather'd that Storm, for all, they could possibly do to weather it was done; it was not therefore their Staunchness for the Persons,

or the Cause aforesaid, why that excellent Act was suffer'd to pass, but their Incapacity to hinder the passing of it.

When he says again, *it is no small Honour to the Dissenters, that from the very beginning they have ever been mortally hated by the Popish Faction under all Shapes.* 'Tis answer'd, that our Dissentions in Matters of Religion were originally projected, and have ever since been industriously fomented by the Popish Faction, *under all Shapes.* Sometimes under the Shape of a Presbyterian, at other times of an Independant, then again of an Anabaptist, and on occasion, of a Quaker; frequently of late in that of a Low-Churchman, but every Day in that of a Deist and Free Thinker. But our Memorialist, by shewing no Regard to Truth, or known Facts on any Occasion, is resolv'd to preserve the Unity of his Character to the last.

He goes on to acquaint us, that *none of the Dissenters turn'd Papists in the late Times; all those that unhappily did so, having been profess'd High-Churchmen.*

I shall not examin whether in Fact this be a true Representation ; we have only his Authority for it : But in the natural Probability of the thing, every Man living, who remembers, how the Dissenters and Churchmen severally conducted themselves in those Times, will believe it to be false.

He means the Times, tho' it was not necessary for an obvious Reason, to mention them distinctly, in the Reign of the late King *James*. For then it was, that the Dissenters from all parts of the Kingdom, sent up their most humble and loyal Addresses, to thank that Prince for exercising, so far as he was capable, a most Arbitrary and Despotick Power, towards granting a Toleration without a legal Sanction. A design directly formed against the just Rights of the Established Church, the great Bulwark against Popery ; and the preservation whereof, the Papists are very sensible, can only hinder its flowing in, with a full and irresistible Force upon us.

We remember too, that in those Times, when the Pens of the Churchmen, many of which our Author will at least allow to
have

have been High-Churchmen, were so much and so successfully employed against Popery, scarce a Dissenter in the Kingdom bore his Testimony in writing, for the Cause they now pretend to have so much at Heart. There were, If I mistake not, but two Persons at the most, of all Denominations among them, who openly appeared in the Controversy we then had with the Papists.

Now whether shall we judge, Sir, concerning the true Sentiments of Men, in Relation to Popery, when they make a brave and open Stand against it, at a Time, it is really making very dangerous and near Approaches toward them; or when they only affect to shew their Enmity to it, by crying out *Tyranny, Idolatry and Superstition*, at a time, the danger is much more remote, and any attempt towards bringing it in, by the Vigilance and Precautions of a wise Administration, render'd to all humane Appearance impracticable. What he adds about *Railing against the Dissenters, the Insincerity of a new Convert, and the true Genius and Doctrine of the Protestant Religion*, I readily acknowledge my self unable to explain the Sense or Coherence of.

Upon the whole, he assures himself, his Lordship cannot fail of concluding with him, that the Dissenters have highly merited of the Protestant Interest, and of our Protestant King.

I shall not, Sir, here dispute the Truth of this pompous Conclusion, as he calls it, but only observe, that his Lordship could not draw any such Conclusion from Premises, which if I have made a right Judgment of them, are for the most part, unintelligible, but in no part convey any clear or distinct Light to the Mind.

Give me now leave, Sir, after my having so long diverted you from the proper Affairs, wherein you are so incessantly taken up for the Good of your Country, to conclude on the other hand, that the best Method of securing the true Interests both of the reformed Religion, and of the Crown, is to act upon those standing and known Principles of *Church-Communion*, and Fidelity to the Prince, which the High Churchmen, who conform to the present Settlement, have

have ever constantly maintain'd ; and that every protestant Dissenter, Christian or Jew, Mahometan or Deist, according to this Man's Notion of a Protestant, does by his Dissention from the establish'd Church, and in the natural Consequence of the thing, contribute, in one Degree or other, to weaken the *Civil Establishment*.

Whether this Conclusion or that of our State Anatomist be more just, or whether I have employ'd a few Hours, wherein I found some Respite from my other Studies, to any good or useful End, is submitted to your Judgment, and if you think proper, to that of the Publick. For I am with the greatest Difference,

S I R,

Your most Humble

and most Obedient Servant,

January 28.

1716.

F I N I S.

POSTSCRIPT.

S I R,

SINCE I wrote the Letter above, upon the *State Anatomist's* Distinction of the *Establish'd Church* and *Dissenters*, of *High* and *Low-Churchmen*; tho' you will easily judge concerning the Reasons, why I could neither think it worth my Time to look backward or forward into his Book; yet I was resolv'd to see what he had to say to the Publick, and after what manner in his Preface: For there I expected, he would endeavour, if possible, to brighten up, and to let his Reader into the true Design of his *Memorial*, so far as he had any clear or intelligible Design in it. And I had the Satisfaction at least to observe, which confirm'd me in my former Opinion, that I had really attack'd him in that Part, where it was incumbent on him principally to have fortify'd himself, and been most upon his Guard. For he tells us, *That above all*

I *Things,*

Things, the Word Church it self, with the whole Train of those other Heads mention'd in the Table, and many more, there not mention'd, are so perspicuously, and where it is necessary, so minutely deduc'd in the following Memorial, that it was deem'd of publick Service to have it printed.

So that according to his own Confession, Sir, I have made an Assault upon the very Centre of all his Force; how far I have broken or defeated it, I should not be afraid to appeal even to those who deem'd his Work might be of publick Service. If any one after this think fit to distress them in his Out-works, I shall not envy that Person the Glory of so very easy and cheap a Conquest, as he must necessarily make.

But, Sir, to leave the Metaphor, and come to the Thing. If any one should object to me, in case this Letter should be publish'd, that my Remarks upon the *State Anatomist of Great-Britain*, are not an Answer to it, but only to a Part of it, contained in a few Pages, I shall reply, That this Part is what himself acknowledges to be the principal Part; that in

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Comparison of it, the rest of his Distinctions are in effect Distinctions of no distinction; seeing, as he expresses himself, they are only to be considered in the nature of a *Train* or Retinue dependant on it. And therefore, Sir, it will, if I mistake not, very naturally follow, that if I have to all Intents and Purposes answer'd what he has said upon that Distinction, I may be said sufficiently, and in a Sence not improper, to have answer'd his *whole* Book.

Besides, Sir, where it is fully made appear, that an Author who publishes a Book consisting of a 104 Pages, is not yet capable in 4 Pages, which a Man first casts his Eye upon in the Body of it, to express himself without a continued Series of Absurdities and Misrepresentations in Fact; which you will allow me, Sir, to have made my Charge of distinctly out, in both Respects, against the *State Anatomist*. I think such an Author ought not to be enquir'd into, much less to be answer'd any further. Those who will not allow any Answer to a Book to be full, except such an Answer as no reasonable Man will make, or can think himself oblig'd

to make, may answer, if they please, for themselves, or employ what other Persons they think fit in so needless and unreasonable an Undertaking.

I am glad, however, to hear that this Author's Modesty was so far overcome, that for the Good of the Common-weal, he consented at last, after much Difficulty, no doubt, and violent Conflicts with himself, that his Book should be publish'd; upon the Consideration of his being *now upon the Spot to justify or explain* whatever he has advanc'd in General, and by Consequence, in Reference to those Articles upon which I have made my Remarks. Let him justify and explain what he has said, so far as I have charg'd him, as well, and as soon as he can; I do not apprehend there is much to be fear'd, what *Vouchers* soever he produces, from such an Adversary; or that he is capable of giving me any sensible Interruption to any other Business of more Importance.

But what every Man of common Understanding will be most of all provok'd and offended at, is, that he treats one
of

of the greatest Monarchs in the World with so unbecoming and indecent a Freedom. *He is so far, we are told, from presuming to dictate to the King.*

Excess of Vanity and Insolence! and, I believe, without Precedent in any Writer. It is not enough for him to say, that he does not presume to dictate to the King: He ought not out of Respect to the Dignity of the King, presume that any Man living, audacious as he is, could suppose him *capable* of such a Presumption.

You know, Sir, I cannot easily moderate the Expressions of my Zeal against every thing that has the Appearance of an Indignity offered to so great a Prince; but the manner of this Man's expressing himself, has certainly, in the natural Construction of it, something more than a bare Appearance of what I could not, from that awful Regard which is due to Royal Majesty, make any further Reflections upon, had not this Man compell'd me to do it, by proceeding, in what follows, to discover his want of a just Veneration not only for the King,
but

but the rest of the Royal Family ; tho' he had immediately declar'd before, that he is far from presuming to dictate to the King, and is now to be consider'd as affecting to appear in the Royal Presence ; yet he really does presume to dictate, so far as Words can be made use of in dictating, both to the King and the Royal Family, in prescribing by what Methods, and upon what Principles they may most effectually secure to themselves and their Posterity the present Establishment.

But how far I agree with the *State Anatomist*, as to these and other Points of his *Political Creed*, may be sufficiently concluded from my Letter : And therefore I shall not here detain you any further upon that Subject ; neither shall I make any Animadversions on the remaining Part of his Preface, whether written by a Friend, or which is much more probable, by himself. If a Similitude of Stile and Sentiments be of proper Use, as the Criticks tells us, they are towards discovering the true Author of any Writing, under what Name, or Disguise soever, he may chuse to conceal himself. Indeed,

Indeed, Sir, I had not given you or my self so much Trouble about this *State Anatomist*, notwithstanding you were pleas'd to ask my Thoughts of him, but from a just Indignation which I afterwards conceiv'd, upon hearing that so great a Number of Persons, who shew themselves capable on other Occasions of making a reasonable Judgment, should yet conspire to recommend, and speak advantageously of a Performance, which in that Part of it especially where it concern'd the Author, if he possibly could shine, is written without either Reason or tolerable Sense. I am,

S I R,

Yours, &c.

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