
THE
PUBLISHER
TO THE
READER.

Courteous Reader,

IF thou art a True English-Man, or Cordial Protestant; I do not question but the very Name of Colonel Sidney, will be sufficient to Recommend what follows to thy Perusal; seeing thou mayest justly expect something considerable in the Writings of Him, who was so Considerable in Himself, that to accomplish his Ruine, the late Court thought it worth their while to break through all the Methods of Law and Justice.

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Sidney Redivivus :

OR THE

O P I N I O N

Of the Late Honourable

Collonel Sidney,

As to Civil Government.

WHEREIN

Is Asserted and Clearly Proved, That the Power of Kings is Founded in the Consent of the People ; who have a Right to call them to an Account for Misd-administration, and to Restore themselves to their Native Liberty.

By which the late Proceedings of the Nation against *James* the II. are Justified.

TOGETHER,

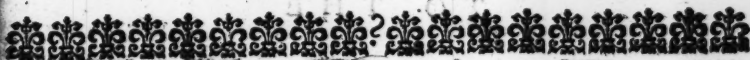
With some Reflections on what is said by ill Men against the Present Government, by another Hand.

L O N D O N,

Printed for *H. Smith* ; And Sold by most Book-sellers.

MDCLXXXIX.

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PUBLISHER



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Sidney Redivivus.

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OPINION

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Sidney Redivivus,

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SIDNEY, as to Civil Government, &c.

IT cannot be denyed, that we live in an Age wherein there have been universal endeavours to enslave the Bodies and Souls of Men; nor is it less evident, that in these Nations the same Designs have been Prosecuted with very much Violence: And what party in the same, have been most subservient to such Intreagues, is so obvious, that they need not be named.

The Writings and Sermons of particular, but Eminent Divines; the Canons of a certain National Church: the Determinations of Judges, who valued themselves as being of her Communion, and the repeated into Nations of a great number of her Clergy, for the Chimera of Passive Obedience, gave occasion to a frequent Raillery, as if the Doctrin of that Church were *Calvins*, her Ceremonies the Popes, and that she had nothing of her own but the Doctrin of Non-resistance; so that like the Bird in the Fable, who would needs appear Fine in borrowed Feathers, being stript of what was not her property, she became Naked and Ridiculous to all.

No wonder then, that a certain sort of Men pretending to her Communion, have incurred this fate, whose *Shibboleth* and Characteristick some Years ago being Non-resistance and Passive Obedience, have now betaken themselves to contrary Practices, when they found the smart of Oppression.

Whatever may be said to the Honour, or excuse of those who have acted thus upon Change of Principle, or to their disgrace who can pretend no such Reason, my Opinion of it is, that Truth hath overcome, and that we may justly say, *Tandem bona causa Triumphat.*

No less than that Omnipotence which made the Devils own Christ to be the Son of God (tho' they knew that he was come into the World to destroy their Works) hath forced a Testimony to the Native Rights of Mankind, from the very Mouths of those Tyranogogues, who after an Elevation and Adoration of Absolute Power; and Unaccountableness of Kings to any other than the Almighty, for above Twenty Years past, have by a Stupendious Providence of that God (whose Steps are in the Deep Waters, and his ways past finding out) been brought in open Courts of Justice by Arguments, and in the Field by Arms, to impugn their own Idol of Non-resistance; like some of the Arch-Flamens of old when Converted to Christianity, who Armed themselves Cap-spee to overthrow those Block Deities, which had sometimes been the Objects of their Worship.

Nor hath Providence only herein extorted from such, a remarkable Testimony to the Truth, but also an Ample Vindication of those who suffered for the same, under the Notion of Traytors, by *perverting Law*; and bad Christians, by *wrested Divinity*; but more especially of that Honourable Patriot, whose Opinion as to Government we have now under consideration, by which being Dead he yet speaketh, and Patronizeth the *Good Old Cause*; for which he Professedly Died a Martyr.

His Opinion follows in his own Words, as Cited in the 23d Page of his Tryal.

That People must needs be the Judge of things happening between them and him (meaning the King) whom they did not constitute, that he might be Great, Glorious and Rich, but that he should Judge them and Fight their Battles, or otherwise do good unto them as they should direct. In this Sense he is *Singulis Major*, and ought to be obliged by every Man
in

in his Just and Lawful Commands tending to the Publick Good, and must be suffered to do nothing against it, nor in any respect more than the Law doth allow.

For this Reason *Bracton* saith, ' That the King hath Three ' Superiours, *Deum, Legem & Parliamentum*, that is, the Power ' Originally in the People of *England*, is Delegated to the Par- ' liament; He is subject unto the Law of God as he is a Man; ' To the People, that make him a King, in as much as he is a ' King: The Law sets a Measure unto that Subjection, and the ' Parliament Judges of the particular Cases thereupon a- ' rising; he must be content to submit his Interest unto theirs, ' since he is no more than any one of them in any other respect, ' than that he is by the Consent of all raised above any o- ' ther.

' If he doth not like this Condition, he may Renounce the ' Crown, but if he Receive it upon that Condition (as all Magi- ' strates do the Power they Receive) and Swear to perform it, ' he must expect, that the Performance will be Exacted, or Re- ' venge taken by those that he hath Betray'd.

If this be not so, I desire to know of our Author, (*meaning Sir Robert Filmer, against whose Opinion he Writes*) how one or more Men came to be Guilty of Treason against the King, as *Lex facit ut sit rex*: No Man can owe more unto him than unto any other, or he unto every other Man, by any Rule but the Law, and if he must not be Judge, in his own Case, neither he nor any other by Power receiv'd from him would ever Try any Man for an Offence against him, or the Law.

If the King, or such as he appoints, cannot Judge him, he cannot be Judged by the ways ordinarily known amongst us; if he or others by Authority from him may Judge, he is Judge in his own Case, and we fall under that which he accounts the utmost of all absurdities; if a remedy be found for this, he must say, that the King in his own Case may Judge the People, but the People must not Judge the King; because it is theirs: that is to say, The Servants Entertained by the Master may Judge him, but the Master must not Judge the Servant whom he took

only for his own use : The Magistrate is bound by no Oath or Contract to the People that Created him, but the Peoples bound to its own Creature the Magistrate.

This seems to be the ground of all our Authors Follies ; he cannot comprehend that Magistrates are for, or by the People, but makes this Conclusion, as if Nations were Created by, or for the Glory or Pleasure of Magistrates, and affects such a piece of Nonsense ; it ought not to be thought strange, if he represent as an Absür'd thing, that the headless Multitude may shake off the Yoke when they please. But I would know how the Multitude comes under the Yoke, it is a badge of Slavery. He says, That the Power of the King is for the Preservation of Liberty and Property. We may therefore change or take away Kings without breaking any Yoke, or that made a Yoke, which ought not to be one ; the Injury therefore is in making or imposing, and there can be none in breaking it. I know not why the Multitude should be concluded to be headless, it is not always so. The *Scots*, when they slew *James* the III, had his Son to be their Head ; and when they Deposed and Imprisoned Queen *Mary*, the Earl of *Murray* and others, supplied the want of Age that was in her Son ; and in all the Revolutions we have had in *England*, the people have been headed by the Parliament, or the Nobility and Gentry that composed it ; and when Kings failed of their Duties, by their own Authority called it. The Multitude therefore is not ever headless, but doth either find or create heads unto it self ; as occasion doth require ; and whether it be one man, or a few, or more, for a short or a longer time, we see nothing more regular then its Motions. But they may, saith our Author, shake off the Yoke ; and why may they not, if it prove uneasie or hurtful unto them ? Why should not the *Israelites* shake off the Yoke of *Pharaohs*, *Jabin*, *Sisera*, and others, that oppressed them ?

When *Pride* had changed *Nebuchadnezzar* into a Beast, what should persuade the *Assyrians* not to drive him out amongst Beasts, until God had restored unto him the Heart of a Man ? When *Tarquin* had turned the Legal Monarchy of *Rome* into a most Abominable Tyranny, why should not they Abolish it ?

And

And when the Protestants of the Low Countries were so grievously Oppressed under the Power of *Spain*, by the proud, Cruel and Savage Conduct of the Duke of *Aloa*, why should not they make use of all the means that God had put into their Hands, for their Deliverance? Let any Man, who sees the present State of the Provinces, that then United themselves, judge whether it is better for them to be as they are, or in the Condition unto which his Fury would have Reduced them, unless they had, to please him, Renounced God and their Religion: Our Author may say, *They ought to have suffered.* The King of *Spain*, by their Resistance, lost those Countries; and that they ought not to have been Judges in their own case. For which I Answer, That by Resisting, they laid the Foundation of many Churches, that have produced multitudes of Men, Eminent in Gifts and Graces, Established a most Glorious and Happy Commonwealth, that hath been since its first beginning, the strongest Pillar of the Protestant Cause, now in the World, and a place of Refuge unto those, who in all places of *Europe* have been Oppressed for the Name of Christ; whereas had they Slavishly, and I think I may say Wickedly as well as Foolishly, suffered themselves to be Butchered, if they had left those empty Provinces under the Power of Anti-Christ, where the Name of God is no otherwise known, then to be Blasphemed.

If the King of *Spain* desired to keep his Subjects, he should have Governed them with more Justice and Mercy, when contrary unto all Laws, both Humane and Divine, he seeks to destroy those he ought to have preserved; he can blame none but himself, if they deliver themselves from his Tyranny; and when the matter is brought to that, that he must not Reign, or they over whom he would Reign must perish, the matter is easily decided, as if the Question had been asked in the time of *Nero* or *Domitian*, whether they should be left at liberty to destroy the best part of the World, as they endeavoured to do, or it should be Rescued from their destruction; and as for the Peoples being Judges in their own case, it is plain, they ought to be the only Judges, because it is their own, and only concerns themselves.

So much for his Opinion of *Civil Government* as extracted from that part of the Book for which he was Condemned; and after serious Perusal of which, I doubt not but the Candid Reader will be convinced, that such a Fragment deserves taking up, and is worthy of being revived, to let the Nation see the less they have in being Robb'd of the whole, but much more of so Noble a Patriot, as was the Author of it, *Collonel Sidney*.

In the next place I shall add what he delivered upon the same Subject, in his Paper to the Sheriffs on the Scaffold, at his Execution, *December 7th, 1683*.

If he (meaning *Sir Robert Filmer*) might publish unto the World his Opinion, That all men are Born under a necessity derived from the Laws of God and Nature, to submit unto an **Absolute Kingly Government**, which could be restrained by no Law, or Oath; and that he that hath the Power, whether he came unto it by Creation, Election, Inheritance, Usurpation, or any other way, had the right; and none must oppose his Will, but the Persons and Estates of his Subjects must be indispensably subject unto it. I know not why I might not have published my Opinion to the contrary, without the Breach of any Law I have yet known.

I might as freely as he, publicly have declared my Thoughts, and the Reasons upon which they were grounded; and I persuaded to believe, That God had left Nations unto the liberty of setting up such Governments as best pleased themselves. That Magistrates were set up for the good of Nations, not Nations for the Honour or Glory of Magistrates.

That the Right and Power of Magistrates in every Country, was that which the Laws of the Country made it to be.

That those Laws were to be observed; and the Oaths taken by them, having the force of a Contract between Magistrate and People, could not be violated without danger of Dissolving the whole Fabrick.

That Usurpation could give no Right; and the most dangerous of all Enemies unto Kings, were they, who raising their Power to an Exorbitant height, allowed unto Usurpers all the Rights belonging unto it:

That

That such Usurpation being seldom compassed without the Slaughter of the Reigning Person or Family, the worst of all Villanies was thereby rewarded with the most Glorious Priviledges.

That if such Doctrines were received, they would stir up Men to the Destruction of Princes, with more Violence than all the Passions that have hitherto raged in the Hearts of the most unruly.

That none could be safe, if such a reward were proposed unto any that could destroy them.

That few would be so gentle as to spare even the best, if by their Destruction a Wild Usurper could become Gods Anointed, and by the most Execrable Wickedness Invest himself with that Divine Character.

This is the Scope of the whole Treatise, the Writer gives such Reasons as at present did occur unto him to prove it. This seems to agree with the Doctrines of the most Reverenced Authors of all Times, Nations and Religions. The best and wisest Kings have ever acknowledged it. The present King of France hath declared, that Kings have that happy want of Power, that they can do nothing contrary to the Laws of their Country, and grounds his Quarrel with the King of Spain, Anno 1667. upon that Principle—— King James in his Speech to the Parliament Anno 1603. doth in the highest degree Assert it, the Scriptures seem to declare it.

If the Expulsion of *Tarquin*, the Insurrection against *Nero*, the Slaughter of *Caligula* or *Domitian*, the Translation of the Crown of France from *Merovius* his Race unto *Pepin*, and from his Descendants unto *Hugh Capet* be not good Acts of State, there is not a King in the World has any Title to the Crown he bears, nor can have any, unless he could deduce his Pedigree from the Eldest Son of *Noah*, and show, that the Succession had still continued in the Eldest of the Eldest Line, and so Deduced to him.

Every one may see what advantage this would be to all the Kings of the World, and whether that failing, it were not better for them to acknowledge their Crowns by the Consent of Willing Nations, or to have no better Title unto them than

Usur-

Usurpation and Violence, which by the same ways may be taken from them.

So much as to this Subject in his last Speech, by which you may see, that as he lived in this Opinion, he was not afraid to Die in it, as being fully perswaded of its agreeableness to Divine Truth, at whose Bar he was in a few Minutes to receive a juster Sentence than that by which he suffered. And the worst that I shall wish that Instrument of Cruelty who was his Judge, is, That seeing he is far from being so fit to Live in this World, he may be as fit to go into another; as that Worthy Gentleman was; but this I am confident of, he will never be able to reflect upon his own Tyranny, and the Abetting of it in others, with that Serenity of Mind, and Tranquility of Soul, as this Noble Patriot did, upon his Opposition to it; when according to the good Laws of the Kingdom, and the Righteous Judgment of God, Inquisition shall be made for Blood; of which a great deal is to be found in his Skirts that threatens him with Divine Vengeance, according to the Prayer of this Worthy Gentleman, *That if Inquisition was to be made after Blood, it might fall upon those who Persecuted him for Righteousness sake.*

It hath been an old and true Observation, that the Blood of the Saints is the Seed of the Church; and I do not know, but it may be also said, that the Blood of Patriots is the Seed of Asserters of the Peoples Liberty; for since the Effusion of this Gentlemans Blood, and that of others, we have had a plentiful Harvest of such as have Asserted the Civil and Religious Rights of the Nations; and that nothing might be wanting to Crown our Mercy, we are Blessed with a Magnanimous and Religious King, who as he ventured all for their Redemption, will do the same for their preservation.

But notwithstanding of what is here said by this Worthy Author, and may others upon this Subject; there is a Party in the Nation, who are so much under the Conduct of their own Lusts, that to have a full Liberty of Wallowing in them; they surceased no endeavours to bring others and themselves too, under the Tyranny and Lusts of the two Late Kings, and
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are now enraged to see the People Delivered, tho' not many Months ago they were loudest in their Clamours against the Male Administration of the Late *James* the II: when they found themselves in hazard of Smarting by the Rod they had prepared for others. Whereupon breaking through all the pretended ties of Allegiance, which they had so often Ratified with Dam 'em, and Sink 'em, and Swallowing down of brim-full Bumpers, they were very active in over-turning his Government, either by deserting or appearing against him.

Amongst this kind of Men, who despise Dominion and speak evil of Dignities, are these Murmurs and Discontents, which do occasion such a ferment at this time in the Nation. It is not unworth the while to observe the difference betwixt the Discontented now, and such as were so in the two last Reigns, the latter being generally all who had any Sobriety in their Practice, or Zeal for the true Religion and Laws of the Kingdom, whether Church-men or Dissenters; the former being not one in a Hundred other than the Ignorant and Profane, who are a Scandal to all Humane Society, and particularly to the Church of *England* under whose Name (as Vermin under a Roof) they Shelter themselves; and indeed there is no other way left for that Society to rid themselves of the Infamy which is likely to fall upon the whole because of them, but by some publick Testimony to declare their Abhorrence of such; deny them their Communion, and Preach up Obedience now, as much as in the two Late Reigns, there being infinitely more Reason to do so at this time, than there was at that: His Present Majesty (whom God long Preserve) having by the Miraculous Hand of the Omnipotent, been made our Redeemer, by the Consent of the People, an undoubted Title to the Sovereignty, and by his Prudent and Legal Administration, not only acquir'd a Right to an Obedience from Fear, but Love, the most Sacred and Inviolable Foundation of Dominion.

These Instruments of wickedness, that they pass their Black Designs of re-enslaving the Nations, have recourse to their old Exploded Arguments, that the King is accountable to none but God, That they have an Hereditary Right of Succession; and that the Accusations as to the Earl of *Essex's* Murther; the Imposing of a Prince of *Wales*, &c. have never been proved against the Late King, and that therefore he has been unjustly dealt with.

These and others of the same sort, are as confidently talked of amongst such Men, as if they had never been concerned in contrary Practices, either by Acting, Deserting, or Silence; in all which as they were Influenced by a corrupt Principle of mistaken Self Interest then, they are by the same engaged in opposite Practices now. I shall touch a little upon those Arguments, and Conclude.

That the King as King [that is, Governing according to Law] is accountable to any but God, few will deny; because therein he Acts according to his Commission from the body of the People, who it is to be supposed are content to see the same put in Execution; and there being no Power Superiour to theirs but Gods, there can be no other to call him to an Account in that Case.

But the Question is, Whether the Person Cloathed with the Kingly Authority, and Acting beyond, or contrary to his Commission, be for such Acts accountable to them from whom he Receiv'd his Commission? I suppose it will readily be granted he is. But here some Object, That the King has his Commission only from God, and consequently accountable to no other.

I Answer, God never Instituted any such Kings as had their Commission only from him; for even those very Kings which he himself Named, as *Saul*, &c. were made Kings, and set up by the People upon certain conditions, as is evident

evident from *Dent. 17. 14.* *When thou art come into the Land which the Lord thy God giveth thee ——— and shalt say, (note) I will set a King over me. V. 15. Thou shalt in any wise set him King over thee — One from among thy Brethren shalt thou set King over thee; Thou mayst not set a Stranger over thee — Then follows the Limits --- He shall not Multiply Horses. V. 16. Neither Multiply Wives. (Much less Whores, as our Late King did, and yet the Church not so honest as to deny him their Communion; nor reprove him as Old Cranmer did Henry the Eighth, whom he Presented with a Bible, having on the Out-side of it in Capitals, Whore-mongers and Adulterers God will punish.) V. 18. He shall Write him a Copy of their Laws. V. 19. And it shall be with him, that he may Read therein all the Days of his Life. V. 20. That his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the Right Hand, or to the Left, &c. From which Texts I think it is sufficiently evident, that the Power of making the King was in the People, at whose desire that Change of Government was made, and that he was to be Limited, and the Conditions prescribed, from which he was to turn aside to neither Hand; so that some Hundreds of Years before they set up a King over them, they had Statutes fixed to regulate him in his Office, that his Heart should not be lifted up above his Brethren.*

It is yet clearer, that the People Created *Saul King*, from *1 Sam. 11. 15.* *And all the People went to Gilgal, and there they made Saul King before the Lord in Gilgal.*

We find also, that *Samuel*, tho' he had been their Chief Magistrate, yet he reckoned himself accountable to the People, and therefore desires them to Witness against him if he had been Guilty of Fraud, Oppression, or Bribery, whereof they Solemnly acquitted him, *1 Sam. 12.*

Nor do we find, that they thought their new Sovereign Absolute or uncontrollable, for they would not suffer him to Execute his own Son *Jonathan*, because he acted unknowingly, contrary to his Fathers Rash Oath, *1 Sam. 14.* and

afterwards we find *David* put himself in a posture of Defence against him when he Acted Tyrannically.

So when *David* Succeeded, we Read of a Stipulation between him and the People who made him King, 2 *Sam.* 5. 3. and the same Method was observed throughout, as none who have Read and observed the Book of the Kings and Chronicles can be ignorant of.

And that the People thought their Kings accountable to them, and answerable for their Actions, appears from the opposition, made to the Kings General and his Army by the City of *Abel*, and the Wise Womans Questions, *Why he would Swallow up the Inheritance of the Lord?* To which *Joab*, tho' a Stern and Valiant Captain, return'd a very modest Answer, 2 *Sam.* 20. 19. It appears yet more by the People of *Israels* Expostulating with *David*, why the Children of *Judah* should Steal him, and not ask their Advice first, in bringing him back, 2 *Sam.* 19. 41, &c.

Further, We find God himself so far owning the Peoples Right to have satisfaction for injuries suffered from their King contrary to the publick Faith, that the Famine was to cease on no other Terms than till the *Gibeonites* were Revenged upon *Saul* in his Posterity, for seeking to Slay them, that he might please his other Subjects, 2 *Sam.* 21. In 1 *Kings* 12. 7. We find the Old Men, who had Experience of *Solomons* Reign, and knew the Constitution of the Kingdom, advising King *Rehoboam*, that he must be the Peoples Servant, if he would have them to be his: And upon his rejecting this Counsel (by the Advice of young Hectoring Tories) they rejected him.

We find also that Kings were subject to Censures, as well as others, in the Example of *Uzziah*, who because of Invading the Priests Office, and being smitten with a Leprosie, was thrust out of the Temple by Fourscore Valiant Priests, 2 *Chron.* 26. Being cut off from the House of the Lord, according to the Levitical Law.

By this time I suppose the Reader is sufficiently convinced that the Kings of *Israel* were the Peoples Creatures, and account-

accountable to them for Male-Administration : And if those Kings were so, who were Named by God himself, much more they who have no other Right to any Sovereignty, but the Peoples Choice ; and that Kings now adays have any other Title, for my own part, I shall never believe, until, as Worthy Collonel Sidney said, *They can deduce their Pedigree from the Eldest Son of Noah, and shew that the Succession had still continued in the Eldest of the Eldest Line, and so descended to them* : Or as Collonel Rumbold said, *Till I see one Born with a Crown upon his Head.*

Certainly there is no Reasonable man, but must needs see the Absurdity of that Position, *That Kings have a Hereditary Right, any other way, then as the People are willing, and consent it should be so* ; otherwise Kings might sell their Titles to whom they please, cut off the Entail, &c. and do any other thing that a Man may do with his private Estate, which yet they that hold that Opinion are not so Impudent to Assert.

Neither does it at all reflect upon the Honour and Dignity of Kings, nor render their Authority less Sacred and Inviolable, that some Persons who have carried that Honour, are or may be called to an Account for Male-Administration ; no more then it reflects upon the Honour of Divines, Physicians, or Lawyers, when some of their Professions are condemned for Murder, Adultery, or Bribery, seeing they are not called to the Bar, and Condemned as Physicians, Divines, or Lawyers, but as Murderers, Adulterers, &c. And therefore seeing the Regal Power is limited, as we have seen in *Deut. 17. &c.* and may see also in the New Testament, *Rom. 13.* where his Office is plainly said to be for the *encouragement of the good, and punishment of the bad* : If Kings transgress these Limits, invert the end of their Commission, encourage the Bad, and suppress the Good, they cannot without a plain Contradiction to the Apostolical Definition of a Magistrate, be looked upon as such, in Transgressing their bounds ; and without all per-
adventure, may be resisted in such Actions, without the
least

least diminution of their Authority, or Affront to that Divine and Sacred Ordinance of Magistracy.

For the Non-probation of such things as are Instanced in, *viz.* the Earl of *Essex's* Murder, *Counterfeit Prince of Wales*, &c: whether ever they be proved or not, it alters not the case one whit, seeing the Representatives of the Nation have adjudged him to have forfeited his Right, by subverting the Fundamental Laws, and deserting the Government, &c. Though in due time the others may be sufficiently Evidenced to the World; but neither of their Majesties are in the least concerned to prove the Imposture of a Counterfeit Heir; the Title being certainly in Her Majesty before, it lies upon the late King to make full, clear, and undoubted Proof of the others Birth, which for my own part, if it had been real, I believe would have been done in the most Solemn manner in World, seeing they knew the Nations Jealousie aforesaid. But being Conscious to themselves of the Cheat, they managed it the best they could, to Amuse and leave the Kingdoms in an uncertainty. How easy had it been to have had Protestant Ladies always Attended the Queen, that might have been undoubted Witnesses of her Pregnancy, and the Childs Birth? And can any think, if Honesty had been designed, that such a thing would have been Omitted, seeing they knew the Suspicion to be Universally through the Protestant World? For my own part, they that can swallow such Objections, I think, are fit to shake Hands with Transubstantiation, and to declare themselves Enemies to Sense and Reason.

But, as I said before, Though there were no Truth in that charge, yet the great Council of the Nation having judged the Throne to be Vacant upon other Considerations, it becomes every private Person to Acquiesce, and much more the Clergy, if they would not have their former Miscarriages revived, and demonstrate to the World, that as they were Eminently subservient to the designs of Enslaving us (which the best of them, to their Honour, have seen, owned, and bewailed) so they persist in their endeavours, to
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be the Unhappy Instruments of our Distraction. Though I dare say, That the most Zealous Sticklers on the late Kings side, are neither amongst the Learned nor Godly of the Church, and are better versed in *Ovid de Arte Amandi*, then either Politicks or Divinity; and perhaps, the greatest effort they ever gave of their Genius, was by a Courtship to some Gentlemans Kinswoman or Servant, to Worm themselves into a Benefice, and may well be thought none of the fittest to meddle either in Affairs of Church or State: *Ne Sutor ultra Crepidam.*

To Conclude, Tho' it be certain, that the generality of the Church-Communion be in reference to publick Affairs, wiser then many of their Teachers, as appears by their Espousing the True Interest of the Nation and Religion, yet it were to be wished, that the Established National Church would give some publick Evidence of their dislike of the present Rebellious practices of some of those of her Communion, by a general Abhorrence or Excommunication, which certainly they have much more reason to do, then in the late times, to Excommunicate the whole Church and Kingdom of *Scotland*, for resisting the Tyrannical Impositions of *Charles* the First, or yet of Excommunicating Dissenters in the late Times, to Incapacitate them to choose Parliament-Men, of so much Courage and Honesty, as to oppose Popery and Tyranny; which if God, by King *William*, had not delivered us from, would in probability have swallowed us up e'er now.

F I N I S.