

Q U E R I E S

Humbly proposed to my Lords the Bishops,

*Upon Occasion of the Bill now Depending in the House of Peers,
to prevent (as is pleased) the growth of Schisme.*

Query. 1. **H**ow Schisme can be prevented, before it is clearly Determined, what it is? and whither those Men can be justly Charged with it, who are United to the Head of the Christian Church by Faith, and to all its Members by an hearty Love? And whither Dissenters are not within the Church, as it is Defined by the 19th Article of the Church of *England*, having the Pure Word of GOD Preached amongst them, and the Sacraments duely Administrated, according to Christs Ordinance in all things that of Necessitie are Requested to the same?

Querie. 2d. How any Nationall Church, as far as it is Favoured and Warranted by the Holy Scriptures, which all Protestants own for their Rule, can be in any Real Danger from such Persons as those Describe, or from being left at Libertie to Educate their Children in their own way?

Querie. 3d. Whither it be not a Peace of Wisdom, to Learn from our Enemies, And when even in the *Romish* communion, notwithstanding of their high Pretensions, to Unitie and Uniformity, there is yet a great Diversity, admitted amongst their Religious Orders; Why should not Protestants enlarge and Strengthen themselves, by inclosing all they can in a way of forbearance, Especially when they Heartly fall in with the same Civil Government?

Querie. 4th. Are not the *French* and *Dutch* protestants Churches (to our great Satisfaction) allowed to Educate their own Children, without Dishonour or Damage to the Church or State? and shall this Privledge be denyed to Natives, that are Faithful and Peaceable, meerly because they are Dissenters?

Querie. 5th. Whither the Treating such as Schismaticks in the Reign of *K. Charles* the 2d. (to look no further back) was not Sensibly found to promot the growth of *Popery*? And whither it may not be Reasonably Expected that a like Cause should have a like Effect?

Querie. 6th. Whither in the Reign that Succeeded it was not owned by some Eminent Prelats of the Church, with Arch Bishop *Sancroft* at their Head, as well as by the Marquis of *Hallifax*, in his Letter to the Dissenters, in which so many Eminent Persons Concurred, and which all at the time applauded, that too much Rigor had been used towards Persons of the same Religion, for Differing in smaller matters? and whither Promisses were not then freely made, of a Different Treatment, and a better Temper for the future, from the Pulpit and the Press, and in all Conversation?

Q. 7th. Whither the Bishops that have been Advanced to that Honour since the Revolution, who have generally been persons of the greatest Eminencie for their worth and Moderation, have not met with more Respect from the Dissenters, then from many who pretended to be Zealous Members of their own Church? and whither it is a Suitable Return for Persons of their Lordships Candor, to deal more hardly by us as to our Children, than their Predecessors ever attempted to do by our Fathers, as to their Descendants?

Querie. 8. Whither any thing more tenderly affected the Protestants in *France*, then the denying them the Libertie of Educating their Children in their own principals? and whither that method which has all along been Represented as so severe in a Popish Prince, can ever be fit to be Countiacted by Protestant Bishops, in a Protestant Country?

Q. 9th. Whither if *Popery* should once more prevail amongst us, which some who are Ornaments to the Bench of Bishops have owned to be no very Remot Supposition, it would be a most greivous Reflection, when the Legislators should demand the Education of the Children of all Protestants, to hear them insinuate, That their Lordships had set them the Pattern, by demanding the Education of the Children of Dissenters?



[Faint handwritten text at the top of the page, likely bleed-through from the reverse side.]

Querie. 10. Whether it can be Reasonably Expected that they mould ever have the Courtage to endure the Fieric Tryal (which is what according to the foregoing Supposition, they may be called to) who by any Political Considerations should be kept from shiltring the Innocent? And whether upon Supposition any Members of their own Church should threaten them, if they Acted according to the Principals by which they obtained their Preferments, it would not be mere becoming to inform them better, and yeild more Confort to set them an Example of steadiness, then to harden and embolden them by yeilding to them in a method of Treating Brethren, that is neither Scriptural nor Rational?

Querie. 11. Whether it be seemly for Guides of the Church to pass such a Censure upon the Assemblys Catechism, as if it were not fit to be Taught; when there is nothing to be found in it but what agrees with the Doctrine, and nothing that is Opposite to the Government of their own Church? And how it can be Reconciled with the Honour and Veracity of there Lordships to allow no other Catechism then that which cannot be answered to with Truth by the Childrer of Dissenters, who had no God Fathers or God Mothers, to give them their Names or Promie for them?

Querie. 12. Whether the Ecclesiastical Courts have not from the first Reformation been owned a great grievance by the best Prelats and Members of the Church of England? Whether they have ner upon Occasion been freely invelghed against by many who are at present upon the Bishops Bench? And whether there be any such evidence of their Amendment, as can justify their now concurring to supper, and encourage them?

And lastly, Whether the passing such a Bill into a Law, be not more likely to spread Animosities, increase Uncharitableness, and perpetua e Division, than prevent the growth of what is called Schism? And whether this be nor evident, as that publickly branding a Party of Men will inflame the Populace against them, and that Severity on the other hand, tends to exasperate the Sufferers.

My Lords the Bishops, are earnestly requested to take these things into their serious Consideration by several of the Deccendants of these very Presbyterians, who earnestly (tho in vain) implored the Compassion of their Predecessors in 1661 and by many that have joined with them in the fulfilling their Promises in 1687 and 1688: And who most heartily Beg of Almighty GOD, they may never fall into the same Extremitys, or worse, by having our common Hopes, which depend upon the Protestant Succession in the Illustrious House of Hannover, defeated according to some Mens desires and wishes, which we Pray may never take effect.

[Faint handwritten text at the bottom of the page, likely bleed-through from the reverse side.]