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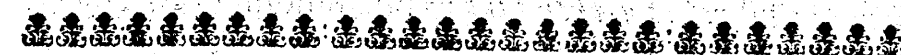
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THE
DIALOGUE
 Between the
Pope and a **Fanatick**
 CONCERNING
AFFAIRS
 IN
ENGLAND,
 REVIVED.

L O N D O N,
 Printed for *John Kidgell*, at the *Atlas* in *Cornhill*.
 MDCLXXXI.



Advertisement to the Reader.

THe Dialogue *between the Pope and a Phanatick, &c.* is a Pamphlet of such a pernicious design that I am sure all honest men will have the last aversion for it; and certainly the Author of it, whoever he be, must be a Man of the most hardened effrontery in the world. It is a perfect resolution to attempt the change of the present Government, by putting the whole Nation into a Flame, and, to be sure, nothing less than a Romish Constitution will serve his turn, that durst to write so impudent a Book, and so scandalously reflecting upon the King, the Parliament, the Church, and the People of England. This is to lay open to you the grossness of it, and to shew you the subtle artifices he makes use of, whereby to insinuate himself into the minds of the Easie and Credulous, and to gain over Profelytes to him: But, though all his aims are to raise heats and divisions among us, yet, I hope we shall be so wise, as to Counterplot his Stratagem, and defeat him in his Politicks; and the more He, and such Turbulent Spirits, that are like himself, shall endeavour to irritate and provoke us by all the ways they can invent, to Clashings and mutinies within our selves, so by degrees to bring us up to a Civil-VVar again, as in forty one; I say, the more these things shall be endeavourd by men of such ill and destructive Principles to the good of the State, the more we shall make it our chief business and Study to live in peace, and in Brotherly Love and kindness one towards another: This is the readiest way to dash all their designs in pieces and to keep our selves secure

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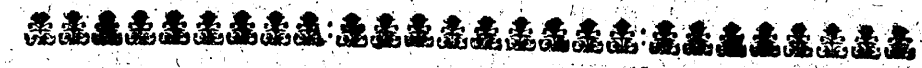
cure from the effect of their wicked and industrious malice against us, let us then take up unanimously the saying of the Poet;

Nulla salus Bello, Pacem te poscimus omnes :

and be quiet, in spite of all their vigorous attempts to make us otherwise, holding fast our Faith in the Established Religion, and maintaining a steady, Loyal, and constant obedience to the King, whom God Almighty long preserve to rule over us.

I am to inform you that there have been two Impressions of this Dialogue, one of three sheets and a half, the other of two sheets and a half; and that none may be deceived, and think I have injured him by misquoting, I must tell you, I only saw the latter of them and I have follow'd those figures in directing you to him: And here, (according to Mr. Hobbes's train of thoughts,) I cannot but take notice how fast, and how many of such a base Pamphlet as this shall be bought up, when perhaps several others that are writ with truth and honesty, and a generous design to do the Nation publick service, shall scarce ever be inquired after. Methinks, it is but an ill omen, and that the Generality of mens minds want a good Establishment. But if we were but once well settled, and firmly resolved, junctis viribus to oppose our Common Enemy, we should quickly see the plotting Jesuit would fly away from us, like a wild Colt in a pasture at the sight of a Bridle or a Halter.

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An Answer to the Dialogue between the Pope and a Phanatick, &c.

Hodg. **R**alph, How is't? How goe all squares in *The Greeting.* this world?

Ralph. Troth, not well, I think the Devil's in the shuffling of the Cards.

Hodg. What, because you can get ne're a Court one to turn up trump yet?

Ralph. Thou say'st right, I can see ne're a good Face in the whole pack for me.

Hodg. O ho, Ralph! thou must wait thy time, I warrant thee promotion before thou dy'st, if thou wilt observe my method.

Ralph. Why, Ay, That's it I would be at indeed; but I want your pregnant parts, and that reaching, diving head-piece of yours. Thou hast got a troubling fancy. Ah Hodge! what a Prince should I be, had I thy Abilities——thy pate is just like an old Womans Leather Chaps, that have lost their grinders, and is troubled with the Palsie, so far, that it never lies still, but is perpetually working; and there's always some good coming on't too.

Hodg. Why, ye Rogue you, how dost think that is?—What an exceeding, reading, man, has gain'd it——since this cellent thing damnable Popish Plot has been discovered, there have come out so many notable good and bad Books on all sides, that I vow to thee I am become sublime like a Philosopher; can hold out pro and con with the best of them, and if I

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pleas'd

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pleas'd, could make this pass for a meer *sham plot* on the *Papists* part, and effectually turn it over, and cast it upon the *Presbyterians*—— Ah, *Ralph*, The world should see with half an eye, *faith*, they were all in't for Cakes and Ale, had I but once a mind to it.

They'd fain possess our heads with the years of 41, &c. to make us forget these of 79.80, &c.

Ralph. Why, hark you, hark you, *Hodge*, is not the *Popish Plot* over yet? I thought only the *Presbyterian* was now on foot; we have had no talk of the other in our parts this I know not how long.—— All our *Fears* and *Jealousies* of late have been left we were running post to the years of *Forty one*, and those times; and I'm sure that has seem'd to be the design of most of our *Pamphlets* for these two Months at least.

Hodg. Nay, then I perceive thou understand'st nothing—— why so things should be *carried*, you *Fool* you, if ever people mean to have their *Designs* take effect. VVhat! would you have them *plot* and *tell* too?

Ralph. No, but as I would not have them such *Fools*, if they were *plotting* as to *tell*, so neither ought they on the other hand, to be such *Villains*, such *Devils Incarnate* as to *hatch* and *hatch* on, and in the mean time by such confounded *lying Anticipations* to make us believe they are *innocent*, and that those who really are so, are most *notoriously guilty*.

Hodg. VVhoo! that's nothing with the *Papists*,—— that man deserves a *thousand Gibbets*, and the *Eternal Torments* of a *Spanish Inquisition*, that won't *lye* and *swear*, Ay, and *damn* himself too, if he should be put to't, for the *promotion* of any good *Roman Catholick Cause*.

Thousands will rather consent to damn themselves, than betray their Cause.

Ralph. O Lord bless us all! you scare me—— why, will any man knowingly be willing to *damn* his Soul for the *trifle* of any *earthly Cause* in this world?

Hodg. Ay, Ay, there be thousands that will, rather than have their *Cause* betray'd—— what a goodly piece of

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of business is't for a man designedly, upon a *publick account*, and for the *sake of Religion*, to run his Soul into *Hell-fire*, when he's sure to be *catalogued* for a *Martyr* and *Saint* here immediately, and after a little *frying* with the *Devil* and so, not worth the speaking of, shall, with the least *whistle* imaginable of his *holy* and *merciful Father* the *P O P E*, be releas'd out of those *Torments*, and sent to rights up to *Heaven*, and made a *seven-fold more glorious Star* in *Paradise*? O *Ralph*, this is the way to gain well in *both worlds*.

For it is no thing, the Pope can release them when he pleases.

Ralph. Much good may do 'em with their *penny-worths*, I will never envy them their *imaginary Felicity*—— my good *Genius* make me *plain, honest, and simple*, I say, and let them be *crafty, intriguing, and be damn'd*, if they will.

Hodg. Thou say'st well, and like a *Christian, Ralph*, and though it be an unfashionable thing now a-days, this *down-right-honesty*; yet I had rather *undecently* go to *Court* without my *Perruwig*, than I would appear there *brave and gallant*, and be forced to play the doublets of a *Jonathan* and a *Judas*.

Down-right honesty very unfashionable now a-days.

Ralph. I think so, o' my *Conscience*—— but *pry-thee now*, why dost use that *Unmanly Expression*; can no body be a *Friend* there, unless they are *Treacherous* too, and *supplanting*?

Hodg. Troth, hardly; that design *greatness*, and as the word is, to make any considerable figure in *White-Hall*.

Ralph. Oh strange!

Hodg. They live by *tripping* up one anothers *heels*.—— He, that has the largest and most *mysterious Politick fetches* in him, that can *Countermine* smoothly, and manage his own private *designs* with the *flyest* and most *insinuating Artifice* and *Address*, is most likely to be *T H E* man at *Court*.

How Courtiers are like meer Peggs.

Ralph. Then *Courtiers* are just like *meer Peggs*?
Hodg.

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Hodg. For all the World: The *One* is driven out by the *Greater Force* of the *other*; and he's fast in for a while, till a *stronger* comes and bolts at him, and thrusts him out of his place.

Ralph. Good lack!—but well, as we were talking before;—must not we believe the *Books* that are every day coming out, and proving it to us as plain as the *Nose* on our *Faces*, that the *Presbyterians* at the least have *two Hands and a Foot* in *This* (that they call the) *horrid Popish Plot*?

Somewhat ticklish to speak any thing well of Phanaticks.

Hodg. I know not, for it's a ticklish thing to speak the least word that may seem inclining to favour them. They say, they have suck'd all their poison from the *Jesuits*, and are now grown up to be such *Masters* in improvement, that they out-shoot their *Fathers* in their own principles *two Barrs* and a half.

Ralph. Indeed so they are look'd upon, to be most pestilent *Enemies* both to *Church* and *State*.—But how far they are concern'd in this *Plot*, methinks, I can't yet discover; and, I tell you but so, if they are in't, they are the *Devil* and all at managing their *designs*.—That they should n't be yet once *trapped* all this time!

Not sufficient yet prov'd to make Persons believe they are in this Plot. If they be, may they all suffer that deserve it.

Hodg. Come, I know not; it may be I may be counted one of their *Flock* in having so charitable an *Opinion* of them as to this matter; but I can't help it, and I must say, that nothing has been proved upon 'em yet sufficient to make me believe any such thing against them: and to tell you truly my thoughts of them at this present, I do believe, they never, generally speaking, (for you know there are some *bad people* of all *perswasions*, and let them that are so, whoever they be, suffer in *Gods* name, as they shall be detected;) I say, they never carried themselves more peaceably, and with greater guard and *circumspection* over all their words than now, since the *Noise* of this most *Hel-*
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lish *Plot*: But if any of them can be justly accused for *covert evil Actions*, in the least tending to the disturbance of the *peace* and *quiet* of the *State*, fiat *Justitia, currat lex*; I wish with all my heart, so impartial am I, not one of the *really guilty* may escape their *deserved punishment*.

Ralph. Why then mark me: Thou art either very *obstinate*, and *hardened* in thy *Unbelief*, or else hast never met with those *Pamphlets* that I have read within these few days.

Hodg. I think I am as *easte* of *belief* as thou art, of things that may *rationaly* be *believed*: And to make it out to thee that I am so; You shall see, if any body can but half so clearly prove upon the *Presbyterians*, the third part of what has been fairly and *undenyably* proved upon the *Papists*, witness their own confessions after tryal, of a most *Treasonable* and *bloody design* against the *Kings* most *Sacred Person*, and to *subvert* the *Religion* established by *Law*, and to *subvert* the *Government*: I say, if any of all this can be proved upon them, you shall see I will as readily *believe* them, as *villainous Traitors* as the *blackest* yet that e're have *suffer'd*: But do y' think I'll pin my *Faith* upon the *Sleeve* of every scandalous, idle *Pamphlet*, that is writ by some of their *kept hirelings* for that purpose, only to *amuse* the *world*, and, if it be possible, to set us altogether by the *Ears*?

Ralph. Is that their *design*? to *divide* us among our *selves*?

Hodg. Yes, yes, that so we might do their *drudgery* for them; cut our own *throats* out of a *complying respect* to 'em, because we won't put them to the trouble on't—This must needs be the very *drift* and *end* of that most *pernicious Pamphlet* that came out lately, intituled, a *Dialogue between the Pope and a Phanatick*, concerning the *Affairs in England*.

Ralph.

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Ralph. The very same Book I was going to speak of to you ; I read it Saturday night last, and it made almost my hair stand an end to see the abominable things the Phanaticks were there guilty of.

'Tis an aspersing of the whole Church of England.

Hodg. The Phanaticks ! Why it is a perfect aspersing of all the Church of England, man : And though it seems to complement her, yet in truth it is only the more foully to bespatter her with greater fineness and subtlety : In my Judgment 'tis one of the most abominable pieces I ever yet read.

At the bottom of the Title-page.

Ralph. How can all this be, since it is writ (as he says) by a hearty Lover of his Prince and Country ?

Mr. Blounts Anima mundi. pag. 6

Hodg. Ay, ay, the Title-page of a Book may now a dayes say any thing, that's only to make it pass more plausibly, what Origen sayes to Celsus speaking of the Egyptian's sacred places of Worship, may be very well applied here. when you approach their sacred places, saith he, ye shall meet with stately groves, Chapels and Temples with magnificent Gates ; also with variety of mysterious Ceremonies : But when once you are entred and got within their Temples, ye shall behold nothing but a Cat, or an Ape, a Crocodile, Goat, or Dogg, whereto they pay the most solemn Veneration. So look upon the first leaf of the most dangerous Pamphlet that ere yet shew'd its face to the world, and you shall find nothing but the smoothest and most delicate flourishes imaginable; but dipp further into him, and there you shall see ugly Monsters of Malicious fancy spitting out their loathsome Venome to poison and infect the credulous : These persons very well deserve the same reproof that a late ingenious and noble writer gave a rigid Predestinarian, affirming that God delighted (as our Author must needs) in the death of Mankind ; Speak worse of the Devil if you can, says he. I am confident none can speak worse, if not of the King, I'm sure of Parliament, Church, and People, than this rancorous Dialoguer.

Ralph.

Id. ibid.

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Ralph. Prithee good Hodge, let us take him in pieces a little, and see what he'll make then.

Hodg. With all my heart ; but we have had of late so many Drolls come out of this kind, that I protest I'm quite weary of that Vein, and therefore I'll betake my self to plain English seriousness, now so much out of mode, and turnd to Redicule.

Ralph. And I'll as gravely lissen, as if I were to pass the definitive sentence upon your Discourse.

Hodg. And first of all, to speak of the general design of this Book ; though to outward appearance it seems only to rail against the Presbyterians and Sectaries, yet in truth it is a scandalous Libel, levell'd at the whole Circle of the Orthodox Clergy ; and, no doubt is writ by a hearty lover of the Triple Crown.

The general design of the aforementioned Dialogue.

Ralph. Of his Prince and Country, you mean.

Hodg. No, No, that's a Sham, I tell ye ; you forget, why your great sticklers for Rome, can put on all shapes, act all parts, and are fit for all employments, and think nothing comes amiss to them, so they can by any wayes promote their own Cause. About two years ago, That Whitebread who was lately executed for being so deep in the Plot, was a mighty holder forth among the Quakers, as I have been told.

Papists can act all parts for the better carrying on any wicked designs.

Whitebread, formerly a Preacher among the Quakers.

Ralph. What ! will they become all things to all men ?

Hodg. Ay, if they see they can gain any thing by the bargain — But as I was saying ; the main design now is to put an end to all further discourse of this most accursed Plot of the Papists, and to Father a new one on the Presbyterians. They see that all sober moderate men of what titles or denominations soever, are fully

They'd faine stifle all talk of a Popish, to father a new Plot on the Presbyterians.

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bent

They dare not too much openly asperse the Church of England, for fear of the Kings utmost anger against them.

But they get into Coffee-houses, and there rail at 'em to purpose.

Sad times.

bent against setting up of Popery, and would all unanimously join in one body, to oppose and down with it; as they themselves are vigorous one way, so these push Devilish hard the other, as their common interest does strictly oblige them; and therefore the Only course that's left 'em now is to try to break 'em: Now as it would be too bare faced publickly in print to defame and cry out against the Church of England as it is established by Law, and would not only too notoriously reveal them, but too highly (and justly) incense the King, be a means utterly to extinguish his Mercy towards them, and to awaken all his Laws, if not to sharpen them with new ones more severe, against them, they avoid that Rock, and content themselves with secret whispers at Coffee-Houses, meetings, and other Clubs, where they will be sure to riggle themselves in and make One; there they'll tell them; "Well we see plainly enough which way all things are going now; notwithstanding all our endeavours, Popery will get the better on us; Alas! our Bishops, what are they; but meer Romanists at Core, and the leading Clergy? (and you know they carry all before 'um now,) absolutely Church Papists: What makes them, d' ye think, sticke so else to get into Commissions and Justice-ships, but only that they might the more securely hamstring us? We may e'en very well shut up our Shops, and betake our selves to our arms, for trading is gone, and every thing else is sinking as fast as 't can; we are inevitably ruin'd and undone, unless Mercifull Providence steps in, and almost works a Miracle for us.

Ral.

Ral. But hark you, can't a body easily find out such a Black Dog Underminer.

Hodg. No, no, he layes the dawb of his Hypocrisie so thick, it is impossible to see through it: he'd go near to trick the Devil at his own art of balderwoing.

Ral. Well, and I suppose this is to enrage the Sectaries against the Church men.

Hodg. Thou tak'st me right. Then they venture to print any thing in the World against the Phanaticks, and rail like the Devil in Hell at them; they care not what damn'd Lyes they invent, and bespatter them with, to make them Odious: they tell you they are a hundred times worse than Papists, and especially more dangerous Enemies at this day; for a Roman Catholick, if he dares but to peep his head out, he's presently nab'd by some Zealously Officious Justice or other, and sent to Scurvy durance; whereas these appear like Swarming Locusts, almost covering the face of the whole Earth, and enjoy all the peace and quietness that any honest heart can wish for; but yet they cannot cease from Plotting; No, this proud Beast [Hierarchy] must be brought low: No mess of par-boyl'd Popery, as a very ingenious Gentleman makes them call the Common Prayer Book, must be indured in God's Sanctuary, the Calves of Bethel and the High places must be taken away, and the work of the Lord must go on prosperously in their hands.

They print any Lies in the world against the Phanaticks, to blacken them as much as they can.

And always endeavouring to bring them into the Plot.

Ral. And all this is to stir up Commotion and Rebellion, is it not, Hodge?

Hodg. Yes, Yes, to foment Fears and Jealousies in the people, to stir them up to mutinies and clashing

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ings one party against another, and to embroil the whole Nation. But I hope God Almighty will so order it that none of these designed libellous forgeries shall be able to disturb our Unity. And I think, since the King hath commanded us, by his Act of Oblivion, to forget the actions of the late former times, it would be put a piece of dutifull good manners in us to leave off contracting our hearts with envy and Malice to each other, by any sharp memory of what hath been unneighbourly or unkindly done heretofore. For otherwise it is but to rebel against the person of the King, against the Excellent example and vertue of the King, and against the very Act it self.

The King commanded as by the Act of Oblivion to forget things done formerly.

And therefore not to do so, is to rebel both against his Person and Example.

Ral. That was a very good Act, to put an end to all Differences and heats among persons, and to settle peace and love and concord.

The King calls it a Happy Act.

Hodg. Ay, Ralph, so the King thought, no question, when he said, that happy Act was the principal corner stone which supported this excellent building, that created kindness in us to each other; and Confidence is our Joint and Common security. Therefore, sayes he further, You may be sure, I will not only observe it Religiously, and inviolably my self, but also exact the observation of it from others: and if any person should ever have the boldness to attempt to perswade me to the contrary, he will find such an Acceptation from me, as he would have, who should perswade me to burn Magna Charta, Cancell all the old Laws, and to erect a new Government after my own Invention and appetite.

Confidence our joint and common Security.

How inviolably the King will observe it, and how angry he would be with any that shall dare to perswade him to the contrary.

Ralph. But why does he make the Pope and the Phanatick such Cater-Cozins? I thought verily they had been the most bitter Enemies one to another that were in the World.

Hodg.

Hodg. O' my conscience so they are, the Pope hates the Phanatick, as much, as we say the Devil hates Holy water; he would damn him and all his Heretical Fry, Souls and Bodyes of them, if it lay in his Power. They are the most termagant Creatures, the veryest Bull-Dogs that ever yet he grappled with. O, his fingers itch to be at their bloods! and because he would have the World hate them as implacably as himself does, he has taken this Course of joyning 'em with himself, and has given them ten times the worse face of the two: all this is nothing but Masquerading, if he could, to gain over the Church of England men to him, and to make them join in the Concert, of damning the Presbyterians to the lowest pit of Hell. For if he cannot distract and break us, he will never overthrow and destroy us.

The Pope and Phanatick bitter enemies to each other.

Ral. What then, you think the sober, moderate party of the Church of England, and the peacable quiet party of the Phanaticks, are in pretty good Intelligence together?

All moderate men are pretty well agreed together.

Hodg. If they be not, I'm sure they had need to be; for it is not the Papists aim, whatever their outward pretensions may be, only to purifie the Church from Enthusiastick Phanaticism, but it is to cut off the Protestant Religion Root and Branch, so as it is now established by Law.

The Papists aim at the Protestant Religion root and branch.

Ralph. Why all this while they would fain perswade me, that it was only the Presbyterian Protestantism that they aim'd to root out.

Hodg. You were a blind fool in the mean time then, I say their design is at Archbishop and Bishop, as well as at Jack Presbyter; English Law Judges and Circingle men.

men shall meet with no more favour, when once they are uppermost, than turn'd up Eye-lids, and your endeavouring Saints after a more thorow reformation.

Ral. Why then, what will you make of this Dialoguing Pamphlet?

Hodg. Why what I should do, that it is a perfect Mock Cant and Juggle, a meer trap-stick to bang the Phanaticks about. You see, the very first leaf of him presents you with his main design, to trouble the Waters of our peace and quiet, that so he might fish in them the more securely and pass undiscovered.

Ral. Ay, but he owns himself to have a small hand in the Plot.

Hodg. Very good; but it is with this proviso, that if he be found up but to the Ankles in it, he'll make the Phanaticks wading as deep as to the Loyns. I can proceed no further, says he, than the first scene of a Plot, but I see Fate will reserve the last Act to be your part; and then he mentions his Miscarage in 88. the Powder Plot, and that he should have had no better success in the late Revolutions, if He had not been greatly assisted by his Holiness the Presbyterians in carrying on the War.

Ral. Yes, yes, I remember it; and he extolls mightily his high Court of Justice above that damned cowardly way the Italians take, of Killing Kings by Poison and Pistolling.

Hodg. Ah, Ralph, That's only to sling up more dirt on that party, they're sure somewhat will stick by

If the Pope owns he's in this plot, to be sure he'll do what he can to make the world believe the Phanatick is much more so.

The thoughts of a High Court of Justice revived.

by it: but yet, methinks, there's one thing worth remarking in't, and that is, That in all these Treasons the Pope is in to purpose, and he taxes the Phanaticks but of this last, viz, The Death of King CHARLES the first; and God knows, that was too much, if it be true that they did take away his life.

Ralph. Why, do'st make a doubt on't, Man?

Hodg. I can say nothing to it, for I'm not old enough to make a competent Judgment of the transactions then: but this I'm sure of, that the Nation smarts to this day for the sin of the Thirtieth of January in forty eight.

Ralph. Ay, ay, we have not yet paid the full price for Royal blood.

Hodg. No, so the Papists tell the Church-men; though if some Reports may be believed that are in print, I question much if they had not the chief hand in the Actual beheading of our Kings Father: but however, they have turn'd it off, like Crafts-Masters, upon the Presbyterians; as they would fain too this Plot, but all won't do yet.

Ralph. Why, That's it so confoundedly vexes them.

Hodg. True; but they do whatsoever they can to get 'em into the trap: Oh! they'd fain blow 'em up to a Flame; if they could but once make them rise, the work was done to their hands; but they find 'em such a company of Restive Curs. that no trick or Malice can move 'em.

Ralph. Oh! they are all enlightened now; and I warrant

This Nation smarts deeply to this day for the sin of the 30th Jan. 48.

Papists would fain have us fall out among our selves.

warrant you for their ever offering to rise, unless they should see the *Papists* fall to cutting of throats once, and then I know not what they might do to save themselves.

Hodg. In truth, *Ralph*, if we don't look very well to our *bits*, I know not how far they'll venture to it, for they're as busie *Plotting* still as ever; and if they find that none of their *Designs* will take, who can tell what *dispair* and *rage* may push 'em on to?

Ralph. But If they should Kill the King at last, wo be to them.

Hodg. I know where you are, but, alas! they value not the *Parliaments* threats a *Rush*; No, no, if they could but by any means get the King once *assassinated*, they'd think it worth the adventure of a *Massacre*. And though they turn it to the *Phanatics*, yet how daringly and impudently do they talk of another *High-Court of Justice*, and quote the late sad and dreadful *president* for an Instance? and because we have had some of the *Traitors* legally try'd, cast, condemn'd and executed, therefore, forsooth, they would fain insinuate, we should not need to fear any want of *Lawyers* to plead for the *Commons*, and to arraign the King. Horrid! The *Scaffolds* stand still at *Westminster-Hall*, and who knows for whom they wait? and so he goes on in such bloody *Parallels*, that for my part, I dare not repeat 'em, but will say this, that if what he speaks there be not *Treason*, one may go to a very *insolent height* before a man shall reach it.

To get the King cut off, they'd venture a Massacre.

Who knows for whom the Scaffolds in Westminster-hall wait?

This Dialogue very near to Treason, if not down right Treason.

Ral.

Ral. Thou do'st very well, *Hodge*; for you know, though it's a *Common*, yet it's a true *Saying*, That some Men can better actually steal a *Horse*, than others may venture so much as to look on. I should as soon dare to take a *Leap* from off the *Monument*, as be the *Author* of that damn'd *Book*.

Hodg. Then he goes on, and says, though he may remark the hints of *Providence*, or the signs of the times, yet he fears the event will not prove according to his *fatal suggestions*: and how there does he lash upon our *Present Parliament*, as being of the same *Genius* with that of forty one! One would think, were not he cock-sure that the *Parliament* should never meet again, or rather, that there never should be one more, he durst as well have set himself at the mouth of a mounted *Cannon*, as have discharged those base, reflecting words upon 'em; when how is't possible their tempers should be known, when they have not once sate yet?

Ral. I find, *Hodge*, thou'rt a shrew'd *Dogg* grown.

Hod. Oh, h'has abus'd the *Parliament* in I know not how many places of his *Book*, he calls them in page 8. the *un-Educated Commons* of *England*; and it talks at a strange rate of this and

C

pag. 5.

Ibid.

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and the last Parliament. Sayes he, pag. 9. The very Burre of Popery will conjure up a Presbyterian Parliament: And in pag. 13. We are secur'd of a House of Commons of our own temper, for we have baffled the Gentry and Clergy, and are become the grand Electors of England. How does he laugh at our last Parliament, for setting up that pittiful scare-Crow of a Vote, that, If the King should happen to come to any untimely death, they would immediately Revenge his Blood upon all the Papists in England? let me be hang'd if I don't stand like a Statue, when e're I think of his superlative boldness.

vid. pag. 4.

Ral. 'Tis an Audacious fellow; but so they are all indeed: for no doubt he's a Jesuit, or at best, the spawn and breed of One; but we shall unkernel the Fox afore we have done, and to all discreet and understanding men, make him as odious as he really deserves to be.

Hodg. I wish some persons, Ralph, would but believe what I could plainly demonstrate to them concerning them.

Ral. But you must never expect to convert all. --- But proceed.

Hodg. Well, I say this Book is all of an Entire Piece from one end to the other, wherein the Au-
thor

thor makes it his main business to take the Charge off from the POPE as much as he can, the more thunderingly to Clap it upon the PHANATICK.

Ral. What, this PLOT?

Hodg. Ay, of Killing the King, Cancelling the Laws, altering the Religion, and overthrowing the Government. Alas! he makes the Great God at Rome to be as poor a little harmless Devil, as a Whelp new puppi'd: But the Geneva Night-cap is the Roaring Lyon with him, the Apocryphal Spawn of Bell and the Dragon, the shame of-humanity, the scandal of Christendome, the Plague of Governments, the Beast and the false Prophet, and his Numbers are the Locusts that came out of the bottomless Pit, the perfection of Impudence, Impiety, and Hypocrisy, p. 16. And so indeed he makes him speak all throughout, just according to this Character.

The Pope a very harmless old Gentleman, the Phanatick is the Devil.

Ral. But is not this damn'd Knavery, to rail and bespatter so?

Hod. No, no; he that can't abuse and lie for his Cause, never deserves the honour to be concerned in one: A Cause, Ralph, is a man's Mistress; and what, would n't you have a man bestir himself bravely for the Conquest? but beside, you know who says, it is a lawful Policy

Policy to lessen the Reputation of an Enemy.

to lessen the Reputation of an Enemy by any way in the world. Stratagem is accounted one of the most commendable Excellencies belonging to War.

Ral. But to write so notoriously false == =

Hod. He knows there are Easy, believing Fools enow, let him say what he will.

Ral. But, prethee Hodge, let me ask you; what do'st think of that cruel killing of the Archbishop in Scotland? I could ne're well tell what to make on't, but 'twas hush'd up, methought, a little too soon: And here the Rogue, for ought as I know, speaks the truth, when he says, He sees a Phanatick may Murther with less Noise, and greater Priviledg than a Jesuit. p. 5.

The Death of the Archbishop in Scotland discours'd on.

Hodg. Who! the Case between that Archbishop, and their murther of Sir Edmund-bury-Godfrey here, is no more to be compared than Chalk is to Cheese: But I don't love to revive old stories, or rake in the Ashes of the Dead, or I could tell you what I have heard of the Former; but however, he was kill'd by some private grudg for some Injury that they conceiv'd he had done 'em heretofore.

Not comparable to the killing of Sir E. B. G.

The former was (as 'tis thought) some private grudg

Ral. Ha, was it so?

Hodg. 'Tis thus credibly reported, but I won't assert the truth on't. But the murdering of that

Wor=

Worthy Knight was such a piece of Villainous Treachery, that it can scarce be matched in story again; and so all the Judges, and indeed all England have said on't. And that was done to carry on the more securely this Hellish Plot; and they shew'd us by him, how they would have serv'd us all, from the King to the Cobler, if they had us once but at their Mercy. They are such blood-drawers as will give no Quarter.

This to carry on the Popish plot: Scarce Matchable in story.

They'd serve us all so if they could.

Ral. But yet, let me tell you, they're damnable timerous of the last Parliament's Vote against them, and they dare not take away the King by violence, for fear of their own Bacon.

Hod. No, therefore they'd fain run us on to the times of Forty One, and so again: d'ye mark their hints? and all's upon the Phanaticks, as if it was only their Principles to cut off Princes.

Fain drive us to 41.

Ral. He'd have the world believe so.

Hod. Ay, you shall hear how he makes the Phanatick speak. When a Prince devests himself of Royal Power and Prerogative by Concessions, and Condescensions; or when a Mighty Parliament have beaten or Dethroned the King, then to destroy him, is no more Regicide than to shoot through the

C 3

sign

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And to get
this King to
be brought to
the Bar too.

sign of the King's Head, or stab the Picture of his Majesty, pag. 5, 6. To which the POPE complimentally answers, Well, I will say you out-do the whole world in Politicks, if you can bring two Kings to the Bar in one Age. And the plain English of all this, is only to vizar-mask the business; and if they can any how procure the Destruction of Charles the Second, (as no question's to be made on't, but that they had the greatest hand in the death of Charles the First, then to lay it wholly again on his now seemingly most dearly beloved Brother the Phanatick, if they should not be able to go on any further; or else (which they sorely thirst after) to make our streets an A-celdama with our own gore. But I hope God Almighty will defeat all such wicked reaches, or, if it must light any where, will let it fall upon their own pates.

And to fill
our streets
with our own
blood.

Ralph. Amen, I pray God.

There's an
unlucky Gen-
tleman, that
Cros-bars
them in their
designs.

Hodg. Than to work he goes with a Certain Noble-Gentleman as he calls him, a person, it seemes, that out-wits them in all their Contrivances, and whom, I warrant, they wish the Devil had with all their hearts, for his standing in their way so, and plaguily spoiling all their mischievous intentions. But I wish we had a hundred of e'm.

Ral.

(23)

Ral. Prithce now, can't tell who 'tis?

Hodg. Nay, I bar the Dice there, Good Ralph. You know it's dangerous naming of persons; but I would he had blurted out this Gentlemans name, (if it had not been a scandalum) that we might not be put so to the guessing at him, and it may be miss the mark after all.

Ral. Well, well, but I have a lusty long snout of my own.

Hodg. Keep it to thy self then.

Ral. So I will; but do'st mind how he squitches the Church of England away too? calling it that Church that is rude to the Saints, and will worship nothing in Heaven but God, and nothing upon Earth but the King and his two Idols of Prerogative and Supremacy; those pagan Teraphims, to which, says the Pope, You and I will never bow; 'Tis the ruin of this Church, that I do chiefly intend; and if the King falls in the Quarrel, he dies by accident, pag. 6.

Their squitching away the Church of England, under the disguise of Phanaticks, to make them the more odious.

Hodg. This is the same Haloo still: he'd fain set us together by the Ears, as I have told you, and then he'd come swimmingly in, and sweep away the stakes. But I'm apt to think his design there won't take for all that. Admit all that he says of the Churches Corruption: were true, which You know is notoriously False; does

Admitting the Church to be in some things corrupt (which must never be granted) yet so long as it remains entire for substance, it ought not to be forsaken.

does he think the Phanatics such Buffle-heads and Buzzards, as not to know that Gods Ordinances, remaining for substance perfect and entire, ought not to be forsaken, because of some faults in the Administrators, or in the way of their Administration. The Administration of Gods Ordinances belong not to the People, but to the Minister; and if he fail in his duty, by Administring them in a way that is not fit, and it may be not so edifying; it is my grief, but his Sin. Hophni, and Phineas, were corrupt in their Lives; and brought in much corruption into the Service of God, and rudeness into his Worship: Yet Elkanah, Hannah, and many others of the Godly did nevertheless attend that Worship and Sanctuary, 1 Sam. 1. 2. And much Corruption was crept into both the Doctrine and Worship of the Jewes, as also into the Lives of the Administrators in the Church; yet our Saviour, though he still cry'd down their Corruptions, and would not joyn in them, yet he never forbid Communion with them in Gods true Worship, but joined with them in all the substantial parts, and injoin'd others so to do. And I hope so we shall all, and never fall to pieces among our selves, only because some of us cannot come up in all things to the height of the Church.

Ral. No doubt but we shall; and as for the "Furious

"Furious Zealots, (as Dr. Saywel sayes in his Original of all Plots in Christendome, &c. the Epistle to all true English-Men) "that mingle Religion with secular Government, and go about by violence and bloodshed, to plant their private Opinions, and overturn Kingdomes and States; "destroy men's Lives and Fortunes, Laws and Government, under pretence of Conscience and Religion; they ought to be subdued as "common Enemies to Mankind.

Such disturbers of our Peace, are the common Enemies of Mankind.

Hodg. Absolute Dominion and Rule is at the bottom of all; Religion is only the Gilded bait by which they endeavour to delude People.

Ral. Ay, the Religion of the Papists is to have our Throats, that so they may the more infallibly possess themselves of our Manners and Lordships. But we are too much awakened, I think, to be gull'd by them at this time o' day. There are Posted within the Established Church, so many unconfirming Ministers now, that we have, as it were, reduced many hundred Parish-Churches into Conventicles, and their Service and Assemblies scarce look like the Church of England as to the strictness of it.

What, the Religion of the Papists is here.

Pag. 7.

Hod. Yes, and you believe him, I warrant?

Pag. 8.

Ral. Why, does he Juggle here too?

D Hodg.

Their great Work is, to distinguish betwixt Church-Men, and to divide them if possible.

Bl. Lav. L.

Hod. He juggles every where; he's a great Hocus Pocus man all over. He knows, a house divided against it self cannot stand, and therefore he puts all his shoulders to the work of dividing us: He not only distinguishes between Protestants and Protestants, but between Church-men and Church-men; and there he has his high-Ropes and low-Ropes among them: Oh, says he, (pag 8.) 'If any high Church of England man, wen he enters a Cathedral should pay the Homage of Adoration, if there be a Candlestick or an Eagle of Brass in the Quire, I make the world believe that he Worships the Brasen Serpent; or if there be at the East end some fine painted faces with gilded wings, then I perswade my Profelytes, that the bowing that way, is the superstitious humility or worshipping of Angels, which the Apostle condemns. And then, if He be a Gown and Cassock-man (which I hope he is not for the honour of the Clergy,) and any man of the Church be more peaceable and quiet, a less mettled Cock-Sparrow, and hot-spur, more sober and moderate, than his fierce Worship; Strait he's become a Mushroome, an Unconforming-Minister; a Conventicling Preacher that gains upon the people with his Spiritual Fancies; well-sounding words, fine

fine Enthustasmes and Allegories, those prisms of Divinity. p. 7.

Ral. I find there's a great deal requisite to the right understanding of this Man; but you sent him perfectly.

Hodg. This, he things, is another successful stratagem to betray and Confound the Church: But he has a thousand of them; it is almost impossible for the Devil himself to reach and understand all the Finesses of one that is throughly Jesuit-ridden.

Ral. Well, and pray what's his next point?

Hodg. Then he comes full drive to Popularity; and (Oh!) what a sweet and excellent thing that is. His first Act to attain it is a form of Godliness, the only form he values in the world.

Ral. Let me be a Jew if I don't believe him now, for I warrant he'll ne're come a near the power on't.

Hod. No, he finds that a dissembled Piety does more abundantly serve his interest, (and it is Interest he only drives at) than a strict sincerity, which is therefore justly called the simplicity of Religion: it wins upon the Vulgar, and the Style and Formality of Holyness, he says, has done him as much service in England, as it does the Pope at Rome.

which are sent by the

Pag. 7.

Popularity is another great Stratagem with the Papist.

Pag. 7.

Which is first attained by a form of Godliness.

Pag. 7.

D 2

Ral.

His design with popularity.

Rat. And what is his design with Popularity?

Hod. Why Ralph, his design with that, is, to set up the people upon the ticklish Pinnacle of high Opinion: Oh! Liberty, Property, all is theirs, and what? Shall they give up their Birth-right Inheritances? Shall they suffer tamely their dear Priviledges to be taken away from them, and become slaves and vassals to the Almighty Power of an Arbitrary will?

Raising fears of Arbitrary Government.

Rat. Prithce, Hodg, thou banter'st now.---- Arbitrary Government! Absolute Power! These are meer Figments, Castles in the Air, the sick dreams of Extravagant Fancies:---Why, these sure are never likely to down with the people.

Hod. Not down with the people? He'd near make use of them then. But he finds, he says, (p. 12.) This state Mormo of Arbitrary Government does still fright the populacy of England, for they are unconsidering Animals.

Rat. But not such Totty-heads yet, as to be led by the Nose by him.

Hod. The Monarchy and Church of England, as they are now Established, he says, (p. 12.) are but one work, and stand upon the same bottom, and therefore his great business is, to get the mine to spring well,

Monarchy, & the Church but one work, and therefore to be blown up both together.

well, for he knows then, both must blow up together; Now you shall see what he does further to effect it.

Rat. Ah! go thy ways for a Cunning Dog; Thou ripp'st him up most gallantly.

Hod. The Phanatick, you must know, He is to speak all the Roguery, to make him as odious as he can to the Church; and he is to tell you, that the High Conformist is only qualify'd with little Learning and great Immoralities, that he's Ignorant and Debauched, a great leaner towards Popery, and the Church of England is so well a wisher to it, that she's advanced within one hours sail of Rome: To answer this, the high-flown Church-man must retort, that he is an Abominator of all Cant and Tone, that he is not Seditious, Rebellious, and a Petitioner; but as he lives under a good and gracious King, so he is not dissatisfid at the present times, nor has he any despair of better. This makes bandings, sewds, heats, and divisions on both sides, and each becomes so much the weaker, by their Separation; the half-witted Gentle-man (as he calls them) are easy and credulous enough, and he can impose upon them what he pleases, especially in the fears and jealousies of Popery: so that if he should raise a Report, that

Pag. 8.

What with him a High Conformist is.

Ibid.

And then the H.Ch.of Englands Man Character of a Phanatick by him.

This one great way to stir up heats and fends, and to weaken parties. Ibid.

Page 23. Another way to set the Gentlemen together by the Ears, or else to make 'em believe nothing of all this Plot.

the Pope had by his Conjuring Power of Transubstantiation Transformed an hundred Thousand men into Rooks and Crows, and ordered, that flying Army to Rendezvous at Blackheath, and there to shake off their Plumes and appear in Arms, he is confident there are thousands would believe the story.

Ral. Ay, I remember it. But what a rank piece of Impudence is this!

Hodg. O! 'tis nothing with him, so he can but gain his reach, and that is two-fold, to make 'em mad by affronting them thus, and so he hopes upon that score they'll go to Fifty-cuffs, and then he has his ends; or, if that won't do his business, to make 'em happily incredulous, and believe nothing of all this Plot, (as a recompence for their already believing so much on't,) until they feel the effect light upon 'em, and too late to their own cost find, they are utterly ruin'd and undone by such insensibility. And for the King, says he, it will not require so much of the black Art to render this King odious, as it did to fally the Reputation of his Father. pag. 12.

What high affronts are cast upon his Majesty.

Ral. Oh Devilish!

Hog. And all this is to set the People against the King, and to make the King angry with his People, if he can; and that point gain'd, Good-

Good night England. Thus you see, the King and Parliament, the Church and People, I mean, according to the present Establishment of Constitutions are all as the one single mark at which he so treacherously shoots.

Ral. Yes, I could not but take notice of his irreverent speaking of the King several times, especially about his Parliaments.

Hod. Ay, in pag. 4. he has this unmannerly Phrase, (I almost have a Horrour to repeat it,) the King's bold Proroguing and dissolving of Parliaments: and again pag. 14. he says, The King perversly retains that Reprobating Power of Prorogation and Dissolution, and begins to learn how, and when to use it. Well, when he has said this of the King, on purpose to insinuate into him, as if this was the general Clamour and voice of the People, and so to stir him up against them; then he comes to the people, well, Gentlemen, here's like to be an end of all Parliaments now, for they won't do as the King would have 'em, and he is sorely displeas'd with 'em, and therefore you'd as good ne're expect their sitting more, unless you could find out some new contrivance or other; and I know not what that must be, for my part: There's no course to be taken as

Their aim is at us all, King and Parliament, Church and People, to put us into a ferment among our selves.

Page. 14.

I can think of, except you can distress the King, and bring him into Necessities; That way perhaps may recover us our Parliaments, for he can have no money without 'em; and this is to urge the people into an Insurrection, and so into a Rebellion against their Prince, and then they have us at Fortty One again.

Ibid.

Ral. I am sensible now they have planted their Batteries with all the Artifice and Cunning they could devise, but yet they see nothing can make us take Fire.

Hodg. No, the Nation is resolved to be quiet, let 'em Plot on to the Devil an they will.

Page. 12.

Ral. Ay, ay, and though he sayes, he has already prepared the people for Rebellion by Fears and Jealousies of Arbitrary Power, yet he'll find himself cursedly mistaken.

Next is, the Chapter of Petitions.

Page. 14.

Hod. In the next place, he falls upon the Chapter of Petitions, and there he sayes, though I would not have the Nation agree in One Common Form of Prayer to God Almighty, (for that would establish Unity, and that is Hell and Damnation to him, and defeats his Stratagems indeed,) yet I will perswade all the Countyes of England to Combine in One Petition to the King for the Session of a Parliament. And wherefore is he so Zealous for this, which

If he can, to make half the Nation for 'em, and half against 'em still to divide

which would very much content many of the people of England, but only because he sees as yet the King does not think it fit (and he's the best Judge in this Case) for them to meet? So that he would have them be in the mean time, Tumultuary and Mutinous, Petitioning and Noisy, disturbing the Peace of his Sacred Majesty, whom (like Hail fellow well met with him) he terms, the Gentleman at White-Hall, in hopes that if the King (may I have his Pardon, if I use another of this Authors bold Words, only to shew his Impudent Irreverence?) shall affront the leading Petitioners, the whole Association will be Obligated to take the Field in Defence of Liberty, Property, and Petitions.

Page. 15.

Page. 15.

Ral. Ay, ther's the Point he drives at: bring it but once up to another standing Army, and he'll be your most humble Servant, or what you will.

Hodg. Well, to equivoise this, he sets up another Party, and they Damn all Petitions to the Pit of Hell for the sitting of the Parliament; and I pray what's the Reason? Why he tells you, because that unless the Supream Wisdom of the King, contrive some more quiet or safer Method of Elections, He must suffer the Eternal Affronts of

Page. 17.

E Ill-

He sayes,
The King will
never have a
Parliament,
but what shall
be assertive,
& ill humou-
red to him.

Ill humour'd Parliaments. The plain English on't
is this, with *submission to better Judgments*, That,
if this be not, all the other Future will be *As-*
sertive, Ill-humoured Parliaments to the King, and
he must eternally suffer their *Affronts*, if he can't
find out a way, to take the *priviledg of Elect-*
ing from those people to whom it *hereditarily*
belongs, and invest himself with it, and make
it become a *peculiar Prerogative* to him. Whe-
ther this be not a *perswading* of the King to
an *Invasion* on One of the *Fundamental Rights* of
his People. I will not *peremptorily* Determine; But
I do think, if the King should in his *supream*
Wisdom take this *Method*, the *House of Commons*
could never be right called the *Peoples Represent-*
tative, and when ever they should go up to
offer him any *Bill of Supply*, their *Speaker* could
not say, The whole Commons of England
present Your Majesty with so much Money, &c.
as Now it is generally said, upon such an Oc-
casion.

Therefore,
were his Ad-
vice to be fol-
low'd, the
people should
no longer in-
joy their
right, to elect
Members, but
it should
wholly rest in
the King.
The Conse-
quence of
that.

Pag. 16.

Ral. Why, all this is spoke by an honest
Cavalier, Man, One that, as the Pope Damns
for a Heretick, his Brother Phanatick Blasphemes
for a Papist, but though the next Successor to the
Crown should come from Rome or Leyden, he would
never

never be a Rebel, nor should all the Power or Pre-
rogative upon Earth, ever Oblidge him to be either
Papist or Presbyterian: He is a friend to Bishop
and Liturgies, decent Rites and Ceremonies in publick
Worship.

Hodg. Ay, but he is a Friend to all this of
the Author's Make and Constitution. I believe
a Right honest Cavalier, (such as he would
fain have him Represent) would never have
mentioned such an Oration, vvhich he sayes
was made by *Mecenas* to *Augustus Caesar*, where-
in he advised him to *Assume* the Monarchy, but
wisely suggested to him, That he should not make his
sudden Passions and single Will, the *Laws and Edicts*
of his Empire, but to provide a *Graver Senate*, that
should be his *Grand Council* in the *Important Affairs*
of Government, a *Consulting* with whom, would add
Weight and Solemnity to his *Imperial Sanctions*, but
then he added this *Politick Caution* (and this he
principally intends, and hints at by this Sto-
ry) That he should never grant the People that dan-
gerous Favour to Elect the Members of this Se-
nate (and it seems our People of England have
had this dangerous Favour a very long time, and
I believe would be very loath to have it taken a-
way from them Now, vvithout some good

The Oration
of Mecenas to
Augustus Caesar
cited for this
purpose.
Pag. 17.
Pag. 18.

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The Govern-
ment of Rome,
and Ours,
not all one.

substantial Reasons for it) For then, (sayes he) Your Empire will be exposed to popular Factions and Tumults; every Election will ferment the Humours of the Populacy, (But that Government and ours, I hope, were not both alike) and occasion such Convulsions in the State, that you will never be secure of any Safety at home, or Glory abroad. The Application I shall not concern my self with.

Ral. No, it is easy enough for any one to make, without your further Expository Comments. But hark ye, Hodge; Do'st mind his Closing Touch?

He'd have the Court believe at last a Phanatick Army was coming upon them.

Pag, 18.

Hodg. Yes, yes, he'd make the Court believe nothing less is coming upon 'em than a Phanatick-Army: And (sayes he) if that should prove Tryumphant, nothing can be expected, but the Extirpation of the Monarchy, and all the Loyall Nobility, Clergy, and Gentry. And nothing, o'my Conscience, at this day, is less thought upon by 'em, as far as any thing can enter into my Prognosticks. We do therefore declare, goes he on (right or wrong, he would have it so; and if he can't make the Phanaticks, he'll pretend at least, that he is able to make the Cavalier-Party rise; and it's all one to him, whither begins the Fray; for he is sure, either way to be

And therefore he'd have them to haue to their Arms.

be a Gainer by the Quarrel) that we will speedily furnish our selves with Arms and Ammunition for us, and our Dependants: (Oh, this would be Sack and Sugar to him!) And upon the first Notice of a Rebellion, (if it be not of the Author's own Raising, and Gang of Papists, I think, we have no others to fear at present) we will repair to the Royall-Standard, &c. Here is Forty-One again just, as it has been all along throughout his Book: But since he has been so plainly detected, I hope we shall all as industriously make it our Business to defeat this his Artifice and Endeavour, in spight of all his Insinuations to the contrary; To keep the Unity of the Spirit in the Bond of Peace. And "There sure can be no likelyhood, (sayes the Ingenious Dr. Saywell, whom you hinted just now: pag. 311, 312.) "that the Government will be "tempted to make any Laws of Indulgence, "or to do any thing, that may look like a "Tendency toward a Compliance with their "Novelties: (as indeed the Papists Tenets are "no better.) For the Religion which they profess, is so linked to a Forreign Interest, that "there can be no Hopes of making any "Composition with them, without giving our
E 3 "Selves,

Pag. 19.
And upon the first Notice of a Rebellion (which I hope we all shall do if any should break out) repair to the Royal Standard.

But I hope none of these his Artifices shall prevail upon any of us, to make us Mutiny.

But that we shall all endeavour to be obedient to the Church.

“ Selves, and the whole Nation, to be Vassals and Slaves to a Forreign Power, and without great danger to our Souls and Fortunes. “ All the possible Deliberation about them, is, “ first to secure our selves as much as we can, from their Tyranny; and then to take “ the most effectual Course, to bring over “ the Sobereist of them to the Obedience of “ the Church of *England*: And it is the Duty of us all, to do what we can, toward “ the Securing that Excellent *Church*, and that “ pure and primitive Worship of God, which “ by the Piety of our Ancestors was first “ settled amongst us, and hath hitherto been “ maintained.

Ral. But, *Hodge*, we forget one thing all this time, and that is, we should make a third Man come in, and quarrel with us.

Hodg. No, we have talk'd too Honestly for that: But if we had been such ill Persons to the *Government*, as the *Pope* and *Pharisee* were, I should have said nothing, if *Mr. Loyalty* had stept in, and reprehended us as we had deserved. Now, *Ralph*, for a Closing Sentence, by

by way of Advice, and thou shalt never repent on't, if thou followest it: Do but Read that Learned Man, *Bishop Usher's* Power of the Prince, and Obedience of the Subject, and follow those Rules Religiously; and I warrant, thou'lt be a made Man for ever. And so, *God b'w'ye.*



F I N I S.



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(2)

For reasons stated above, the Board of Directors of the American Telephone and Telegraph Company, Inc. has authorized the payment of a dividend of \$1.00 per share of common stock of the Company for the quarter ending September 30, 1954.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY

F. I. M. T.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY