

A LETTER

From a Person of Quality in SCOTLAND,

TO A
Person of Honour in LONDON:

Concerning His ROYAL Highness,

JAMES, Duke of York.

THIS R,
HE acquaintance that I contracted with you when I was last in *England* with Duke *H.* and the several Discourses, that with so much freedom we had together, concerning the state of affairs then in agitation, makes me thus familiarly renew that friendship which grew then between us, whereby you will see, how much I am alter'd from my self since that time: You cannot have forgot I am sure, in what opposition I then stood against the *D.* of *Y.* succeeding to the Crown, and then so firm, that all you could say, tho' back't with strong arguments and reasons, could not any ways shake me, and therefore you may now justly wonder how it should come about, that I should now write to you in his behalf: I intended this Letter at the beginning of the Parliament at *Oxford*, and thought it might arrive to you time enough before they might meddle with the Bill of Seclusion, if they should endeavour it at all, knowing the Aversion of his Majesty from putting by his Brother from his *Hereditary* right, and tho' to our wonder, the Parliament was Dissolved, before we could think it was well begun, and before I could Write what I intended, yet since the Duke has many Enemies in *England*, I have, in letting you see my thoughts as to his right of Succession, shewed you that his vertues have begotten here, even in this Cold and bigoted Country, some Friends.

But before I enter upon my Reasons that any man who shall endeavour to put by the *D.* of *Y.* from his *Hereditary* right, violates the Laws of the Land, scandalizes his Religion, and does Unjustice to his Prince, I shall acquaint you how I came to be thus Interested for the Duke, who was so much once against him. And first I declare to you, lest you should suspect that it might be the change of my Religion that should have made this change in my Politick opinion, that I am still, and ever shall be, of the same Religion I was born and bred in; that is, a *Protestant*; and that I have as much aversion for the Religion of the Duke, as I have a love and affection for his person. But the greatest motive that begot in me a Veneration for the Duke, and so consequently for his just Interest, is the personal knowledgde of his very many Excellencies and vertues which has raised in me, not only an ordinary Esteem, but has made me justly think him to be in himself no ordinary man, but one worthy of the greatest Crown in *Europe*. Before I knew him

but at a distance, and tho' I had often seen him and been in his presence, yet I had received his Characters at second hand, and found him sometimes represented one thing, sometimes another, according to the several opinions and Interests of persons, so as my knowledge of this great man, was very much disguised, and in the dark, till his residing here among us, gave me and many others, a clear prospect both of his Persons Actions, and Vertues. I shall not go about to Characterize him to you, who so well know him, and who so often from those many shining and excellent Vertues in him, has raised up Arguments to bring me from the opinion I had entertain'd against him. But you see that he himself, by his Actions and Convers, in a little time, has been able to do more then all the words and Arguments in the world could do.

Having thus shewed you upon what account I am become the Dukes friend, you cannot now think it strange, that as an Effect of that Reverence and esteem, I have received from so worthy a person, I should write to you in his behalf. And tho' the Parliament be Dissolved, and that we fear not from thence, the prejudice many did expect, yet I shall tell you in few words, my mind; that I think it both unreasonable and Unjust, for any Subject of *England* to attempt his Seclusion from the Crown. And I must here further protest unto you, that although I had never so great esteem for the *D.* yet were it not just, Lawful, or Right for him to succeed in the Throne of *England*, I should never open my mouth, nor use any Arguments in his behalf, but the Right, Justice, and Equity, that I believe him to have on his side, makes me trouble you with these: And I must also beg your pardon, that I presume to tell you my opinion, and to lay down my weak Reasons for the Justice of the Dukes cause, since I know you are already furnished with such, that may in Law and Equity, be a sufficient Bulwork to defend his right against all the opposition can be made from Rational & men, therefore honoured Sir, I shall be obliged to use the less Arguments to you upon that Subject, nor will the scantling of a Letter give leave for long Harangues, or for Oratorious pleadings of the Case.

In the first place, I suppose there are none, even among his violent opposers, that any ways question the *D.* right of Succession, so that his indubitable right to succeed his Brother (whom God long preserve) if he hath no Legitimate children,



is not the Question. But whether it be Commodious or profitable to the Nation or the people of England, that he should succeed, because a *Roman Catholique* is the thing stood upon: We shall not here at all question the right and power that the King and his Parliament may have to dispose of the Succession; and to cut off the D. from all hopes of succeeding to the Crown, we will grant it, that it is in their power so to do, but all that I have to urge to you, is, That in so doing, they would be very unjust, or at least give very hard measure to the Duke, onely because he has chang'd his Religion, and by which means, they have entertained an Opinion, that he will bring in Popery, and alter the Religion of England: But I think it is a Maxim in the Christian Religion, that we ought not to commit an evil; that good might come thereon; and therefore, if putting the D. by his just and indubitable Right, be a committing an evil against Justice, Law, and Right, it ought not to be done in any expectancy of all the good that shall follow thereupon; And how they can salve such an Act, which is decayed by all Princes, and by many wise and great persons, from injustice and wrong, I cannot tell. The jealousies and fears of the people, ought not to stir up those in Authority to do unjustly; and it is feared likewise, that the bringing in of Popery, as a consequence of his succeeding to the Crown, is buz'd about into the peoples ears, and thereby increasing their fears and Jealousies, by some persons, who may perhaps have other designs in their heads, not only of breaking the Legal-line of Succession, but that also of all Kingly Successors: So that, whilst by this means, the people seek to maintain their Religion, they will be forced to loose their Government, and be reduced again to the many Arbitrary-headed Monster, whose paws will be far more heavy than the Royal Scepter in the Hand of the D. and this I doubt will be all that will be got by Secluding the D. This one thing is enough to make the King fearful of yielding to such an Act, and to cause him by all means to endeavour, the securing to his people, the Antient Government of the Kingdome, as well as Religion and Property, since there are also fears and jealousies on the one hand, as well as the other.

I see my Letter grows long, and therefore beg your excuse, that I huddle up what more I have to say, which might be enlarged upon.

I say further, That the Great and Heroick Love, as well as just and pious, that His Majesty has for his Brother, should be some Argument to his people, not to urge things so violently against the Duke, and so opposite to the Affection of His Majesty, he having Declared, *That there is nothing that a Parliament can demand, to secure them in their Religion, and to quiet their Fears and Jealousies, he will not willingly grant them, excepting this one thing, of utterly secluding his Brother from his Right, which is against his Conscience.* I say, that methinks in this matter, the People should be as tender of the Conscience of their King, as he is of the Desires of his People, and that a medium may be found out, that may satisfie both

the one and the other, without laying this Axe of Seclusion to the Root of the Tree: And to add to the Weight in the Dukes Scale, and to oppose those who would have him to be the Cause of the Troubles of the Nation, (tho' nothing yet has been plainly proved, that his Enemies can lay to his Charge) I say the people ought not to forget the many Heroick and Valiant actions he has done for his Countrey, how boldly and willingly he has ventured his Blood and Life, in the Dutch Wars, exposing himself to all manner of Dangers, for the sake of his Countrey, for which, like the Noble *Themistocles*, he is in Danger of running the same fate, of being Banish'd by those people, to whom he had brought the Crown of Victory: But however, justly the *Athenians* thought they might do it, his Banishment to this day, stands as a Brand of their Ingratitude and ill Nature, in the Records of History; as no doubt, will this Seclusion of the Duke, after his Valiant Actions, be recorded to the Dishonour and ingratitude of your Nation.

We should now examine, how far the Religion of the Prince, is consisting with the Essence of Government, and whether there be that danger to the Protestant Religion, from a Popish Successor, as his Adversaries pretend; and many Arguments might hence arise, which might give an Esclarisment to the matter in question, but I doubt I have Trespas'd already too long upon your patience, and therefore shall not trouble you farther at this time concerning them, believing you sufficiently furnished of your self, with a true speculative knowledge of those Cases, and that you are able there-hence to raise many Arguments, in so just a cause. But before I bid you farewell, I must also take notice, that in pressing the King to perform an Act of Violence to himself, they mightily distrust Providence, for after all, the Duke being so little under the age of the King, he may first dye, and by that most natural way secure them from their many fears and Jealousies of dangers, that may accrue to them by his Succession, if Providence thinks good; but if not, and that he should survive, I question whether an Act of Parliament would be able to keep him from endeavouring to obtain his Right: It is therefore the best way to wait a while, and to submit to Providence, who knows best how to dispose of all things, and not to be too anxious and fearful of things, as may never come to pass, and not to run into unjust Actions, in order to prevent them. Pardon me, I beseech you, the trouble I have given you, since I was urged to it by the Affection I have to a person, that I believe most in the World are mistaken in, because ignorant of his Worth, I am
S. I. R.
Your most Humble and Faithful Servant.

Printed for Joseph Heathcoat, in the Year