REMARKS

UPON A

LETTER

(*Just made Publick*)

On certain Points of the Last IMPORTANCE to these Nations.

ADDRESSED TO

His Grace the Duke of *Newcastle*.

In a LETTER to the AUTHOR of that Pamphlet.

LONDON:

Printed for M. COOPER, at the *Globe* in *Pater-noster-Row*. 1746.

REMARKS, &c.

SIR,

A Person poſſeſs'd of thoſe diſintereſted Principles, which you profeſs in your Letter to his Grace the Duke of *Newcaſtle*, cannot poſſibly be diſobliged at another, who ſets out upon the ſame Plan, for endeavouring to ſet you right in ſome Matters, wherein you ſeem miſtaken; and making ſome Addition to theſe rational Schemes you have propoſed, for extinguiſhing the Remains of this truly deteſtable Rebellion.

'Tis upon this Preſumption, I take the Liberty to make you this publick Addreſs, without the leaſt Intention of giving you the ſmalleſt Diſguſt. My Remarks, Sir, are far from being deſigned to detract from the Merit of your Performance; nor do I ſet down to write with a cavalling Diſpoſition: In theſe Points where I have the Misfortune to differ from you, I touch them with the utmoſt Regret; and nothing but the Publick Good could tempt me to enter the Liſts with a Gentleman who ſeems directed, in this Enquiry, by nothing but a truly Patriot-Spirit.

The profeſſed Deſign of your Addreſs to his Grace, is an impartial Enquiry into the Cauſes of the late Rebellion; in order from thence to find out the moſt rational Meaſures for extinguiſhing the Remains of it.

In order to this, you have given us the Hiſtory of the ſeveral Rebellions, ſince the Revolution down to the preſent: But this, Sir, I cannot apprehend to be informing us of the Source of Rebellion or Diſaffection: It is, indeed, acquainting us with the Æra from whence it took its Date; but does not give us the ſmalleſt Light into the Motive which gave Riſe to theſe Inſurrections.

You

You have, indeed, made one Uſe of it; that is, to prove that every Rebellion ſince that glorious Period, have taken their Riſe, and received their chief Strength from that Part of *Scotland* called the *Highlands:* This is certainly true; but you ſhould not have ſtopt ſhort here, but proceeded to the main and firſt Part of your Undertaking, to inform the Publick, How it came to be in the Power of the Enemies of the Revolution, and the Government eſtabliſhed upon that Baſis, to practiſe upon the Highlanders more than any other Part of the Kingdom; and for that Part of the Country, by much the leaſt populous in the Iſland, to give ſuch ſudden and powerful Aids to a Popiſh Pretender.

By your Hiſtory of theſe Rebellions, you would ſeem to infer, That a Diſaffection to the preſent Royal Family, and an Attachment to the Abdicated Houſe of *Stewart*, prevails more in that Country than in any other Part of the Iſland: But, in this, I beg Leave to differ from you; and, upon a true State of the Caſe, I hope you will be of my Opinion.

The Highlands and Iſles of *Scotland*, contain a very large Tract of Land, extending from the South-end of *Kintyre* to the moſt

Northern Point of *Caithneſs*, between Three and Four hundred Miles, all along the Coaſt; and all that Tract thick ſet with Iſlands, tolerably peopled: Both Continent and Iſlands put together, may be computed to contain Half a Million of Souls. This large Tract of Land, with all its Inhabitants, is properly in the Poſſeſſion of leſs than Four-and-twenty Perſons, who exerciſe an unlimited Power over the People, both in Perſons and Eſtates.

Now, let us ſuppoſe, for Argument's ſake, that every one of theſe Chiefs ſhould prove diſaffected, would it be a natural Concluſion, That the whole Inhabitants of that Country were of the ſame Diſpoſition: You may, if you will conclude, That whatever their Diſpoſition is, they are obliged, and, probably will, on all Occaſions, follow their Chiefs. This I grant: But this gives us no Light into their real Diſpoſition, which is what we are chiefly to inquire into, in order to know how it is proper to deal with them; for I think it will be granted, that he who is a Rebel from Principle, or his own natural Diſpoſition, deſerves another kind of Treatment, than he who is a Rebel, becauſe he either is, in Reality, or fancies himſelf obliged to follow his Chief.

Now, to convince you that the common People, and lesser Gentry, are not disaffected from Principles of their own, you are only to observe, That as often as their Chiefs changed Sides, they do the same with Chearfulness: The Duke of *Atholl*, and his Clan, appeared in the Interest of King *William*, against my Lord *Dundee*: They were ready in 1708, when an Invasion was threatned, to declare against Queen *Anne*, in direct Opposition to the Revolution; and how they behaved under the Marquis of *Tullibardin*, in the Year 1715, is recent. The *Frazers*, in the Beginning of the Rebellion 1715, appeared under the Pretender's Banner, under *Frazerdale*, who then acted as Chief, the Lord *Lovat* being then abroad; but towards the latter Part, the Lord *Lovat* coming home, and declaring for his late Majesty, the *Frazers* left the Pretender, and followed their Chief, and performed that signal Piece of Service, of reducing *Inverness*, and recovering it from the Rebel *Mackenzies*: In this Rebellion these very Men are on the other Side, for Reasons very apparent.

From these Instances, and many more which might be given, I shall conclude, That the Clans, in general, excepting their Chiefs, are perfectly neutral in the present Question;

Queſtion; that is, they look upon themſelves as bound to obey their Chiefs, without conſulting the Equity of the Cauſe in which they are engaged.

This being the Caſe, we are only to look into the Chiefs, and inquire, How it came about, that they ſhow ſuch an obſtinate Attachment to a Popiſh Pretender.

In the firſt Place, it is impoſſible that it can be Religion that can be their Motive; few or none of them are Roman Catholicks: I know none who can be properly ſaid to be a Highland Chief, who is ſo, except the Duke of *Perth*, and One or Two of the Minor Chiefs of the *Macdonalds*; all the reſt of them are Proteſtants; and the Number of the Commonalty that are *Romans*, in all that Tract of Country, including both Men, Women, and Children, does not amount to the Numbers of Three thouſand; a Computation I have heard made by ſome of the Miſſionaries that have been amongſt them.

Nor can it be owing to any Favours they have received from the Houſe of *Stewart*, before their Abdication: On the contrary, the moſt of them had rather Cauſe of Re-

ſentment;

ſentment; particularly the *Macdonalds*, who loſt very conſiderable Eſtates by Forfeitures made by that Houſe.

You are then pleas'd to advance, That the Clans had Penſions during the Reign of King *Charles* and King *James*, to keep them in Readineſs for the Purpoſes of theſe Times: But in this you are ſtrangely miſtaken; for the Penſions you ſpeak of did not commence till after the Battle of *Killicranky*, in King *William*'s Time; when that wiſe Prince, inſtead of Extirpating and Tranſporting Schemes, allowed the Chiefs annual Penſions, which kept them quiet during all that Reign: Her Majeſty Queen *Anne* continued theſe Penſions during her Life-time: And theſe Meaſures were approved of, not only by her Whig and Tory Miniſtry; but my Lord *Oxford* had his Conduct approved of, in that Particular, by a Vote of the Houſe of Lords, occaſioned by theſe Penſions being objected to his Lordſhip as a Crime, by the late Duke of *Argyle*.

Beſides, you forget, That Part of the Clans appeared in Arms, upon the ſame Principles with the Revolution, in 1685, under the late Earl of *Argyle*; which ſhows, at at leaſt, that they were not all retained as Tools of arbitrary Power.

From hence I would conclude, That the Poverty of the Chiefs is the ſole Reaſon which expoſes them to be ſo eaſily practiſed upon, to enter into Meaſures deſtructive of the Peace of the Society: They are poſſeſs'd with a high Opinion of the Dignity and Antiquity of their ſeveral Families: Their Eſtates, tho' large in Extent, yet yields but a ſmall Income, incapable of ſupporting them in the Grandeur which the Luxury of the Times obliges them to live in: The ſmall Revenues they have, are much incumbered with Debts; and the Education of their Children coſts five Times more than it would have done before the Revolution. Thus their Poverty, aggravated by their Pride, expoſes them to the firſt Temptation that offers: The Power they have over their Vaſſals, makes them courted by ſuch as want to diſturb the national Quiet: And their Neceſſity obliges them to ſell their own Safety, as well as the Peace of their native Country, for a trifling Gratification in Hand, and a more trifling Promiſe, *in fieri*.

Thus I would, out of meer Charity, reſolve a great Part of their Crime into Neceſſity,

ceſſity; and, conſequently, aſcribe the Progreſs, as well as Riſe of the Rebellion, to that univerſal Spirit of Venality which prevails over the whole Iſland. To find Men bribed out of their Honeſty, making daily Sale of their native Country, we need not travel ſo far as the Highlands of *Scotland* In that barren mountainy Country, we may, perhaps, find a Score or Two of ſuch Miſcreants, who ſell their Birth-right for a Meſs of Pottage: But in a certain great City, of a more Southern Latitude, we ſhall find Two or Three hundred of them meet in a great Hall every Day, to barter away the Privileges of a free People for ſome paultry Place or mean Penſion, a Ribbon, or a Title; they are not aſhamed, to make the Price of their Country, their Badge of Diſtinction; they prey upon her Vitals; and were their Courage equal to their Want of Integrity, we ſhould have ſouthern as well as northern Rebels.

There are another Claſs of theſe Chiefs, who have loſt their Eſtates and Honours in former Rebellions, who flatter themſelves that they have a natural Right to recover what was their Forefathers: It is hard for Men, in theſe Circumſtances, to reſiſt the Temptation of a probable Opportunity of recovering their Patrimony: It is difficult for them to convince themſelves, that they loſt them juſtly: For theſe, there is ſome Degree of Compaſſion to be afforded for their Folly: And this convinces me, that Forfeitures, which extend beyond the Life of the Aggreſſor, can be of very little Service to the Publick, if not real Detriment: It intails the Principles of Rebellion upon the Heirs of the forfeited Perſon, who, as they were innocent of the Crimes, when committed, cannot ſo eaſily diſgeſt their ſuffering for Ages, in the Puniſhment of a Crime, in which they were neither directly or intentionally, concerned.

Thus, Sir, if we look upon the Country called the Highlands, as under the Influence of a few neceſſitous Chiefs, we can account for their being more liable to be practiſed upon by factious and turbulent Spirits, without ſuppoſing any inherent Principles of Diſaffection to prevail in the Country, in general. When a Country is in few Hands, and theſe neceſſitous, that Country is eaſier bought and ſold, than where Power and Property is more equally diſtributed. This is a Truth every Man dealing in our modern Elections, is perfectly convinced of: Theſe find it eaſier to bribe a little Borough, managed by a Dozen or Two, than a populous City of as many Thouſands, tho' Venality may

may prevail in the one as much as in the other; but the Price is not to be found every-where for these large Bodies.

Thus, then, we have only to account for the great Power of these Chiefs, and the Source of the Dependence of the common People upon them.

You have very justly observed, That all legal Vassalage was taken away, after the Extinction of the late Rebellion: But that there still remains that natural Homage introduced and confirmed by Custom: This is very strong, and not to be eradicated from the present Generation, at least but by slow Degrees: Nor is it possible, that it should from the next, unless that is removed which gave partly Rise to its Original; and every Day confirms it; I mean that Sovereign Jurisdiction which most of these Chiefs exercise within their own Territories.

Over all that Tract of Highland Country, every considerable Landlord is sole Judge of all Matters Civil and Criminal; and in some Places is so, without any Appeal lying from him to the King's Courts.

In Matters of Civil Property, he is sole Judge, and, like the Lord High Chancellor,

 determines

determines every thing, without a Jury. In Matters Criminal, where the Crime does not infer a Capital Puniſhment, he likewiſe determines without a Jury: And in Capital Caſes, he ſummon Forty-five, out of which Number he chuſes Fifteen, who paſs as a Jury upon the Criminal, who has no Right to object to any of them, unleſs he can prove the Objection inſtantly: He finds the Relevancy of the Libel, which is like the Grand Jury's finding the Bill of Indictment: He directs the Jury in the Facts into which they are to inquire; and to bring in a Special Verdict: He determines the Sentence: And, in all Caſes, receives the Forfeiture of the Criminal's Eſtate.

Poſſeſſed of ſuch an unlimited Legal Power, is it not natural, That this Chief ſhould be able to command the Perſons of his Tenants and Vaſſals: What Man in *England*, living in a Territory where ſuch a terrible Juriſdiction ſubſiſted, would dare to diſobay the Judge.

This, Sir, with the Tenant's want of Leaſes, is the ſole Source of that Dependence which the Common People have upon their Tyrant Chiefs: And whilſt theſe Juriſdictions remain, exercifed in the Manner which they now are, it is morally impoſſible

for

for any Notions of Liberty to ſubſiſt in that Country.

Thus, Sir, having got at the real Source of Diſaffection in the Highlands, I ſhall proceed to examine ſome, and to add to others, of your Propoſals for extinguiſhing the Remains of it.

As to your firſt Propoſal of tranſporting, I am ſurpriſed that ſuch an unnatural Thought ſhould occur to you: The Objection you yourſelf ſtart to it, as ſuggeſted by ſome, muſt appear to every common Underſtanding in the ſtrongeſt Light, eſpecially to every Man the leaſt poſſeſſed of Humanity, or any Notion of Liberty; ſuch a Scheme could only be thought of by a *Spaniard* or a *Tartar*; I mean ſeriobſly; or if it did occur, a wiſe Man would ſtifle it. I am ſorry you gave it a Place in an Addreſs to any of his Majeſty's Miniſters, who I am ſure muſt abhor the very Thought. An injudicious Hint of this Kind, dropt ſome Months ago from a Man who ought to have known better, I am afraid has done a great deal of Miſchief, and has been made a Handle of to hurry ſome Hundreds to their Ruin, who might otherways have remained eaſy.

But

But I drop it, and ſhall only make this further Remark, that you have been miſtaken in the Character you have drawn of the Highlanders in general: You have repreſented them, as a Crew of wild, ſavage, ignorant, blood-thirſty Monſters; you have ſcarce mentioned them without one or other of theſe Epithets: Had you deſigned your firſt Scheme of tranſporting ſhould take place, it was very neceſſary to give the Publick that Idea of them, in order to work them up to put in force that unnatural Degree of Rigour; but if you meant that your ſecond, which you call the moſt rational, ſhould take place, a quite contrary Conduct was neceſſary: Were they as you repreſent them, they are not only unworthy of living in *Britain*, but ought to be cut off the Face of the Earth, like the Heathen Nations that inhabited the Land of *Canaan*: It was your Buſineſs, conſiſtent with your ſecond Scheme, not to have exaggerated, but as much as poſſible, conſiſtent with Truth, to have palliated Matters, in order to prepare the Minds of the People to reliſh that Lenity towards them which you was ſo prudently recommending.

But

But in fact, the Character is entirely groundless; for making a proper Allowance for Difference of Language and Customs, the Highlanders in general are sagacious, quick of Apprehension, strong in their Friendship, and inveterate in their Enmity; are naturally generous and hospitable, active and courageous; they have most of them a Mechanical Turn, as making all their own Necessaries themselves; and where they have had Opportunity of improving, make as great Proficiency as any Set of Men in the Manufactures; in the fabricating of some of them, they excel all the Nations in *Europe*, particularly in the Make of their Plaids: They make as good Soldiers and Sailors as any other Nation; but are not so fit for the laborious part of Husbandry, tho' in all other Exercises, excepting that, they will undergo more Fatigue than any other Set of Men I know. Upon the whole, if you can make their Chiefs honest, or convince them that they are not obliged to obey them, there are not better Subjects in the King's Dominions.

This paves the Way for your second Scheme, of which I heartily approve; only shall beg leave to graft a few Hints upon

upon it. The first is, as a necessary Preliminary, that the Legislature should take into Consideration the Nature of these Jurisdictions, and find out some Ways and Means to make them less dreadful to the Subject; without this, the Natives must remain Slaves, and they must be *Englishmen* of an odd Stamp who would chuse to transplant themselves to a Country where they were subject to such despotic Power; for my Share I have such an Idea of them, that I would as soon profess Judaism in *Spain* or *Portugal*, as pretend to be free, where a Highland Chief is Lord of the Manor.

In the next Place, I would recommend, that all proper Encouragement be given to the Fishery on that Coast; and that a Sum of at least 100,000 *l.* be raised by Lottery, or otherwise, to carry on a Fishery in that Country; which Sum, in proper Hands, and properly directed, would in the Space of seven Years reimburse the Nation the whole Expence of the Rebellion, besides the great additional Strength it would be to the Royal Navy, as a Nursery for Seamen. In order to this it would be necessary, to free the Fishers from all Taxes claimed by the Proprietors of Land on that Coast. This is a grievous

grievous Burden on theſe poor People, and a main Diſcouragement of the Fiſhery: There is one Proprietor, who lays Claim to Sixteen and Eight pence annually, from every Boat that fiſhes in any Part of the whole Extent of the fiſhing Coaſt. Beſides this exacted by him and his Farmers, the other Proprietors claim a larger Tribute, ſome a ſixth Day's Fiſhing, and lays the Fiſhers under an Obligation to ſell their Fiſh to whom they pleaſe, and at what Price they fix. I ſubmit it to the Publick, if or not theſe Impoſitions are not a manifeſt Diſcouragement to the Increaſe of the Fiſhery, and an Oppreſſion of the poor Fiſhers.

Were theſe, with the other Regulations you have ſo judiciouſly pointed out, put in Execution, that Tract of barren Land, which has coſt ſo many Millions to the Nation, might become a Mine of Wealth, and the People a real Security to the Publick. Let the Government convince them, that they are free from their Chiefs; and that they are equally regardful of their Property as that of any other Subject, thoſe People, who are naturally grateful, would return the Bleſſings of Peace and Plenty, with a Tenfold Loyalty.

I ſhall beg Leave to add another Thought which occurs to me; that is: As there are, by means of this Rebellion, ſome Thouſands of theſe Men inured to Military Diſcipline, that his Majeſty ſhould raiſe Five or Six thouſand of them, giving the Command to the Loyal Chiefs; and lend them out (if there is no other Occaſion for them) to ſome of our foreign Allies, who might allow the Chiefs an annual Subſidy, for keeping the Corps compleat: This would employ ſome of the reſtleſs Spirits, whoſe Minds being ruffled with the Loſs of Friends, and their own Sufferings, may not be ſo proper to mix with the Body of the People, would be an honourable Reward to the loyal Clans, and a real Security to the Iſland, in caſe their Aſſiſtance ſhould, at any time, be wanted.

I ſhall now Sir, proceed to make ſome few Animadverſions on that Part of your Inquiry, which relates to the *Jacobites* in the other parts of the Iſland: You are pleas'd to aſcribe ſo much of that Spirit of *Jacobitiſm*, which prevails in the Low Countries of *Scotland*, to the Aſſiduity of the Clergy of the Epiſcopal Perſuaſion; tho' a great Part of it may be laid to the Charge of ſome of thoſe Gentlemen; I may eaſily grant you; But I cannot agree with your Method

Method of removing that Evil, by banishing all the Clergy of that Opinion indiscriminately; tho' some of them may have made a bad Use of the Indulgence they have enjoy'd under the Government; yet I am convinc'd, by far the greatest Part of them deserve better Usage; such as have been really active, in fomenting the present Rebellion, you may deal with as you please, But those who have behaved peaceably and decently, have a Right to that Toleration which the Law allows, and are not to be deny'd the Protection of the Government, upon that general Presumption that Episcopacy and *Jacobitism* are Terms sinonimous in *Scotland*; that the Government, has a Right to demand the Security of Oaths, from every Subject, is an undoubted Truth; yet 'tis equally true, that 'tis the Interest of the Government not to be over and above exact, in requiring that Security from some Ranks of People in the Island, especially from those who are Nonjurors from real or pretended conscientious Principles; for I think there are some of that Sort, from whom the Government has as little to fear as from those who take all the Oaths presented. They have indulged the Quakers from all sort of Oaths; and we find by a Bill that passes annually, that the Legislature has

no

no bad Opinion of many who neglect to take the Oaths. On this Account, I am not for your Scheme of baniſhing all the Epiſcopal Clergy; that would look too much like a religious Perſecution, and would tend rather to increaſe the Diſaffection than allay it.

You have been too general in your Reflection upon *Scotland*; perhaps you have not deſigned it; but you have dropt ſome Expreſſions in ſo looſe a Manner, as that ſome may extend your Meaning to a Reflection upon the whole Kingdom: In ſpeaking of praying for the King, you have theſe remarkable Expreſſions. "And every one "who has been in *Scotland* knows with "what Indignity his Majeſty's Perſon, and "all the Royal Family, are treated in familiar Converſation, by even the more "faſhionable Part of them; and with what "Scurrility the lower Sort of them treat "thoſe ſacred Names." I own I have been in *Scotland*, and frequented Companies of all Ranks, and could never find the ſmalleſt Grounds for that Aſperſion. I have heard more Scurrility vented in one Day, in a publick Coffee-houſe in *London*, than I have heard for Years in *Scotland*.

It

It generally happens, Sir, that theſe Things which every one knows, no body knows; and I expected that a Man of your Diſcretion would not have ventured to publiſh for Truth, any thing upon ſo bad Authority as publick Fame. General, National Reflections are odious at all Times; but at this Time they are highly criminal, as they tend to foment a Spirit to which the unhappy Circumſtances of the Times give too much Countenance.

I agree with you, that all really diſaffected ſhould be debarred all Places of Truſt and Profit, not only there, but any where elſe; but you ſhould have propoſed a Method of diſtinguiſhing thoſe that are diſaffected; for being reputed ſo, without abſolute Proof, would lay Numbers of Men under very great Hardſhip: For you know, Sir, that there are very many reputed Whigs, who are really *Jacobites*; and why there may not be many reputed *Jacobites*, who are really not ſo, would require ſome Explanation. Now, Sir, I would not have it in the Power of a Miniſter (for there have been and ever will be many bad ones) firſt to repute a Man diſaffected, and then deny him the common Privileges of a Subject.

In ſhort, Sir, that Regulation in general is too unconfined, and I hope means no more than that none ſhould be truſted with Power or Profit under the Government, but ſuch as gave the Government the Security required by Law for their good Behaviour.

I find, Sir, you are for extending this excluding Law to all Proteſtant Diſſenters in *England*, that is, continuing the Teſt Act; for I ſuppoſe that is what you mean, *pag*. 28. " by keeping the Remains of it out of all " Power and Influence." Whatever might be the Policy of firſt making the Teſt Act, and continuing it hitherto; yet I cannot ſee the Policy of dropping the moſt diſtant Hint about it, at preſent: It is very well known, that Law ſits very uneaſy upon the Minds of many well-meaning Diſſenters; and that ſome former Miniſters have given them great Hopes, that that Diſtinction would be repealed, ſo ſoon as a proper Opportunity offered. Whether the Behaviour of all Denominations of Proteſtants, at this important Criſis, has not paved the Way for that long wiſh'd for Opportunity, I leave you to judge; but this I dare affirm, that their Conduct, on this Occaſion, may convince the Government, that they have nothing to fear from them, tho' they

were

were put upon a Footing with the reſt of the Nation, by the Removal of that Law.

I ſhall drop this Part of the Subject, by only obſerving what a Number of Contradictions we are involved in, when we meddle with Religion, in any political Controverſy.

In *Scotland*, the Members of the Communion of the Church of *England* are to be debarred all Power, and their Clergy baniſhed, becauſe they are ſuſpected of Diſaffection, as being of that Perſuaſion; and the Presbyterians are indulged in a full Plenitude of Spiritual and Temporal Power, becauſe Presbyterians: Yet theſe very People, in *England*, are debarred all Power and Influence, becauſe they are Presbyterians; and thoſe of the Epiſcopal Perſuaſion veſted with all that Power which they are denied in *Scotland*: Thus the ſame Man, with the ſame Principles, may be a good or a bad Subject, a Friend to, or obnoxious to the Government, by only paſſing the *Tweed*. Is it the Air on each Side that River that can produce this wonderful Change? or is it all a Fancy, founded on falſe Suppoſitions, and ſupported by falſe Facts? I am apt to believe the latter, and could wiſh that the Diſtinction amongſt Proteſtants with regard to Religion, were never brought into any Political Argument. I am ſure they can by no means ſerve to enlighten the preſent, ſince you'll find Men of all Perſuaſions on both Sides of the Queſtion. I really believe there is at this Time ſo little of the true Spirit of Religion prevails over the Iſland, that it very little influences their Morals, and has not the leaſt Weight in determining our Political Reſolves.

Thus much for your Management of Proteſtant *Jacobites*; I have as much an Abhorrence of the Doctrines of the Church of *Rome*, as you can have; yet I can not approve of your Overture of puting the penal Laws in Execution againſt them; if the Government acted judiciouſly, in treating theſe People with Lenity hitherto, I think it's abſolutely neceſſary that they ſhould give ſome Occaſion by their Behaviour, for different Meaſures being obſerved towards them. That they have behaved with great Decency on this Occaſion, I think, muſt be granted on all Hands; and I cannot ſee any Reaſon that we ſhould put an uncharitable Conſtruction upon their Behaviour, by alledging, they were quiet by Orders from *Rome*, and for fear of diſguſting the Nation. There is

no

no End of ſuch Suppoſitions, and the venting them muſt make the People believe, that whatever Meaſures they purſue they muſt never expect to be quiet. You allow, that Perſecution hardens Men in their Opinions, and gains many Converts; therefore any thing that can be in the moſt diſtant Senſe conſtrued to lean that Way ought to be avoided but upon extreme Neceſſity. I am certain, that a ſtrict Eye ought to be kept over the Roman Catholicks, as they are naturally Enemies to our Conſtitution; but as I obſerved before, if they have not forfeited the Indulgence they have had hitherto, I cannot ſee any Neceſſity for purſuing other Meaſures with regard to them in general.

I have uſed, Sir, no more Freedom with you, than I would be glad any other would do with me or my Opinions: The Subject we have been treating of is of Importance to the Publick, the Intereſt of which is the only Motive which induced me to concern myſelf in the Queſtion: If my Labour can contribute any thing towards that great End, I ſhall think myſelf ſufficiently rewarded.

I am, S I R,

Your moſt humble Servant.

F I N I S.