

109-10



0277

No 18th

THE
OPINION

OF

Sir Thomas More,

Lord High Chancellor of Eng-
land, concerning Inclosures. *Imp. Hen 8th*

IN

ANSWER to a LETTER
from Galloway.



Trade

Edinburgh, Printed in the Year 1724.

OF
MORNING



THE
OPINION

OF
Sir Thomas More,

Lord High Chancellor of *England,*
concerning Inclosures; in An-
swer to a Letter from *Galloway.*

SIR,

I Received your's, which you call, News
from *Galloway.* I do assure you, That
it has had a general Approbation
here, as a well connected Paper, con-
taining Arguments both clear and
strong, and as there are many living Witnesses

A 2

(4)
of the most Judicious, who are willing to join with you, in bearing Testimony against oppressing poor People, by excluding them from such Possession of the Earth as is necessary for the subsisting of their Families; so there have been not a few great Men, both Lawyers and Divines in former Ages, who have left their Sentiments on that Subject upon Record, in very strong Terms agreeing with yours. But before I go further, lest I seem too much prejudiced in favour of the Country People, whose Cause you plead, I must beg Leave to acquaint you, That I think in a well constitute Government (such as we are under) it is unwarrantable, yea, remarkably sinful and dangerous for private Persons to attempt at their own Hand redressing their Grievances in a violent and tumultuary Way, by open Force. And therefore I wish such People as are brought to Straits, would seek Relief by such Means as are agreeable to the Precepts of our holy Religion: Yet tho' I cannot vindicate their Way of seeking Redress, I must own, I think turning such vast Quantities of Ground into Pasturage makes their Case very Clamant, and is a strong Temptation to violent Measures, and the rather when I hear some Talk of them, as if they were an inferior Species of Creatures, who are not to enjoy the common Privileges of Mankind.

(5)
I have been very much surpris'd to hear some Arguments used, which would un-hinge not only some of the chief Duties of Christianity, but even of Humanity it self. They say, *Landlords, who have a Property in their Estates, as others have in their own Goods, may dispose of them to the best Advantage; therefore they may turn out all their moveable Tenants, and dispose of their Ground for Pasturage, if they can reap more Profit thereby.* I own the Antecedent, but deny the Connection as inferring a Train of Consequences incompatible with that Compassion, Love, Charity and mutual Support which Christians owe to one another, by the express Laws of Heaven, and opening a Door to such barbarous Inhumanity as should make a Christian blush: But the Absurdity being so obvious, I need not insist; especially being you have handled this Argument to such Satisfaction already.

Only I shall add to what you have said, the Judgment of an English Lawyer, viz. Robert Powel of Wells, one of the Society of New-Inne, who in the Year 1636, wrote a Book intituled, *Depopulation arraigned, convicted and condemned by the Laws of God and Man; Take it in his own Words, as you will see it in Page 42. &c. That Devil Covetousness the Mother of all these Mischiefs, hath ever some Argument*

(6)

to elude (if it could) the Intention of all Law and Justice. In this Case it will with a high Hand, *Umbonibus junctis*, press a double Argument by Way of Question, 1mo. *A Proprio*. 2do. *Ab Utili*.

1mo. *A Proprio*, Is it not lawful for me to do what I list with my own, to pull or let down my own Houses, or alter the Property of my own Soil, &c?

2do. *Ab Utili*, Shall I not buy and purchase as much as I am able to pay for? and shall I not make the most of my own?

They are general Questions, and one general Maxim will serve to answer both, *Interest Republica ne quis Re sua male utatur*; The Interest of the Common-weal hath such a Power over the Actions and Estates of Men, that no Man must abuse or mis-employ the Talent of his Means; and by the Rules of Contraries. Every Man must well and rightfully order and employ it.

It agrees with the Rule of Law and Reason, *Prohibetur ne quis faciat in suo quod nocere possit alieno*; & sic utere tuo, ut alienum non ledas. No Man must do that in his own Property or Possession as may hurt another Man's: And we must so use our own that we may not offend our Neighbour: This Rule may seem to reflect upon particular Nuisances to the Discommodity of *Vicinage* and Neigh-

(7)

Neighbourhood, which are to be remedied by Actions at the common Law, whereof many particular Cases might be plentifully urged: If in such Cases the Law provides a Remedy, *Contra Vicinum & Privatum Nocumentum*, against a private Annoyance, a *fortiori* against *Commune Nocumentum*; that Nuisance which offends many, which the Wisdom of the Law meets with by Indictments, Presentments, and otherwise in several Courts of Justice. But a *multo fortiori* against *Generale Nocumentum*, that which displeaseth and offendeth not one alone, or many, but all; God and Man, Men of all Sorts from the highest to the lowest.

It is an undoubted Principle, *Omne Bonum est sui diffusivum*, all Goodness doth communicate it self to others; he that racketh and rentereth his *Bona Fortuna*, his Fortune and Means, to improve his private, and impare the publick Good, hath no Participation of this Goodness; and as little hath he of that Cardinal and all crowning Vertue, *Charity*, the Groundsell of Religion, without which nothing availeth; *sine Charitate nihil prodest, quia Fundamentum Religionis Caritas est*. *Charity*, saith St. Paul, 1 Cor. xiii. 5. *Non querit quae sua sunt*, it seeketh not her own, it prefers the good of others before it's own private. In a former Chapter, Chap. x. ver. 24. *Let no Man*

(8)
Man seek his own, but every Man another's Wealth: The Words, either in the literal Acceptation, or taken according to the Apostle's Meaning, do insinuate, that no Man must so use his own as thereby to offend his Neighbour.

Non nobis nati sumus, we are not born for our selves, but partly for our Friends, and partly for our Country: It is a Vulgar Country Proverb, *Every Man for himself, and God for us all;* but a reverend Divine thus inverted it, Where every Man is for himself, *non Deus sed Diabolus,* the Devil is for all. The rich Man's Barn is full of Corn, it is his own, *Jure Proprietatis:* But he must not hide and hoard it up to inhanse the Price, he must expose it to publick Sale, and at reasonable Prices *propter Commune Bonum,* or else a *Væ qui abscondit* is denounced against him. He that received but one Talent committed to him by his Lord, wherein he had but a fiduciary Interest, and hid it, and did not rightly use it, was cast into utter Darkness, and had his Talent raken from him, *Matth. xxv. 15.* We are all but Trustees of this Worldly Estate or Earthly Talent: As we must not hide, but use it; so must we use it, not for our selves only, but for the common Utility of the Weal-publick. Thus far he

The Question is not whether a Proprietor
of

(9)
of Land can remove insolvent Tenants, and put such in their Places as are able and willing to pay their Rent; no Body disputes that; nor is it whether or not a Proprietor can improve by Pasturage such a Proportion of his Estate, as cannot be prejudicial to the Body of the common People; that is not doubted either: But the Question is, If all Proprietors have a Power to turn their Grounds into Pasturage, to the Exclusion or Oppression of the Body of Moveable Tenants, who have a Claim by the Law of God and Nature, to be subsisted by the Product of the Earth? One would think that both Religion and Reason might afford a plain and ready Answer to this, without producing Authorities from Divines or Lawyers: But if the Opinion of a great Man be wanting, I offer the Judgment of Sir *Thomas More*, who was one of the greatest Men in *England*, and Lord high Chancellor in the Time of King *Henry the VIII.* on a parallel Case. This great Man observing some Things in the Laws, and a great many Things in the Policy and Manners of the People of *England*, wanting Reformation, to this End writes a Book called *Utopia*, the main Scope of which is to relieve the common People of some Hardships they were under from their Superiors. The Book was originally wrote in *Latin*, and

(10)

so much esteemed, that it has been since translated into several Languages: Among others, there are two different Translations into *French*, and also two into *English*; the latter whereof is done by Bishop *Burnet*. This great Author complains of the Severities of the Law in punishing Theft by Death, and condescends on several Reasons of the poor Peoples being under strong Temptations to steal: He brings in two Gentlemen arguing upon this Subject at Cardinal *Morton* his Table: He who impugns the Severity of the Law, after giving several Causes of Theft, told he had yet another.

What is that, said the Cardinal? The Increase of Pasture, said I, by which your Sheep, that are naturally mild, and easily kept in Order, may be said now to devour Men, and unpeople, not only Villages, but Towns: For wherever it is found, that the Sheep of any Soil, yield a softer and richer Wool than ordinary, there the Nobility and Gentry, and even those holy Men the Abbots not contented with the old Rents which their Farms yielded, nor thinking it enough that they living at their Ease, do no Good to the Publick, resolve to do it Hurt, instead of Good. They stop the Course of Agriculture, inclose Grounds, and destroy Houses and Towns, reserving only the Churches, that they

(11)

they may lodge their Sheep in them: And as if Forrests and Parks had swallowed up too little Soil, those worthy Country-men turn the best inhabited Places into Solitudes; For when any unsatiabable Wretch, who is a Plague to his Country, resolves to inclose many thousand Acres of Ground, the Owners, as well as Tenants, are turned out of their Possessions by Tricks, or by main Force, or being wearied out by ill Usage, they are forced to sell them. So those miserable People, both Men and Women, married, unmarried, old and young, with their poor, but numerous Families (since Country-business requires many Hands) are all forced to change their Seats, not knowing whither to go; and they must sell for almost Nothing, their Household-stuff, which could not bring them much Money, even tho' they might stay for a Buyer: When that little Money is at an End, for it will be soon spent; What is left for them to do, but either to steal, and so to be hang'd (God knows how justly) or to go about and beg? And if they do this, they are put in Prison as idle Vagabonds; whereas, they would willingly work, but can find none that will hire them; for there is no more Occasion for Country Labour, to which they have been bred, when there is no arable Ground left. One Shepherd can look after a Flock, which will stock

(12)

an Extent of Ground, that would require many Hands, if it were to be ploughed and reaped. This likewise raises the Price of Corn in many Places. The Price of Wool is also so risen, that the poor People who were wont to make Cloth, are no more able to buy it; and this likewise makes many of them idle. For since the Increase of Pasture, God has punished the Avarice of the Owners, by a Rot among the Sheep, which has destroyed vast Numbers of them, but had been more justly laid upon the Owners themselves. But suppose the Sheep should encrease ever so much, their Price is not like to fall; since tho' they cannot be called a *Monoply*, because they are not engrossed by one Person, yet they are in so few Hands, and these are so rich, that as they are not press'd to sell them sooner than they have a Mind to it; so they never do it, till they have raised the Price as high as is possible. And on the same Account it is, that the other Kinds of Cattle are so dear, and so much the more, because that many Villages being pulled down, and all the Country Labour being much neglected, there are none that look after the Breeding of them. The Rich do not breed Cattle as they do Sheep, but buy them lean, and at low Prices; and after they have fatned them on their Grounds, they sell them again at high Rates.

And

(13)

And I do not think that all the Inconveniences that this will produce, are yet observed: For, as they sell the Cattle dear, so if they are consumed faster than the breeding Countries, from which they are brought, can afford them, then the Stock must decrease, and this must needs end in a great Scarcity: And by these Means, this your Island, that seem'd, as to this Particular, the happiest in the World, will suffer much by the cursed Avarice of a few Persons: Besides that, the rising of Corn makes all People lessen their Families, as much as they can: And what can these who are dismissed by them do, but either beg or rob? And to this last a Man of a great Mind is much sooner drawn than to the former. Luxury likewise breaks in apace upon you, to set forward your Poverty and Misery: There is an excessive Vanity in Apparel, and great Cost in Diet; and that not only in Noblemens Families, but even among Tradesmen, and among the Farmers themselves, and among all Ranks of Persons. You have also many infamous Houses, and besides those that are known, the Taverns and Alehouses are no better: Add to these, Dice, Cards, Tables, Footballs, Tennis, and Coits, in which Money runs fast away; and those that are initiated into them, must, in Conclusion, betake themselves to robbing for a Supply. Banish those Plagues,

and

(14)

and give Order that these who have dispeopled so much Soil, may either rebuild the Villages that they have pulled down, or let out their Grounds to such as will do it: Restrain those Engrossings of the Rich, that are as bad almost as *Monopolies*; leave fewer Occasions to Idleness; let Agriculture be set up again, and the Manufacture of the Wool be regulated, that so there may be Work found for these Companies of idle People, who want Forces to be Thieves, or who now being idle Vagabonds, or useless Servants will certainly grow Thieves at last. If you do not find a Remedy to these Evils, it is a vain Thing to boast of your Severity of punishing Theft; which, tho' it may have the Appearance of Justice, yet in it self it is neither just nor convenient: For if you suffer your People to be ill educated, and their Manners to be corrupted from their Infancy, and then punish them for those Crimes to which their first Education disposed them; What else is to be concluded from this, but that you first make Thieves, and then punish them?

Thus you see what was this Gentleman's Opinion, in a like Case with the present; and I doubt not, but all such as know his Learning and Character, will allow it to be of considerable Weight. Suffer me to make only a few Remarks upon it.

And

(15)

And, in the first Place, you may observe the very great Affinity that is betwixt the Case he speaks of, and yours now: For in both we see a turning out of the Tenants, and other Inhabitants, and putting Cattle in their Places, so that they may be very well said to devour Men, and to unpeople, not only Villages, but Towns: For when all the adjacent Country about a Town is depopulate, and consequently their Trade (which consisted in supplying the Country People with such Goods as they wanted) is ruined; what can we suppose will be the Consequence of this, but that the Inhabitants finding that they cannot gain a Livelihood in that Place, must of Necessity go, and set up anew in another, and so leave the Town uninhabited; and those, who by Reason of their small Stocks (who are by far the greatest Number) cannot get this done, must be reduced to as great Misery, as their Country Neighbours.

The second Thing observable is, The Course such as are thus turned out, do take. In the Case now instanced, it was Theft and Robbery; and in the present a Practice, which can by no Means be allowed as right and warrantable. The People, as they themselves assert, are, by the Selfishness of their Landlords, reduced to such Circumstances, as that they have no Prospect of living but in Poverty, Beggery and Misery, and thereby so exaspe-

(16)

exasperated, that they take unlawful Measures, if possible, to prevent this. I leave you to judge, Whether, or not the Gentlemen have a remote Hand in what unlawful Courses the People take.

But, *Thirdly*, The present Practice of some of your Landlords, if what is alledged be true, seems worse than that in the Case cited. For here we have no Word of bringing Cattle from other Kingdoms, contrary to Law (to the Discouragement of breeding up those of our own Country) to possess the Places of the Tenants. Nor do we find that any not satisfied with inclosing what Ground belonged to himself, took Tenements of Land from others, for this Purpose: No Doubt, if this Practice had in *Sir Thomas More's* Days, been attended with these and such like aggravating Circumstances, he would have taken particular Notice of them; so that if there was Reason then to complain of this Practice, there is much more now.

Fourthly, 'Tis to be observed, that this great Man is very compassionate towards the poor People in this pitiful Case; he neither proposes sending them to Hell, nor driving them to the Sea, as a proper Way of disposing of them; but desires they may have their Possessions restored: And it were to be wished, that one of a publick Spirit, and such a Character as his, whose Opinion would have some Weight with the Gentle-
men

(17)

men would show the Danger, Unreasonableness, and Iniquity of your Inclosures, and Depopulations at this Time.

Sir, At the same Time that I received yours, I had half a Sheet of Paper put in my Hand, entituled, *An Account of the Reasons of some People in Galloway, their Meetings about Publick Grievances through Inclosures.*

I shall not dispute all the Assertions there. I am afraid from the common Clamour, that there may be Ground for some Things said concerning the People's Straits: But I must at the same Time own, that I observe in it a Piece of provoking Indiscretion, I mean, the exposing of Gentlemens Names in Print: I wish this do not proceed from too much of a revenged Spirit. Further I observe it asserted, that some Families were lying at Dyke-sides, the Truth whereof I very much question; yea, I believe 'tis false; because I have discoursed with some People who have their Residence, and were upon the Place where this should have happened, at the Time mentioned, who refuse it.

While I was finishing my Letter to you, a good Friend of mine, to whom I had communicated the Contents, told me, he apprehended some Inconveniency in sending such a Letter, and desired me, rather to forbear it, and urg'd his Advice from the
Con-

(18)

Consideration of a certain Emergency lately at *Kirkcudbright*, which for Brevitie's sake I omit repeating. He was so full of *Kirkcudbright*, and urged his Opinion so strongly, that for near a Minute, an unusual Cloud eclipsed my Judgment and Memory, so that I imagined, I was there in some Hazard; but presently recovering my self, I considered I was in *Edinburgh*, where I found I was safe. I told him I could not find myself tied up to conceal my Compassion, and Sympathy with my Fellow-Christians when I apprehended them in Distress, and I resolved not to be of such a Cowardly Spirit as to be dared from giving Vent to my Thoughts in Words and Actions consistent with Religion and Prudence, when Objects of pity should offer to me. But, says he, if you will not be dissuaded from sending this Letter, take my Advice, and send it to the Post-Office by the blind Cady, who by an extraordinary Sagacity knows all the Town; for you do not know how far you may be traced in this Affair: I turn'd in such a Passion at my good Friend, that I had almost bann'd: What, said I, if I were to send *More's Utopia*, *Powle's* depopulation, arraign'd, *Mr. Bolton's* Sermons against the unlawful Inclosures in his Time, or the Opinion of the *West-Minister* Assembly, or other valuable Authors I could Name, must these be sent by a blind Boy

111

(19)

in Order to conceal my sending them? by no Means; we are not here overawed into such an unreasonable and slavish Fear. I told him further, that I believed not a few Superiors were Oppressors of their Inferiors, and to make that good, I need not go to one Corner or County as if it were only there, that some of the Rich and Wealthy oppress'd the lower and weaker Sort of the People; nor is that unchristian and unjust Practice to be attributed only to some Inclosers of Ground; for I see wherever I cast my Eyes, many who suffer under Oppression, which may be divided into a great many different Branches; and it is not easy to exhaust this copious Subject by speaking or writing upon it. However, in my epistolary Correspondence with my Friend, I resolve to give him my thoughts now and then as I have Occasion upon some of the more principal Branches of it; and to that End, I resolve in my next to consider how Merchants and Retailers have their Accompts payed, and how some Gentlemen pay their Annualrents. What, said he? you seem resolv'd to insist on something that may be provoking, and bring you under the Resentment of some that may think themselves touched. Said I, This is not at all my Aim to provoke any, but to induce them to En-
quiry

C 2

(20)

quity and Compassion. And to make good some Points I am to handle, our Shop-keepers here tell me, I shall be welcome to take a View of their Books when I please; I will divert my Correspondent from fixing a wise upon the Affairs of Galloway: But so soon as I get a Geographical Description of that Country with Respect to Parks, so as to see what Proportion of each Parish is inclosed, that I may see undenyably the Proportion betwixt what is inhabited by Men and by Beasts, I will perhaps send a Letter or two upon that Subject: But I promise you that I shall guard against any Thing that may have a native Tendency to foment factious and illegal Tumults. This is the Substance of what passed betwixt my Friend and me at this Time.

Now Sir, I hope, as you promised you will send me an impartial Account of the Proportions of your Parishes possessed by Tenants and by Cattle contained in Inclosures, as also more particularly what Numbers of Families are without and within Parks in each Parish, and I shall with all Freedom give my Judgment upon the Subject.

I thought I had got rid of my importunate Friend, but he comes and addresses me yet again, by several Questions and Advices to obviate Difficulties; particularly he ask'd me,

(21)

me; If I had discoursed any Lawyers upon this Subject? I told him, That I thought the Opinion of the eminent Lawyers above cited might be sufficient to obviate all his Difficulties. I added further, That I had discoursed upon that Subject with Lawyers of eminent Note, whose Judgments exactly correspond to those of the *English* Gentlemen named. He ask'd me if ever I knew of any Decisions upon the Case of Depopulation? I told him, I knew several Gentlemen of Learning, that upon this new Emergency had turned their Enquiries that Way, and to that Effect were searching Histories; and to satisfy his Anxiety for the present, I informed him of one Decision, the Substance whereof is related by the said Mr. *Powel*, in his forecited Book Page 84, &c. which is as follows.

In *Michaëlmass* Term 10. *Car.* upon an Information exhibited by his Majesty's Attorney General against a Gentleman of Note and Worth, for *Depopulation*, converting great Quantities of Land into Pasture, which formerly for the Space of about 40 Years had been Arable, used to Tillage, and occupied as belonging to several Farm Houses, or Houses of Husbandry; and suffering the Farm Houses with their Out-Houses, to be ruined and uninhabited, and a Water-Grist Mill to decay and go to Ruin; for that it appeared to the Court upon evident Proof, that there were many Servants, and People kept upon these Farms when they were used in Tillage; and the same were furnish-

(22)

ed with sufficient Houses, Barns, and Out-Houses, necessary for Farmers to dwell in: And many Quarters of Wheat and other Grain out of each Farm, were yearly sold and vented to London, and elsewhere; and many poor Men and Women were then there set on Work, and about twenty Persons fit for Wars were maintained in, and upon the said Farms; as also several Carts, ready and fit to do His Majesty Service, both in carrying Timber for Repair of his Navy, and otherwise: And for that the Defendant had then of late Years, taken into his own Occupation all the said Farms, and converted all the Lands formerly used for Tillage into Pasture, and had also depopulated, and pulled down three of the said Farm Houses, and suffered the other two to run to Ruin, and to lie uninhabited; and one of the said Farms which was before a great Defence and Succour for Travellers, who passed that Way, since the Depopulation thereof, hath been a Harbour for Thieves, and many Robberies have been thereabouts committed, and Monies recovered by the robbed Persons from the Hundred; which together with the Wants of those Ploughs there formerly kept had been a great Burden to that Part of the Country: And for that also the Defendant, to the great Inconvenience and Prejudice of a Town near adjoining, had pulled down and suffered to go to decay, not habitable, one Water-Corn Mill which then before did grind good Store of Corn Weekly.

Upon grave and deliberate Consideration, the Court did with a joint Consent, and Opinion declare, That the Defendant was clearly guilty of the said Depopulation, and Conversion of Arable into Pasture before expressed; and that the same Offences were punishable, even by the common Law of this Kingdom, and fit to be severely punished, and the rather, for that it was a growing Evil, and had already spread it self into very many Parts of this Kingdom, and might in Time

(if

(23)

(if it were not met withal, and prevented by the just Censure of that Court) grow very prejudicial and dangerous to the State and Common-wealth, and therefore their Lordships did think fit, order, adjudge and decree,

I. That the Defendant should stand, and be committed to the Prison of the Fleet.

II. That he should pay a Fine of Four thousand Pounds to His Majesty's Use.

III. That he should at the next Assizes to be holden for that County, in open Court (the Judges and Justices there sitting) acknowledge his said Offences: And for the better Manifestation of the Offence to the Country; and to the End, that others seeing his Punishment, might be thereby after warned to forbear the committing of the like: It was ordered, that their Lordships Sentence and Decree should be then at the said Assizes publickly read.

And further, The Court further considering and commending the Pains, Care, and Travel, taken by the Relator, in bringing that Cause to Judgment: And being satisfied upon the hearing of the Cause, that the Poor of the Parish, and the Minister there, had been severally damaged by the Defendant; their Lordships did further order and decree,

IV. That the said Defendant should pay unto the said Relator One hundred Pounds for Recompence of his Travel, besides his Cost of Suit.

V. That he should pay unto the Minister of the Parish, One hundred Pounds.

VI. That he should pay unto the Poor of the Parish One hundred Pounds, to be distributed to, and amongst them, at the Discretion of the Four next Justices of Peace, adjoining to the said Town.

VII. And, Lastly, The Court did order, that the Defendant should within two Years after, repair and build again all the said Farm-houses, with their Out-houses, and the said Corn Mill, fit for Habitation and Use, as formerly they were, and should restore the Lands formerly used and let, with the said Farms, unto the Farm-houses again; and let and demise

the

(24)

*the same several Farms, to several Tenants, for several
years Rents, such as the Country would afford, and
that all the said Lands should be again ploughed up,
and used to Tillage, as formerly it had been.*

It is what Mr. Powell relates, and he has some very
handsome Reflections upon it, which, said I, may be
the subject of another Conversation betwixt you and
me: And if you be very curious to be further satisfi-
ed about the Verity of this Decision, you may cause
any of your Friends at London, extract it from the
Records of the Privy-Council of England, in the Year
1635. And thus begging of my Friend to allow me
to finish my Letter, he bid me farewell.

Sir, I hope what is said, can have no native Influe-
nce to ferment the Humours of the Country People
to any illegal Practices; the Authors above-cited,
had no such Design in what they wrote; neither have
I in repeating what they have said. If there be such
Hardships among the People in some Places, as are
talk'd of, let the poor People use the Sympathy and
Concern of their Christian Neighbours, to support
their sinking Spirits under their Burdens, but not to
stir them up to do any Thing that's sinful, in Order to
their Relief: I wish they may seek Direction from
GOD how to carry. I hope also what is said, may show
to such as drive too violently, that as there has been
Pity and Sympathy express'd in such Cases; so there
are still some to follow that laudable Example, I
should rather say, obey GOD's express Commands
to this Effect: Yea, I assure you, there are not a few
of all Ranks in this Place, who are very much
moved by the Accounts we hear.

Take care that what Information you shall give me
afterwards be true, and of Facts that are notour. I
am in all Sincerity,

Sir,

Edinburgh, July 1. 1724. Your most humble Servant,

PHILADELPHUS.

N. B. The Citation of Sir Thomas More's Utopia be-
gins at the 21st Page of Bishop Burnet's Translation.