

S O M E

## R E M A R K S

O N T H E

## Quakers Address

T O

## His MAJESTY,

Dated 8. 10. Mon. 1701.

**M** EETING with a Paper cry'd about the Streets, Intituled, *To K. W. III. over England, &c. An Address from the People commonly called Quakers*; I was glad to hear thereof (it being the First Publick Address of theirs to His Present Majesty that ever I heard of) in hopes that (setting aside their singular Stile) it might have carried all other the Essentials necessary; but meeting with a disappointment, I was minded to make some few Remarks upon it from Matter of Fact, for their better Information against their next.

*First, We thy Dutiful Subjects, &c.*

*Remark.* I would willingly learn from themselves, how they can call themselves *Dutiful Subjects in Sincerity*, when they neither obey His Majesties Laws, nor observe His Lawful Commands, as in Two or Three Instances I shall shew; for *Anno Septimo & Octavo Gulielmi*, an Act was made for the better Security of His Majesties Royal Person and Government, commonly called, *The Act of Association*, occasioned upon that Horrid and Detestable Conspiracy for the Assassinating His Majesties Sacred Person; whereby the King's Subjects were obliged to Subscribe the said Association: And I know of no Subjects, but Papists and Quakers, that refused the same; for when the said *Act of Association* came to be tendred to the Quakers, in order for them to Subscribe, they refused; and from their Meeting, *March* the 23d, 1692, gave this reason for it in Print, *viz.* "And whereas we the said People, (called Quakers) are required to sign the said Association, we sincerely declare, that our refusing so to do, is not out of any Disaffection to the King or Government, nor in Opposition to his being declared Rightful and Lawful King of these Realms; but because we cannot for Conscience sake revenge for our selves, or any Man else, &c."

But to shew how insincere they are in this Matter, I shall plainly shew, That tho' they pretend Conscience in excuse for their not

Avenging the Blood of their Prince, yet they can Avenge the Blood of a Private Person; for whereas one of their Friends, an Ironmonger, then living in *White-Chappel*, was Murdered on the Road, between *Kingsland* and *Shoreditch*; they profered 50l. for the Discovery of the Person; and when he was discovered they Prosecuted him, and got him Try'd at the *Old-Baily*, where he was Condemned to be Hang'd in Chains near *Stone-Bridge*; and how vigorously did they Prosecute *S. C. Esquire* for his Life, in the Case of *Sarah Stout* a Quaker? And yet they plead Conscience in excuse of doing any Service for the Government, whilst no People are so Solicitous to receive Favours of the Government.

*Secondly,* "We bless the Lord for that he hath manifestly frustrated the Mischievous and Treacherous Designs of thine and the Nations Adversaries, both against the Lawful Establishment of thy Throne, and the True Interest of thy Protestant Subjects."

*Remark.* Here the Friends walk in Masquerade, and keep on their Vizard, which they may take off again when they see occasion; for here is not a Word of the Pretended Prince of *Wales*; not a Word of Standing by and Assisting the King, as when time was they promised that Usurper *Cromwell*, saying, *That we will be a strength to him, and stand by him in the Day of Trouble, and defend him in his just Government, &c.* Not a Word of the Perfidiousness of that Figure of *SENNACHERIB*, the *FRENCH* King, in setting up the Pretended Prince of *Wales*, which are the main things intended, and upon which the Strefs of the many Loyal Addresses to His Majesty are founded, of which I could give an Hundred Instances; but that I may not leave them wholly without a President, I will for your better Information recite an Abstract of an Address from one Party of the Protestant Dissenters, presented to His Majesty, as in the *Gazette, Decemb. 29. 1701.* where that and the Quakers Address stands together.



May it please your Majesty,  
 WE adore the Divine Providence that  
 has again blessed this Nation with  
 your Royal Presence, and humbly Congra-  
 tulate your Majesties Safe Return; and as  
 we cannot forget what Difficulties and  
 Dangers your Majesty has generously en-  
 countered, and gloriously overcome, in De-  
 livering and Protecting these Kingdoms  
 from Popery and Arbitrary Power; so we  
 conceive a JUST INDIGNATION against  
 the late PERFIDIOUS and PRESUMP-  
 TUOUS Conduct of the FRENCH KING,  
 who, not content to ENSLAVE and  
 PERSECUTE his own People, aspires to  
 give KINGS and LAWS to other Nati-  
 ons, and has taken upon him to OWN  
 and DECLARE the PRETENDED  
 PRINCE OF WALES to be KING of  
 these REALMS, of which your Majesty is  
 the only Lawful and Rightful Sovereign;  
 and we beg leave to assure your Majesty,  
 we shall always Remember the Sacred Ties  
 of Gratitude, as well as the other SOLEMN  
 OBLIGATIONS we are under, particularly  
 that of the ASSOCIATION we formerly  
 SUBSCRIBED; and shall in this Critical  
 Juncture on ALL OCCASIONS, do ALL  
 that become ENGLISHMEN and PRO-  
 TESTANTS (in the Station the Go-  
 vernment permits us to Act) in the DE-  
 FENCE and SUPPORT of Your Majesties  
 PERSON and GOVERNMENT.

Now leave out all these words in Capital  
 Letters, as the Quakers have in their Address,  
 and I will ask any true Englishman, and sound  
 Protestant, what their Address signifie.

The Quakers often boast of their being re-  
 cognized Protestant Dissenters, wherefore to  
 convince them how little Reason they have  
 for that Pretence, I have made choice of the  
 Protestant Dissenters Address, as a Looking-  
 Glass for them.

Thirdly, Again, his Majesty put forth his  
 Royal Proclamation for a General Fast, to  
 be Religiously kept in all the Kingdom of Eng-  
 land, on Friday the 19th of December, 1701.  
 commanding all his Subjects to observe it on  
 Pain of His Displeasure. Given out at His  
 Court, at Hampton-Court, Novemb. the 23. 1701.

Remark. Now this Fast was Religiously kept  
 and observed in Obedience to His Majesties  
 Command, both in City and Country, by  
 the Church of England, and Protestant Dissen-  
 ters; but the Quakers plead they cannot obey  
 such Commands for Conscience sake, and  
 thereupon in Testimony against the Command  
 of the King's Majesty, and the Laws of the  
 Land, one goes to Plow, another to Cart, a  
 third to other Handicrafts, and the rest open  
 their Shop Windows, as at other times; how  
 then can they write themselves Dutiful Sub-  
 jects, when they thus make Conscience their  
 stalling-Horse to lead them into all Disobe-

But the Children of Belial said, How shall this Man save us? And they despised  
 him, and brought him no Presents: [or Presents as good as none] but he [the  
 King] held his peace, 1 Sam. 10. 27.

dience, in Contempt of our Sovereign Lord  
 the King, His Crown and Dignity?

Fourthly, I would also remind the Friends,  
 that during the late Reign they presented every  
 Year an Address to the Late K. J. II. and  
 wrote many Books in favour of the Govern-  
 ment; yea, Six in Four-Years time.

Remark. But since the happy Accession of  
 His Majesty to the Crown, they yet never  
 made one Address to K. W. III. from their  
 Yearly Meeting, which sufficiently discovers  
 their Averseness to the Present Government;  
 nor wrote one Book (that I could ever meet  
 with) in Favour thereof; but contrariwise  
 have prohibited Books wrote in Favour there-  
 of; one Instance thereof I shall give, viz. In  
 the Year 1690. Joan Whitrow, a Widow,  
 (and formerly a Quaker, tho' then had left  
 them) Published two Books in Favour of the  
 Government, one Intituled, *The Widow Whit-  
 row's Humble Address to King William III.*  
*&c.* the other, *For Queen Mary, the Humble*  
*Salutation, and faithful Greeting of the Widow*  
*Whitrow, &c.* which Books sold well, and  
 were as well accepted of, not only by many  
 of the Hearers amongst the Quakers, but by  
 several other People; the Quakers hearing of  
 this, made an Order for their Meeting at De-  
 vonshire-House, the 7th of January, 1690. to  
 prohibit the Sale of those Books, and pursuant  
 to the said Order, sent William Ingram, and  
 John Ettridge, to Andrew Sowle that sold them,  
 being first a Quaker, and next their Printer,  
 to forbid the Sale of those Books; A. Sowle  
 reply'd, saying, *What is the Reason we may not*  
*sell them? What have you against them?* W. In-  
 gram, and J. Ettridge answered, saying, *We*  
*have little against the Books, only they are written*  
*in Favour of this Government, reflecting upon the*  
*former; and Friends have resolved not to meddle*  
*with the Government, or this Government.* And  
 that the World may see this is Matter of Fact,  
 I will recite the said Order, and it is still to  
 be seen in their Books of Record; unless they  
 begin to fail of their then-Expectation, and so  
 have razed it out, viz.

Devonshire-House, the 7. 11. Month, 1690.

Dear Friends, We understand that Books  
 and Pamphlets that are not approved by  
 Friends, are sometimes sold at our Meeting-  
 Houses; this Meeting directs, that no Books  
 or Papers be sold in Friends Meetings, that  
 Friends have not approved of; and particu-  
 larly Joan Whitrow's Pamphlets to be stopt  
 from being sold among Friends Books.

So much at this time as to their Address.  
 This, and all other Books writ by the Au-  
 thor of *The Pilgrim's Progress from Quakerism*  
*to Christianity, &c.* are sold by J. Robinson, at  
 the Golden-Lion, in St. Paul's Church-yard;  
 and C. Broome, at the Gun on Ludgate-street,  
 London.

The Second Edition Corrected.

F I N I S.