



SPECIAL
COLLECTIONS

DOUGLAS
LIBRARY



QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA

8

THE
GOOD Old CAUSE,
FURTHER
DISCUSSED.
IN A
LETTER
TO THE
AUTHOR
Of the
JACOBITE'S Hopes Reviv'd.

I became a Reproof among all mine Enemies, but especially among my Neighbours; and they of Mine Acquaintance were Afraid of me, and they that did see me without, Convey'd themselves from me. Psal. xxxi. 13.

Tell it not in Gath—— ii Sam. 1. 20.

London Printed: and Sold by the Booksellers of London and Westminster. 1710.

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

1870.11.14c

CONTENTS.

1. **T**HE Merriment
of Beaucoup de
Bruit, Excused. 5
2. *I deal now only with the
Jacobite Hopes. Why
Resistance set up now.* 6
3. *The Sudden Change as
to the Pretender, and
Abdication.* 7
4. *The Malice of Char-
ging High-Church with
the Good Old Cause.* 8
5. *The Lord Bishop of
Sarum better Vindica-
ted in the Good Old
Cause than by the Jaco-
bite Hopes.* 9
6. *The Case of Saul and
David.* 11
7. *Terrible Threats upon
the Queen.* 13
*Of Spunge and the
Publick Credit.* 15
*Upon what Terms the
Whigs will Serve. Of
Tory and Whig-Mi-
nistries.* 18
- The Meaning of Cases
of Extremity. ibid*
- The Whig--Scheme.
They Encroach upon the
Prerogative. And are
Insolent.* 19
8. *The Objection against
the Good Old Cause
as to the Act against
Popish Successors. And
that Hereditary is a
Stubborn thing. ibid*
9. *The Jacobite Hopes
prefers our State of
War and Taxes to the
Ease and Plenty of
Cha. II's. Reign.* 21
*That King Vindicated as
to the Growth of France.*
ibid
10. *A Notable Reason
for the Benefit of Re-
sistance!* 22
11. *He makes Dr. Sache-
verell for and against
Resistance in Cases of
Extremity.* 23

CONTENTS.

- | | |
|--|---|
| <p>12. <i>Mr. Goddard for Un-Reserved Obedience. And Success proving Titles.</i> <i>Ib.</i></p> <p>13. <i>The Observator's Reasons for Calling over the D. of Hanover.</i> 25</p> <p>14. <i>An Interpone, That Non--Resistance Cut off the Head of King Char. I.</i> 27</p> <p>15. <i>Our Religion and Liberty undone, unless the D. of H. come forthwith!</i> 28
 <i>The Observator's Thanks to the late K. James, for Saving him from Hanging.</i> <i>Ib.</i></p> <p>16. <i>The true Reason of the Prejudice against the Good old Cause.</i> <i>Ib.</i></p> <p>17. <i>More Innuendo's in the Observator for Restoring the Pretender,</i></p> | <p><i>than in the Good Old Cause.</i> 29</p> <p>18. <i>The Fate of Ringwood for getting an ill Name.</i> <i>Ib.</i></p> <p>19. <i>The Good Old Cause has Defeated our Descent upon Languedoc.</i> 30
 <i>The High-Church as Answerable for this, as for any thing else he may do.</i> 31</p> <p>20. <i>The different Behaviour of Whiggs and High-Church in this Matter.</i> <i>Ib.</i></p> |
|--|---|

THE POST-SCRIPT.

SHEWS more of the Whigg--Insolence. And their Aversion to Monarchy. With a Material Quære.

THE
GOOD *Old* CAUSE

FURTHER
DISCUSS'D.

SIR,

I Promis'd in my last some further Animadversions upon your Paper. I have heard since that some Dislike has been taken by the Government against the *Good Old Cause*. And I intend not to Write against the *Government*. Nor had that at all in my view in the late *Trial of Skill* betwixt you and the *Good Old Cause*. Else I had not treated the Matter in so *Familiar* a way as I have done. I wou'd not make *Merry* with the *Government*, or any *Minister* Concern'd in it ; tho' I might Divert my self with you who Appear without a *Name*, and have Raised this *Bruit* and *Clamour* against that *Paper*.
Which

Which, if I thought Misrepresented to the *Government*, yet I wou'd not pretend to speak in its Defence, otherwise than in a Grave and Serious Manner, and with all the Deference due to my Superiors.

(2.) But because I do not know in what Particular any in the *Government* is Displeas'd with the *Good old Cause*, upon which we are to Discourse, I here at the Beginning enter my *Caveat*, that I speak only to *your self*, SIR, and to what *you* have said against that *Paper*, with which you have made so *Much a Do*, and such *Noise* about the *Town*, that it seems has at last Reached the Ears of the *Government*. Which will not Refuse to Hear on Both sides, nor to Admit a Modest *Vindication*, even of one who has got an *Ill Name*, by the Industry of his *Enemies*, and who he thinks, are such to This, and to all other *Governments* whatsoever, by setting up the *Principle of Resistance*, and making the *People* JUDGES over their *Governors*, to *Depose* and *Destroy* them at their Pleasure. A new thing indeed to be Preach'd up in any *Government*, especially in this, where we live under the most *Mild* and *Gentle* Administration of her *Majesty*! For what Ends this *Doctrin* is *Now*, of all Times, most *violently* Advanced, and Instilled into the *People*, I will not take upon me to Surmise, for fear of *Innuendoes*! But I wou'd fain know what Good *Con-*
struction

struction can be put upon it, with Respect to her *Majesty*? Is it for her *Security* to Persuade the *People* that they may *Resist* and *Depose* her? And are They to be Accounted her *Enemies*. who Oppose this *Doctrin*?

(3.) But this *Advocate* for *Resistance*, and all the Rest, Hide their *Designs* under the Name of the *Revolution*. They say, The *Revolution* was *Resistance*. Therefore that whoever Speaks against *Resistance*, Speaks against the *Revolution*. And that her *Majesty* may lie fully Open to this Objection, they have of late Begun to Deny her any *Hereditary* Right. I say, *Of late Begun*. For it is Observable that in all the *last Reign*, they gave the *Pretender* no other Name but that of *Perkin* and *Impostor*: But now *Observers*, *Reviews*, and all are Turn'd about, and Plead for his *Birth* and own it. What their Meaning is in this so Sudden a *Change*, I leave to Themselves to Explain, for I make no *Innuendoes*.

Another *Change* I observe is, That *Abdication* is now Run down, and the *Revolution* must be all *Resistance*. None can Deny but *Abdication* was set up at the *Revolution*, and in a Sense different from that of *Resistance*, which Occasion'd the long *Debates* about it in the *Convention*. I will not Enter into the *Merits* of the *Cause*. I only take Notice of the *Change*. And I forbear my *Reflections* upon it. These things

things Concern her Majesty, and to her Wisdom I leave it.

(4.) But I must further observe how these Arguments are Ranged against the *Church*. For having made the *Revolution* to be *Resistance*. And given up the Plea against the *Birth* of the *Pretender*. Consequently, if the *Church* shou'd Preach any more her *Old Doctrin* of *Non-Resistance*, then she must be against the *Revolution*. And if she owns *Hereditary*, she must be for the *Pretender*. This has been long Bellow'd against her by *Observers*, *Reviews*, &c. But now they think they have got full Proof in the *Good Old Cause*. For having made that *Author* a profess'd *Jacobite*, and a *High-Church-Man*, is it not Plain, that all *High-Church-Men* are *Jacobites* ! But if this be very Ridiculous, then it can be no more laid upon Them what a *Jacobite* says, than what a *Whigg* or a *Dissenter* says. For these too Agree with *High-Church-Men* in Some things. Must they therefore Agree where they Differ ? A *Non-Resistance-Man* wou'd be glad to see his *Principle* prevail, on what side soever it had been. Ther was a Time when some called *High-Church-Men*, Appear'd for bringing over the Prince of *Hanover* before his Time. And *Mercurius Politicus* Wrote Weekly for it. But this *Author* (if he be the same you make him) then Wrote against it, in his *Rehearsals*.

Did

Did he therefore Cease to be a *High-Church-Man*? Or did these *High-Church-Men* and he Agree as to that of *Hanover*? Turn the Tables. The Case is is the same as to *Jacobitism*. Every Body sees this a Groundless Handle taken against the *Church*, to serve Purposes in this *Juncture*. For the same Reason was before, and no Notice taken. But if there being Secret *Springs* or *Designs*, Blame not him who knows Nothing of them. A Man may Hit his *Friend* as well as an *Enemy* in the *Dark*? And *Whigg* or *Torry* is *Friend* or *Enemy* to him, as he Likes their *Working*. And the one is no more Answerable than the other for any thing he says.

(5.) But now, SIR, to come Closer to you, and pay you the Arrears due to you. You begin your Discourse with a *Vindication* of the Lord Bishop of *Sarum*. But say, you do not Design to *Vindicate* him. For that there is no Need of it. The *Good Old Cause* did *Vindicate* him too. And I think the Best way it cou'd be done, by shewing that it was Impossible his Lordship cou'd be the *Author* either of the *Speech* or the *Sermon*. But you own him to be *Author* of Both, and yet say Nothing to Clear him, but that he *Scorns* and *Forgives*.

The *Good Old Cause* produced large *Quotations* out of the *Works* of the *Bishop*, to shew that his *Principles* were in direct Opposition to those Advanced in the *Speech* and *Sermon*. To which say you, p. 15. " And
 " what Signifies it for him and others so

“ often to Urge, that the *Bishop* hath for-
 “ merly Express’d himself another way?
 “ What is this to the *Truth* or *Falsbood* of
 “ a *Doctrin*?” Truly Nothing at all, SIR,
 what *He* or *You* or any Body else says,
 whose *Authority* is not to be submitted to
 upon his *Ipse dixit*. But I thought we had
 been upon the *Vindication* of the *Bishop*,
 from Manifest *Contradictions*, and Deserting
 the *Principles* he had most zealously *Pro-*
fessed, and for the greatest Part of his Life;
 And which he has not *Retracted*, by taking
Shame to *Himself*, and giving *Glory* to *God*;
 nor made that *Satisfaction* to the *World*
 which was *Necessary* for the *Scandal* gi-
 ven; nor fought to *Reduce* those whom
 his former *Doctrines* have *Misled*, and still
Mislead, for want of his *Retraction*. And
 his *Lordship* is so well *Verfed* in *Casistry*,
 as to Know, That *Repentance* is not *Suf-*
ficient without such *Satisfaction* made;
 And he is of so *Resigned* and *Abstracted*
 a *Disposition*, as not to fail to make it, if
 he were *Sensible* that he had *Prevari-*
cated, or *Altered* his *Principles*. Therefore,
 SIR, I must still be on the *Bishop’s* Side a-
 gainst *You*. And leave it to his *Lordship*,
 and to all the *World* to Judge, whether his
Vindication in the *Good Old Cause*, or in your
Jacobite Hopes, is most for his *Lordship’s* Ser-
 vice and *Reputation*. When I need a *Vin-*
dicator, I hope I shall not have such a one
 as *You* are, to *Lead* me into the *Ditch*, and
Leave me *There!*

(6.) Having thus Dispatched your *Vindication* of his *Lordship*, you come to the *Merits* of the *Cause*. And imploy your *Talents* to take off the Example of *David's* Behaviour towards *Saul* from being any *Precedent* for *Non-resistance*. In answer to which I refer you to the *Second Part* of the *Homily* against *Rebellion* (which you have *Subscribed*) where this Instance of *David* is particularly Insisted upon, and by way of *Question* and *Answer*, all the *Pretences* for *Resistance* that are Possible are put, and All *Over-ruled* by this Example of *David*, and the *Answers* are put into his *Mouth*.

But you have something New, p. 3. where you say, " If *David* never Fought
 " with any Commission'd by *Saul*, it was
 " meerly because he cou'd save himself
 " without it, and because none so Com-
 " mission'd came up with him to Attack
 " him." But if he came up with *Them*, was
 it not as Good? This is always Lawful
 where *War* and *Resistance* is Lawful. And
 have you never Read, where *David* did
 Come up with *Saul* and his *Army*, and *God*
 delivered *Them* into the Hand of *David*,
 for a deep Sleep from the Lord had fallen upon
 them, And yet *David* did not Hurt one of
 them. Tho' a *Cousin* of yours, one *Abisbai*,
 wou'd have fain Persuaded him to it. And
 it was said to him, upon a like Occasion,
Behold the Day of which the Lord said unto
Thee, I will Deliver thine Enemy into thine
 B 2 Hard,

Hand, that thou mayest do to him as it shall seem Good unto thee. Wou'd not a Whig have thought this a full Commission? And a Contempt of Providence to Neglect the Opportunity! And it was God Himself who gave that Opportunity, by Causing a Deep Sleep to fall upon them. And it seems there was a Prophecy of this given to David, for it is said, Behold the Day of which the Lord said unto Thee ——— But David thought, That even a Prophecy, no nor the Act of God in Causing a Deep Sleep to fall on his Enemies, could Warrant his taking that Opportunity to Resist his Prince, or those Commission'd by him. It might be a Tryal to David, to see if his Loyalty could be Shaken; and for an Example to future Ages. And David did thus Determine it. That tho' there was a Prophecy, yet if it was of a Wicked thing to be done, it must be done by Wicked Men. As sayeth the Proverb of the Ancients, Wickedness proceedeth from the Wicked: But mine hand shall not be upon him. Thus David Repelled the Temptation. But how then should he get Rid of Saul who perpetually Persecuted him, if he wou'd take no Opportunity against him? He gives this Answer, As the Lord liveth, the Lord shall smite him, or his Day shall come to Die or he shall descend into Battle and Perish. By open Enemies, (says the Homily before Quoted) and not by Traiterous Subjects.

But all this notwithstanding, the *Jacobite Hopes* is very *Sure*, That if *Saul* or any *Commission'd* by him had *Attacked David*, he wou'd have *Resisted*. Because this *Jacobite* wou'd have done so *Himself!* He *Measures David's Corn* by his own *Bushel*. However he cannot *Deny* that *David* had several *Opportunities*, and *Provocations* sufficient, to have *Resisted*, and yet that he never did *Resist* either *Saul* or any *Commission'd* by him. So that *Point* stands *secure*.

If he knows not *Readily* where to find these things, let him *Read* i *Sam.* *Chap.* *xxiv*, and *xxvi*, and it may open his *Eyes* a little.

(7.) He next comes to *Vindicate* the *Revolution*. And does it much after the same manner as he has *Vindicated* the *Lord Bishop of Sarum!* He puts several *Objections* against it, and *Answers* none of them. Unless you will take his *Perswasion* for an *Answer*. “ And therefore (*says he* p. 4.) I am “ *Persuaded* if we let go the open *Avowal* “ of the *Lawfulness* of *Resistance* in *Cases* of “ *Extremity*, we must come in time to let “ go the *Revolution*, and all its *Consequences*. And again, p. 5. he says of those *Engaged* in the *Revolution*. “ *Whatever* this *Man* may “ think of them, we have still some *Ground* “ left for *Hope* that they are so far from *Re-* “ *penting*, that they will be as *Ready* as any “ *Men*, to do the like again, upon the like Oc- “ *casion*.

“ *caſion.* ” This looks a little *Threatning!* And is put in *Italick* for our greater Notice. And the *Engliſh* of it is, That you will ſerve the *Queen* as you did her *Father*, or her *Grand Father*; at leaſt, That you have full *Power* and *Authority* ſo to do. But you will ſay, That is only if ſhe does the *Like* as they did. And I ſay to you, That you make your ſelf *Judge* of that. And therefore, That ſhe is never the Nearer, nor more out of your *Power*, or of every *Mobb* in *England*, tho’ ſhe keep ſtrictly to the *Law* in all her *Adminiſtration*. For example, *Peace* and *War* is *Confelſedly* in the *Crown*, *Nemine Contradicente*. So is the *King* or *Queen* having the *Choice* of their own *Servants* and *Ministers*. And the *Calling* or *Difſolving* PARLIAMENTS according to *Law*. And yet their was not ſo much *Clamour* and *Threatning* for any *Act* of *Mal-Adminiſtration* in the late *King James*, as now is *Raiſed* for her *Majeſty* having *Changed* one *Minister*, and the *Suſpicion* that ſhe may *Change* more, and *Difſolve* the *Parliament*, which muſt *Expire* after the next *Session* according to *Law*. The *Town* is filled with *Pamphlets* and *Papers* upon this occaſion, and *Observers* and *Reviews* ſound the *Allarm* five times every *Week*. That this is no leſs than a *total Subverſion* of our *Conſtitution*, a *Deſtroying* the *Publick Credit*, ſetting up *France*, and bringing Home the *Pretender!*

tender! Or, as it is worded in a Pamphlet just now Hawked about, Called, *The Fears and Sentiments of all true BRITAINS, with Respect to National Credit, Interest, and Religion.* Where p. 14. her Majesty's Attempt to Change her Ministry or Parliament, is called, *The Shooting of a Bullet to the Bottom of the Ship.* And p. 16. All who have any hand in it, her Majesty not Excepted, are Threatned with the utmost *Revenge* of a *Provoked People.* And that the Publick Credit may Sink, they have Invented a *Word*; they put upon the *Tories*, called a *Sponge*, to wipe out all the *Debts* of the *Nation* at once, The *Review* first happen'd upon this *Lucky thought*, and Labour'd it in several of his *Papers.* And now the *Observators* of of the 2d. and 5th. Instant have got it. And *The Fears and Sentiments* has it over again, p. 8. With an *Instructive Note*, p. 12. Where he takes Notice, That it was, *A Parliament that sent a General into the Field.* So that Now, according to this new *Scheme*, the *D. of M.* is no longer the *Queen's* but the *Parliament's* General. Or, may be; they may be as *Civil* to her Majesty as to her *Grand Father*, and set up for *Queen* and *Parliament!*

Of a Piece with this, is what I Quoted in my last out of the *Letter* in *Monf. Petricom's* Name, That all *Officers* in the *Kingdom* must be such as are *Most Faithful* to
the

the Chief Ministers. Most Faithful to the *King* or *Queen* used to be the *Stile*. But this is Transferring our *Allegiance* to the *Chief Ministers*! And the *Queen* her self must be *Faithful* to *Them*! If she Displace but *One* of them, they Raise the whole *Nation* about her Ears, she is Shooting a *Bullet* to the *Bottom* of the *Ship*! And she must Expect the *Resentment* of a *Provok'd* *People*! The *Publick Credit* must sink. Why? Do they not think, That a *Tory Ministry* or *Parliament* (suppose such a one) wou'd be as *Ready* and *Zealous* to support the *Queen* and the *Government* as those called *Whiggs*? Yes, they cannot Doubt of that, for the *Tories* have shewed it upon all Occasions. But what then? The *Whiggs* have another way—— They tell us, they will withdraw their *Money* out of the *Publick Funds*, and Advance no more upon the *Publick Credit*, and then it must *Sink*! If the *Tories* had made such a *Plea* as this, you wou'd have Sworn that they had been all *Jacobites*, and Discover'd their plain *Disaffection* to the *Government*. And that for this Reason they ought to be no more *Trusted* or *Employ'd*. That there were *Honest* Men enough in the *Nation*, who were both *Able* and *Willing* to Supply the *Necessities* of the *Government*. You wou'd have said Moreover, That these *Tories* (and I will put in *Whiggs* too) however *False* in other things, were ever *True*

to their *Interest*. And therefore while they cou'd not Turn their *Money* to so much Advantage any other way as in the *Government*, there was no Fear of their Hurting *Themselves*, let them *Vapour* how they Please beforehand what they will do!

The *Review* of the 3d. Instant pretends to a *Demonstration*. That the *Publick Credit* must be Intirely *Sunk*, the *Confederacy* quite Broken, and the *Nation* Ruin'd, if any more Alterations are made. And the *Demonstration* is this, That the *Apprehension* of the *Change* has already *Sunk* our *Credit*, and therefore the *Thing* it *Self* will be a *Fatal Blow* to it. But every body knows there is no *Sinking* of *Credit*, other than the *Stock-Jobbers* make, who *Lower* and *Raise* all sorts of *Stocks* every Day. And we know in whose *Hands* most of them are. And that this is done meerly to make a *Cry*. But it is a true *Demonstration*, That the *Men* of the best *Estates* and *Interest* in the *Nation*, will take as much *Care* of the *National Credit* and *Welfare*, as any of these *Clamourers*.

But if their *Spite* shou'd over-bear their own *Interest* (which none need *Suspect*) they may Remember; That the *House of Commons* Voted those *Enemies* to the *Government*, who (upon a like *Clamour*) should draw their *Money* out of the *Bank*, at that *Juncture*, not many Years ago.

And let it be Observ'd That these same who now make the *Clamour* against the
C
Dissolution

Dissolution of this *Parliament*, are the Men who formerly did Advise the Dissolution of as Dutiful and Zealous a *Parliament* as this, and in more difficult Circumstances, upon the Death of the late King of *Spain*, that the more *Immediate Sense of the Nation* might be had, as Express'd in *K. W's Proclamation*.

But I think the *Government* is much *Obliged* to the *Whiggs*. For they tell us Plainly upon what *Terms* they will serve the *Government*. That they must be All in All, and have the whole *Administration* in their own Hands. At first they Plead'd only for a *Share*, pursuant to what they Call'd their *Birth-Right*. But now, none must have any *Birth-Right* but *They!* And if one *Tory* be put in, the *Ship* is Shot through the *Bottom*, the *Nation* is a *Sinking!*

And the *Whiggs* Declare they will not come in, to *Serve* but to *Govern* the *Queen*, and that with an *Absolute Sway!* She must not put in or out a *Minister*, call or Dissolve a *Parliament*, Nay, not Dispose of any *Commission*, *Civil* or *Military*, nor have a *Woman* to Pin up her *Gown*, but with their good Leave! I know not what she can Gain by a *War* abroad, if She must be thus *Subdued* at Home! And if any have *Merited* never so much of the *Government*, yet they must not Forget that they are *Subjects!*

We have seen those called *Tory Ministers* put out and in without their Making any *Noise*, or the least *Disturbance*.

But

But if a little *Whigg* be touched, the *Nation* must be put in an *Uproar* !

And we now see, SIR, what you mean by *Cases* of *Extremity*, wherein only you Allow of *mesistance*. Even any *Case* you Please, or what does not Please you. The *Queen's* doing what you and all the World must Grant she has full Power by the *Laws* to do, is made a *Case* of *Extremity*, of the utmost *Extremity* ! The whole *Constitution*, and *Fate* of the *Nation* Endangered ! And the *provoked* People left to their own Just *Resentments* ! Who then wou'd Suffer anything to come to a *Case* of *Extremity* ? Our *Resistance* therefore must be very Early, to prevent *Extremity*. Else it may be too Late !

The whole of the Story is this. In your *Scheme*, the *Ministry* (when *Whiggs*) must be Above the *Queen* ! And the *People* Above *Both* ! A happy *Constitution* !

Accordingly the *Fears and Sentiments*, p. 6. Tells us what *Peace* we must have, and upon what *Terms*. And if it be not so and so, Threatens us with, a *War* for an other *Twenty* years. Here is the Power of the *People* ! And every one takes upon him to *Represent* the *People* ! And in their Names to *Anticipate* the *Authority* of the *Queen* as to *Peace* and *War*, Which are Intirely in her own Power ; And to Render any *Peace* she shall make (which is not exactly according to this Gentleman's mind). Unacceptable to the *People*. This is Encroach-

ing upon her *Prerogative*, and with a *Mutinous* Design. This is the *Privilege* of every *Whigg*! This is the *Insolence* of all those who think Themselves the *Original* of *Government*! This makes them *Sawcy* and *Presuming* even in private *Conversation*! They pay no *Respect* to *Quality*, or any *Distinctions* of Men; for They who are *Above Kings* cannot be *Below* any other!

(8.) SIR, I have made some *Digression* from you. And I must stay a little longer, for ther is another *Bull-Dog* let loose against the *Good Old Cause*. It is Mr. *Observer*. And he *Barks* and *Brays* *Hideously*! He has got some of your *Arguments*. And it is all one which of you I answer. But it is very *Pleasant*, to see a *Profess'd Presbyterian* call the *Church of England*, *Our Church*, and *Our Church*, and, O, How much He is *Concern'd* for Her *Honour* and *Preservation*! He *Directs* the *Government* too, and not without *Threats*! In his of the 2d. *Instant* he *Accuses* the *Good Old Cause*, for *flying in the Face of the Laws that Establish the Protestant Succession*. And quotes p. 35. where ther is not a word of it; only a *Supposition* made that a *Prince* in *Possession* who shou'd afterwards turn *Papist* or *Marry a Papist*, and wou'd not *Surrender* the *Crown*, pursuant to the *Act* made for that *Purpose*; and then a *Question* made (but I think we need make no *Question* of it) That while he held the *Possession*, he wou'd make
the

the *Observer* or his Friend *Girra*, if they took *Arms* against him; and he wou'd find *Judges* who wou'd find *Law* for it, tho' against all the *Laws* in the Kingdom. This is neither more nor less than the old Question of *de Facto*, which is now openly Maintain'd by an Eminent hand to be *de Jure*. Let him Answer it. The *Good Old Cause* is Clear. You Shot at a *Pigeon*, and Hit a *Crow*.

But he Quotes a Terrible saying (of which you also, SIR, take Notice, p. 10.) *That Hereditary is a Stubborn thing, and will not Bend to an Act of Parliament, nor to 1000 Usurpations*. That is to say, *Hereditary* will still *Claim*. And who think they have it will be *Pretenders*. And who knows not this? Was it not thus in all the Disputes betwixt *York* and *Lancaster*? There were *Acts of Parliament* on Both sides, as each Prevail'd. Yet this did not Hinder the *Claim* of the other. And each call'd the other *Usurpers*. And it ever was so, and ever will be so in all *Competitions* for the *Crown*. So that here is no *News* told us, nor any Harm that I can see. Unless in those Fools who wou'd Apply a *General Rule* to any *Particular Case*. And then they are Answerable. You say, *He Thought so*. *As the Bell Clinks, the Fool Thinks*. But, SIR, you have *Said so*. There is some *Proof* in that.

This is all I can find of *Argument* either in *You*, SIR, or in the *Observer*, except what I have taken Notice of in my Last.

(9.) But I wou'd Divert you a little with some of your Delicate *Strokes*. As p. 5. where you wou'd make us believe, That the *Peace* and *Plenty* in the time of King *Char. II.* was not half so Happy a State as our Lot of *War* and *Taxes*. Why? Because you say, That *Reign* of *Quiet*, *Ease*, *Mirth*, and *Jollity*, laid the Foundation for This. Thus the *Spaniards* Grieve in *Fair* Weather, because it will be *Foul*! But how did *That* lay the Foundation of *This*? You put it upon the *King*, in letting *France* grow Great. And you make use of this to shew the Benefit of *Parliaments*. SIR, That *Author* never Deny'd that *Parliaments* were *Beneficial*. Only said that they were not *Always* so. And that ther have been *Happy* times without Them. Of which he gave an Instance out of the Excellent *History* of the *Earl* of *Clarendon*. And *Happiness* is but of late Date in the World, if it Began with *Parliaments*. I doubt ther were few to be found in that call'd the *Golden Age*. But as to your Instance in the Reign of King *Char. II.* I refer you to the *Letters* of the *Earl* of *Danby* (now *D. of Leeds*) lately Printed, whether the Growth of *France* at that Time was owing most to the *King*, or to the *Parliament*?

(10.) There is an Exceeding Pretty *Stroke*, p. 6. Where laying out the *Happiness* that Attends *Resistance*, especially since the *Revolution*, and how *You* Flourish; *While* (say you)

you) *those are in the Worst Condition amongst Us who are most against such a RESISTANCE.* Let them Answer this if they Can! See their *tatter'd Gowns, and Slouching Hats*— Had they not better been for *Resistance*, which Provides *Plentifully* for its *Followers*, as you see! Will the *Doctrine of the Cross* make men *Bright and Shine* like Us!

(11.) He tells Us, p. 11. That *Dr. Sacheverell* himself and all his *Council* owned the very self same thing with the *Managers*, that all did *Unite* in this, That *Resistance* was *Lawful* in *Cases of Extremity*. And none will say (not this *Author* himself) That it is *Lawful* in any other *Cases*. Where then is the *Difference*? Was there no *Trial*? Or was it for the *Doctor's* Asserting the same thing as the *Commons*? Were so many *Speeches* made in vain about *Resistance*? Was all this *Noise* about *Nothing*!

But your *Memory* fails your *Wit*. For p. 13. you Speak “ in Answer to a Wonder express'd by the *Author* (as you are pleas'd to say) of *Dr. Sacheverell's* *Speech*, that any ihou'd esteem the Principle of *Resistance* in *Extream* *Cases* of *Service* to a *Government*, and the Principle of *Non-resistance* destructive to it.” Here you make the *Doctor* Speak against *Resistance* even in *Extream* *Cases*. But p. 11. you say, “ Was there one Word said, even by the *Doctor* himself, in favour of the *Non-Resistance* of this *Author*?”

(12.) And what has that *Author* or the *Doctor* said more in favour of *Non-Resistance* than the Reverend Mr. Goddard in his *Sermon* Preached in St. George's Chappel within her Majesty's Castle of Windsor, on Sunday the 25th of June, 1710, before the *Dutchess* of Marlborough, and Published by her Grace's special Command, as he tells us in his *Dedication* to Her? Where he says, "As God hath particularly Owned the Justice of her Majesty's Title, by giving the most Constant Success to her Arms; so may the general Thankfulness of the whole Kingdom for the Happiness and Security they enjoy under her Majesty's Reign, be seen in a dutiful Submission, and Un-Reserved Obedience to her Government."

I have heard of *Success* being Urged (by *Mahometans*, and such sort of *Christians*) as an Argument for God's favouring a Cause, but never before for *Owning* of *Titles*! This wou'd have made good the *Title* of *Oliver*, &c. And the *Titles* of *York* and *Lancaster* had been both *Good*, and both *Bad*, as *Success* turn'd either *Way*!

But as to the *Un-Reserved Obedience* — This goes a Bar and a Half beyond *Non-Resistance*, which does not Oblige us to *Obey*, but not to *Resist*, without *Reserve*.

Now, SIR, see that *Sermon* you will have to be the *Bishop's*, and look p. 5. how Severely he handles *Obedience* without *Reserve*. And let Mr. Goddard come in for

a *Snick*, and lay not all upon *High-Church* and *Jacobites*! And Mr. *Goddard* Published his *Sermon* at *Windsor*, about a Month after the *Sermon* at *Salisbury*. So that He goes in direct Opposition. Yet the *Whigs* and *Low-Church* Espouse him Notwithstanding, and Count him a *Pillar* or a *Buttress* — They can over look a *Slip* in a *Friend* —

(13.) And now, SIR, I think I have done with you. Ther are less Noble *Strokes* in your *Paper*, which I will Forgive you: Because I am to Conclude with a Material Point. Which is a New *Test* proposed in the *Observer* of the 12th last Month, Vol. 9. N. 51. This *Test* (says he) is to try if the *High-Church* be Sincere for the *Hanover Succession*. And what is this *Tryal* or *Test*? Even to Call over the Duke of *Hanover* now, in her *Majesty's* Time, and to put him in some such *Post* under her *Majesty*, as may Secure the *Protestant Succession*. Right! To Secure the *Succession* — That was the very Point before — To Secure the *Succession* — That was All — And he says the *Whiggs* will *Join* with them in this. I doubt it not — This was the Old *Whigg-Plot*. See the *Rehearsal*, Vol. 1. N. 11. 65. 67. 69. 71. But, SIR, cannot the *Queen* secure the *Succession*, tho' his *Highness* of *Hanover* be not *Here*? And will you not leave it to her *Majesty's* Prudence, whether she will Call him over or no? But must she be *Driven* into it, by the loud *Clamours* of the *Whiggs*;
D who

who fill the Ears of the *People* with it, and Cry out *Ruin* and *Destruction* to the *Nation*, if He come not *Presently*!

I know none (but *Commonwealth-Men*) that are against the Right of the House of *Hanover* in its Place. Nor ought any to whom it does not belong Interpose their Advice to her *Majesty* whether She shou'd bring them Hither, now, or at any other time, or not at all till their Turn comes. This is the Province of great *Lords*, and of those who have the Honour to serve in the *Cabinet* and *Council*, so far as her *Majesty* will give them leave to enter upon such Subjects.

But it becomes the *Observer* just the same way as if he shou'd Juttle in at the *Council-Board* draw a Chair and Sit down, and say to the *Queen*, By your Leave *Madam*! And I hope it will not be thought *Impertinent* in me to Correct such *Insolence*.

For by this, he not only makes the Deepest *Arcana* of the Government the Talk of the Town, and Prejudices Men *For* or *Against*, as a *Designing-Party* gives him the View: But their *Design* is Apparent in the Arguments made Use of upon this Head, which are all Reflecting in the Grosest Manner upon the Administration the *Queen*, as if neither our *Religion* or *Liberties* were Safe in her Hands — Besides *Innuendo's* of *Assassinations* and things not fit to be Nam'd, or to enter into the Thoughts of any good Subjects!

The

The same *Observer* gives this Reason for Calling over the D. of H. viz. To save her Majesty from *Assassinations*. The *Whiggs* know their own Mind best — But I cannot think ther is any Alive so *Wicked* as to have such a Thought! And how cou'd the D. of H. Secure her from *Assassinations*? Wou'd he put her under his *German* Guards? Is she not as Safe with her *English*? And who wou'd Gain most by her Death? Which none sure Desire or durst Attempt, but such who are used to *Regicide*, who Rejoice in it, and to this Day Justify and Defend it!

(14.) I cannot help here a little *Interpone*. For casting my Eye over this same *Observer*, I find these Words, *Had it been True that the Principle of Resistance, as the Whiggs understand it, brought King Charles to the Block* — And was it not True? Was it *Non-Resistance* that brought Him there? And how do the *Whiggs* understand it? If they can Condemn that *Regicide*, and yet Justify *Resistance*, I will turn a *Whigg* to morrow! For had He not a *Trial*, and before a *Court* Erected by his *Superiours* the *Parliament*! And did he not Refuse to Plead, and Deny'd the *Authority* of his *Constituents* the *People*! And there were Heavier things laid to His Charge than Changing a *Minister*, or *Dissolving* a *Parliament* where the *Law* allowed Him to do it. For which the *Resentment* of a *provoked* *People* is now Threatned!

(15.) But to Return. The *Observer* has kept the Best Reason Last, for Calling over the D. of H. at this Time. For, says he, I cannot see what other Expedient can Secure our Religion and Liberties, Are they then in Danger from the Queen? This was a Handsome Innuendo! But you must know this *Observer* is a Scotch Presbyterian. And by Our Religion he means the Kirk in Scotland, which he thinks cannot be Secured, but in the Hands of the D. of Hanover. And he has a private Reason besides, for he was Excus'd a Hanging by the late King James for his Treasons (he was a Forward Youth!) and has Rewarded him according to the Proverb, Save a Thief from the Gallows — And the further off in the Line the Crown is Remov'd, he thinks it the Safer for Him. The History of his Merits was Printed in the Year 1693. Intituled, *The Spirit of Calumny and Slander examined*, particularly Address'd to Mr. George Ridpath News-Monger, &c. where p. 64, 65. you will see something beyond the English Rogue. And yet Unanswer'd by Mr. Ridpath.

(16.) And here you see the Reason of his Fury against the Author (as he Supposes) of the Good Old Cause. For that he had all along Detected the Whigg Design of bringing over the D. of H. as a Check upon the Queen. Which now Mr. Ridpath sets up again Bare-fac'd, with Malicious Innuendoes upon

upon the Government of the *Queen*, as to *Religion, Succession, &c.*

(17.) And as for his Objection of the *Good Old Cause* looking towards the *Pretender*, it was but a *Pretence*. And to be Gather'd only by *Innuendoes*, the Chief of which was Repeating the Description of the *Restoration* of *K. Char. II.* in the *Sermon* he Dissected. And whoever will look into his *Observer* of the 14 last *June*, Vol. 9. N. 43. will find more *Innuendoes* towards the *Restoration* of the *Pretender* (if a man's *Fancy* lies that way) than in all the *Good Old Cause*. For there the *Observer* expatiates upon the *Merit* of the *Presbyterians* in the *Restoration* of *King Char. II.* and that it was Chiefly owing to them — How they *Contriv'd* and *Plotted*, and took *Arms* and *Fought* for him. Why then may it not be *Innuendo'd* that they Chiefly Mean another *Restoration*, who Boast they were Chiefly *Instrumental* in a Former? But one had better *Steal a Horse*, than another *Look over the Hedge!*

(18.) The Matter is this. *Mr. Ridpath* thinks he may say what he pleases, he may *Innuendo* and speak *Plain* too, not only about *Succession*, but even to *Dispossess* her *Majesty* of the *Government* in her own *Time* — For the *Security* of her *Person*, our *Religion* and *Libertiës*! For he has a *Party* will stand by Him, and *Cover* him from a *Thousand Slips* and *Failings*! And *Halloo* him

him upon a poor Defenless Man, who Trusts to his *Innocence* for his *Protection*! He is no *Courtier*.—— And he is Treated like a *Dog*, who had serv'd his Master very Faithfully, and used to *Bark* when any *Thieves* came near the House. Who having been often Disappointed by his Watchfulness, at last fell upon this Project; They kept two or three *Currs* whom they had Bred up to Run at *Sheep*, and help them to *Mutton*, and now and then to steal a *Deer*. And they Persuaded the *Neighbourhood*, that all this was done by Faithful *Ringwood*, and brought them all with loud *Clamours* to his *Master*, and Demand that he should be *Hang-ed*; who being a Good Natur'd Man, and not able to Appease their Fury, said he cou'd not find in his Heart to *Hang* his good *Dog*; but, to please his *Neighbours*, he wou'd give him an *Ill-Name*, and Cry'd out a *Mad-Dog*, upon which the whole *Mobile* Rose and Beat out his Brains. Thus when *Noise* and *Clamour* carrys it, one often Pays for the *Faults* of Others. And there is somebody still upon whom all *Miscarriages* must be laid!

(19.) Thus (who wou'd have Thought it!) the *High-Church* has Defeated our Descent upon *Languedoc*, and Retaken the Town and Harbour of *Cette*! The *Observer* of the 5th Instant says, “ *Lestey* their Oracle, “ in his *Good Old Cause* newly Published, “ has Damn'd the Project—— as if his
“ Li-

“ Libel had been Writ on Purpose to Damn
 “ the Design; for he has Exactly hit the
 “ Season. There’s no Doubt of That.

O Terrible *Good Old Cause*! The *Cevennois* had got it (Translated into *French*, ther’s no Doubt of that) and it filled them so with *Loyalty* to their *Prince*, that not one *Camisard* came in to our *Army*!

And is it not a Great *Reflection* upon *High-Church* to be Join’d with *Leslie* in such a *Pernicious* Design? And so it must be, if they are Answerable for every thing he Does or Says! Then if he Design’d to bring in the *Grand Seignior* it must be *Their* Design too! For is not he *High-Church* too!

(20.) And are not they *Whiggs* too, who Write openly for *Commonwealth* and the *Deposing* Doctrine? Yet the other *Whiggs* will not own themselves to be *Republicans* or *King-Haters*. Nor Disown their Fellow *Whiggs*, who, they say, draw False and Invidious *Consequences* from a True *Principle*. Let the *Consequential* Men look to Themselves! The *Principle* is never the Worse. And they will not Disown any to be a *Whigg* who holds the *Principle*. But will Screen and *Protect* him, tho’ they go not all the way with him. To be sure their Hand will not be first upon him. And they Despise any Reflections cast upon them for this. Are none to be owned as *Fellow-Christians* who draw wrong *Consequences* from the Main *Principle* of *Christianity*? Or does our
 owning

owning them to be *Christians*, Involve us in all their *Errors*? No otherwise do I think the *High-Church* Chargeable with any thing said by the *Author* of the *Good Old Cause*. And if it has done them any Hurt, it is by their shewing themselves Concern'd at it. If the *Whiggs* had their *Truth*, or they half the *Courage* of the *Whiggs*, things wou'd go Better.

For my part, I see no ill Consequences, nor am at all Concern'd at any thing this one *Jacobite* (if this Man be such) has said or can say. For sure we are not Afraid of his *Arguments*, that he will *Convert* us! And by seeing the Strength of that *Cause*, we may the more easily Confute it. While Stopping his Mouth, may make People think there is more in it than there is. And in the General *Licence* taken in this Age to Write for and against every thing, even the Holy *Scriptures* and *Christianity* it self, it may be presum'd a *Jacobite* did not think he Offended much, if he Contributed something to this Pleasing *Variety*, and Entertain'd the *Curious* with his *Odd* Notions! I cannot think the *Whiggs* or *Free-Thinkers* Displeas'd with it, (Unless for *Triumph*, but not over him) That wou'd be to Contradict their own *Principles*. And the *High-Church* will not put themselves under the Imputation of being less *Assur'd* of *Theirs*, or Incurring the Censure of the Poet,

Dum quid sis Dubitas, jam potes esse Nihil.

Aug. 7. 1710.

F I N I S.

A

POST-SCRIPT.

Since I finished this, there is come to my Hands another Pamphlet Intitl'd, Four Letters to a Friend in North-Britain. Wherein the Clamour I have Mention'd, and the Threats to her Majesty, if she should make any more Alterations, are Echoed Louder and Louder. I mention this only to shew how her Majesty is Attack'd, and the Possé of the Whiggs Rais'd against her. And there are Swarms I hear of, but have not seen.

In this, p. 27. You have the Spunge to Pay off the Debts of the Nation. And a Recommendation of the Review (Suppos'd to be the Author) of the Observator, and Courant, to open the Eyes of the People, in their Comments upon this Text. And taking it for Granted that Credit must Sink upon the Alterations, he says, p. 25. "The Invading our Nation, the Burning our City, the loss of as many Battels as we have Gain'd, can have no Worse Consequences than the breaking of our Credit; which wou'd be a total Overthrow of our
E " Govern-

POST-SCRIPT.

“ Government at once, and cou'd never be
“ Repair'd.

And p. 23. “ Our Allies wait only for the
“ News of a Dissolution, to Declare to all
“ the World, That they will have no more to
“ do with us, nor ever Trust us again.

And p. 24. “ If the French King does
“ not take this good Encouragement to send the
“ Pretender once more to your Country, he
“ ought never to be forgiven by these Men or
“ their Posterity.

I make no Comments, but go on.

See with what Contempt he Speaks of a
Person he Supposes the Queen intends to Em-
ploy. “ When I reflect (says he, p. 17.) on
“ the hopeful Person that is Named to have
“ the chief Direction of the Revenue upon
“ a Removal of my Lord Treasurer —
“ With what sensible Regret must those that
“ know him, look on, when they see such a
“ Harlequin in his Room?

This is the Respect they pay to her Maje-
sty's Choice. And what Treatment any Mi-
nisters they Like not must Expect at their
Hands.

What is there in the Good Old Cause
so Affronting to the Government? And
whom will the Prosecution of it Gratify?

The Review of last Saturday, the 5th In-
stant, gives a History of Credit, and Allow
not a Bit of it to any Crown'd Head, es-
pecially not to any Queen. He says, *Queen*
Mar

POST-SCRIPT.

Mary knew nothing of it. But is most Severe upon Queen Elizabeth (for she kept a Watchful Eye upon the Puritans) and says, "That Credit never lov'd Queen Elizabeth, and a little before her Death, both Credit and her Kinswoman Reputation left that Queen entirely." He will not let King Jam. I. King Char. I. nor King Char. II. have any Credit at all. But he gives full Credit to the Parliament of Forty One, and to Oliver. He expatiates with great Delight upon the Glorious Credit they had. And says that CREDIT Stay'd with him (Oliver) to the Day of his Death. And then, How she came over again at the Revolution.

What Wretched things Kings and Queens are made by this! What an Idea does this give the People of them! That no Credit or Reputation will Dwell with Them! That we must seek for Credit and Happiness in such a Noble Rebellion as Forty One! Here are Innuendoes for you, and Wholesome Doctrine under a Monarchy!

I will not take time in a Post-Script to Correct the Falshoods of his History, which I cou'd Shew in every Particular. It is the Good Old Cause, or, Lying in Truth. But I mention this here, That We may See the Tendency of these Publick Writers; and who they are that Raise all this Clamour against the Detection of their Good Old Cause And whether It or They are most Beneficial.

POST-SCRIPT.

facial to the Government! Yet these are the Saints! These are the Props of Church and Crown! And these Walk Bare-Fac'd in our Streets! Headed by some of the Low-Conscience, who Reconcile Contradictions, to Check our Pride! And always Stick to the Truth, tho' they must sometimes Lie for it! But not without Struggle and Pangs, the Mortification is the Greater, yet Pious Still!

*Forswearing of ones self, or Lying,
Is but a Kind of Self-Denying!*

Q U Æ R E.

*From the Tryal of Dr. Sacheverell, p. 71.
Major-General Stanhope's Speech,*

WHether, a PRINCE on the other Side of the Water, be not a broader Innuendo, than Repeating Oliver's Words, who call'd King Char. II. the Young Pretender?

Whether Prince or Pretender is the Easier Word? For he might be a Pretender tho' He were not a Prince. And if a Prince, then how otherwise but by his Birth? The Good Old Cause durst not thus have given the Lie to a Story has been doing Service this 20 Years! How then is he Criminal, if the General is not so? What Tory or Jacobite in Britain has so openly Avow'd the Birth of the Pretender?

And I hope we shall never have Occasion to use that Proverb any more in England,
Shew me the Man, and I will shew you the Law. For that is the most Extent of Arbitrary.





