

**A letter to the Right Honourable Mr. Secretary Harley, by Dr. Browne : occasion'd by his late commitment to New-Gate. Together with his interpretation of that paper, called, the country parson's advice to my Lord keeper, laid to his charge. Answer'd paragraph by paragraph.**

### **Contributors**

Philanglus.

Browne, Joseph, active 1700-1721.

Oxford, Robert Harley, Earl of, 1661-1724.

### **Publication/Creation**

London : [publisher not identified], Printed in the year, 1706.

### **Persistent URL**

<https://wellcomecollection.org/works/fx4xznf7>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

52993/P

A

# LETTER

To the Right Honourable

Mr. Secretary HARLEY,

BY

**Dr. Browne:**

Occasion'd by his late Commitment to

**NEW-GATE.**

TOGETHER

With his Interpretation of that *Paper*, called, *The Country Parson's Advice to my Lord Keeper*, laid to his Charge.

*Answer'd Paragraph by Paragraph.*

---

LONDON:

Printed in the Year, 1706.





*The True LETTER to the Right Honourable Mr. Secretary Harley.*

*Right Honourable,*

**I** Write not this out of any Vanity or Ostentation, that I am proud of the Honour you have done me, nor do I design to flatter you, nor have I the least thought to injure or blast the Fame you have so justly acquired among Men of Letters; and which will undoubtedly be perpetuated by some Learned Pen, better able and more polite than mine.

*Answer.* Dr Brown! your Ironical and Satyrical Letter which you have scurrilously Writ and made Publick, upon such a Right Honourable Person as Mr. Secretary Harley is, was writ not only out of Spleen, but the greatest Vanity and Ostentation imaginable; and since I do not design to flatter you no more than you have done the before mentioned Honourable Person, if he has done you that Justice in sending you to, and making you one of that Colledge, called *Newgate*, instead of making you one of that of the Physicians which is adjacent to it, and you are more proud of the Honour he has done you, in rather sending you to, and making you Fellow of the one than the other, much good may it do you.

Such vast Designs, Sir, are not in my View; but this humble Letter creeps into the World with no other Intention, I solemnly declare, than to do its Author Justice; for that I think is a Duty all Men are allow'd to pay to themselves in the first Place; therefore I shall observe that inviolably, and then leave the World to judge as candidly of Mr. Secretary *Harley's* Proceedings, as the Nature of the Circumstances will give leave.

*Ans.* If your Letter comes out creeping as you say, then according to the Worlds judgment it comes out with, and upon no good Design, for truth never seeks corners or any lurking or dark places to creep out of.

But before I proceed any further, I shall not forget to declare to the World, the Obligations you laid upon me, when I had the Misfortune, as I may call it, to fall under your Censure some time ago, and when you was pleas'd to treat me, without any pretence that I could lay claim to, of the least Favour from you, and not only generously, but like a Patriot, you gave me friend-  
ly



ly Advice, which I received as gratefully as it seem'd to be given kindly. You may please to remember, then I did not disguise my self, or endeavour to prevaricate with you upon any Question you were pleas'd to ask me. 'Twas upon the Plainness and Freedom I valued my self; and went to your Office upon the first Intimation I had given me of being concern'd in this Paper, against which you have express'd such Warmth.

A, And if such an honourable and generous Person was pleas'd graciously to favour, and honour you with friendly advice, instead of a just reprehension, indeed I cannot but tell you that you have disguised and prevaricated too much, since you did not receive it as gratefully as it was kindly given, the World doth take this to be too much freedom without plainness, as it appears in by the sequel.

I was so little conscious to my self of any ill Designs, Sir, or of being so precipitately dispatch'd to *Newgate*, a frightful place to wilful Offenders, that I laid my self entire open to your under Secretary, not having the happiness of speaking to your self, then busie in Council; but I hope he did me the Justice to inform you, that I believ'd I cou'd produce him the Author of that Paper laid to my Charge; however, the Hands from which I receiv'd it, I told him without any reserve, as likewise, that it had been handed about in Manuscript, as I was well inform'd, some Days before I saw it; and even then, when I had read it many times over I cou'd discover nothing in it either reflecting on the Government, or any of the Ministry.

I take it to be my unhappiness, that I have not so much ill Nature in me, as some Men, that can understand Words in a harsher meaning than the natural and genuine Sense of them will bear. Or, if that will not plead for me, I must hide my Fault under the dulness of my Apprehension.

Ans<sup>r</sup>. And if you were really Conscious to your self as you pretend to be, to have no ill design upon any; why did you not (as you pretended then to the under Secretary) produce the Author? But since you are pleas'd to justify the Pamphlet, in saying, that you can discover nothing in it, either reflecting on the Government, or on any of the Ministry, all Men of Letters must, and will conclude, that you are the Author of it:



And tho' you strained the natural and genuine Sense of the Words, having when a School-boy learned Rhetorick ; yet your Sense and Meaning neither, is, nor can be hid from the abovesaid, but may be known by the illiterate, and those of a dull Apprehension.

The Printer upon Oath informs you, he had such a Paper from my Hands, but never said I was the Author, or desired the Publication ; but instead of that, I told your under Secretary, that I was not ; so that I was doubly surpriz'd when I had before seen the Printer's Deposition, to find the quite contrary Words in your Commitment Warrant : Which runs thus,

*Robert Harley, Esq;* one of her Majesty's most Honourable Privy Council, and Principal Secretary of State.

**T***Hese are in her Majesty's Name to Authorize and Require you, to receive into your Custody the Body of Dr. Joseph Brown herewith sent you, he being charged upon Oath to be the Author of a Scandalous and Seditious Libel, Intituled, The Country Parson's Honest Advice to that Judicious Lawyer and Worthy Minister of State, My Lord Keeper ; and you are to keep him in safe Custody until he shall be delivered by due Course of Law : And for so doing, this shall be your Warrant. Given at the Court at White-Hall, the First Day of February, 1705.*

Ro. Harley.

To the Keeper of Newgate,  
or his Deputy.

*Ans.* If the Printer swore that he had the Paper or Pamphlet from Dr. Brown's Hands. in order as it seems not only to Read, but Print it ; then Dr. Brown has not so much Reason as to be singly (when as he says that he is doubly) surprized at his Commitment to Newgate by Mr. Secretary's Warrant, for by the little knowledge of the Law that I have, in taking the Words in their literal Sense, that whosoever brings any Paper or Pamphlet to the Printer : in order to be Printed, the Law charges him to be the Author of it, till he can by sufficient Evidence, or another's Confession, prove another to be the Author. Thus then without much consulting of Depositions, any one may in Conscience be satisfied that Mr. Secretary did nothing but what was Law, and Justice.



I humbly beg, Sir, you wou'd be pleas'd to consult the Printer's Deposition once again, and see if you can satisfie your Conscience, that there are any such Words there as in your Warrant. I hope it is not in the power of any Magistrate to wrest Words to what Sense will best fit his purpose, but rather to take them in their literal Sense and Meaning, for else the Laws of *England* are made to little purpose, and we shall never know when we transgress, or when we act consonant to them: Nay, at this rate we shall boast of *English Liberty* so long, till some People turn the Words *Ironically* upon us, and tell us there is nothing meant by it, but *French Slavery*, or Despotick Power.

I can assure you Sir, before, as well as since I had the Honour to receive your wise Instructions, I still remember the Royal Advice of *Solomon*, *Curse not the King in thy Thought, nor the Rich in thy Bed-Chamber, for the Birds of the Air shall carry the Voice, and that which hath Wings shall tell the Matter.*

This Lesson I here repeat, has not only been often read by me, but constantly practiced? and I appeal to all Mankind that know me, whether the Liberty of my Pen has exceeded that of my Mind, which the power of a Secretary of State cannot confine, tho' he unjustly may that of my Body, not only contrary to the Letter of the Law, but contrary, I dare almost appeal to himself, even to his own Sentiments of the Matter. Not but I know it was done out of a generous Zeal implanted in your Nature, even before you was a Minister of State, to suppress Scandal and abusive Reflections, which neither carry Wit nor Reputation along with them: For which Reason you have wisely resolv'd, like a Great Man, as well as a great Minister, to ruine the Trade of little Scriblers, as you were pleas'd to term such as write better Sense than great Secretaries.

*Ans.* But Dr. if you give us such broad hints as that it is in the Power of Magistrates to wrest Words to fit their Purpose, and speak, (as many think you have done) *Ironically*, when they tell us that they are for our



Establishment, and Liberty and Property, when as you say, some People may turn the Words upon us Ironicaliy, and tell us that there is nothing meant by it but *French Slavery*, and despotick Power ! So Sir in your own Words I can assure you, that before as well as since I read your Letter, I remember the Royal Advice, and not only read but practice it, and for the future not to let the Liberty of your Pen exceed that of your mind, if you do, I can further assure, that not only a Secretary of State, but the meanest Justice of Peace, may justly and legally confine your Body, for which I dare appeal to your self. This Sir was and may be done not out of an ignorant, and natural Zeal, but out of one according to knowledge, to suppress Scandal, and Abusive Reflections, which tho' they carry Wit in them, yet being alloy'd with so much Vanity and Ostentation (as to be above a Secretary's Sense) makes them odious, and so naucious, and not pardonable.

Pardon me Sir, from a Thought like a Comparison, since you have made yours in an eminent manner known to all the World. 'Tis a pitty indeed there are so many well-wishers to your Honour, should be so blindly mistaken in your extensive Designs to reform a Race of Men who are so far degenerated from what they profess of Wit and Literature, that they misconstrue your healing Prescriptions for hard and unpresidented usage, when like a skilful and learned Surgeon, you only would lop off the Gangreen'd Member, to save the whole Body Politick. This I know you practice for the common good, since you find Compassion only makes those useles Weeds of Scriblers flourish, while you perceive, that plucking them up by the Roots, entirely destroys them.

*Ans<sup>r</sup>.* I thought Sir, that a Physician's Education might have made him in a civiliz'd Nation, to have shewed something of manners, tho' he could not of Religion ; if he has neither, he is only a gangreen'd Member fit to be cut off from the Body Politick, both Justice, and the Common good requires it.

This is certainly conformable to the Policy of this World, but not at all agreeable to that of the wise Husbandman, in the Gospel, who advised us, not to weed the Tares from the Wheat, 'till the Harvest, lest with the Tares, we should pluck up the good Seed too. Sir, you are too wise to need the Explanation of the Parable, and to just to act contrary to it.

*Ans<sup>r</sup>.*



*Ans.* And its good Husbandry as well as humane Policy to pull up Weeds in either Garden or Field, to make the Wheat or Herbs of Grace grow or thrive the better : There's scarce any Country-man that needs consult your *Religionem Medici* to explain this Parable; neither do I think will he be so unjust to himself, or the Common Good, as to act the contrary.

If I shou'd enter into the Business of a Minister of State, in your high Station, I fear it would exceed the Limits of a Letter; therefore I shall decline so large an Undertaking, and only beg leave to acquaint you, I am not altogether so much a Stranger to the Laws of my Country, or the Law of Nations, as not to think myself injured, when the Accusation laid against me is false; or if it was true, the thing it self, on which that Accusation is founded, appears to me to be inoffensive. Then sure I must judge my usage hard. When a Ministerial Officer, you assume the Authority of a Judge too; and instead of pursuing the plain Path the Law directs you *ex Officio*, institute new Laws of your own framing, and let your Hand and Seal appear as Testimonies against you. For had it appear'd plain to you, that I was the Author, as it must needs do to the contrary, since I propos'd to produce Vouchers for what I urg'd; yet if the Deposition taken before, cou'd not extend to that Word Author, the Words, as they lay before you, not the Construction, were only left to you, whereon to ground your Warrant, since you pretend to relate 'em as the Oath of the Deponent, which were never meant nor Swore by him, neither could they, since I, as well as he, are both ignorant of the Author to this Day.

*Ans.* For the doing of this, he neither needs to institute new Laws, nor State Politicks, for the Duty and consequent good is so plain, that there's no need of any Vouchers for it. If the thing was and is real and true, there needs no supposition; since you have confessed that the Printer had the Copy from you, upon which you were justly committed, till you can produce the Author, which you at first pretended you could.

But supposing all true, what Crime is there committed, that I might not be permitted to offer Bail, when the Law says it isailable of Course? It had been but reasonable to have told me of the Offence, where and in what



Words it consisted, that I might have known for what I suffered, and answer'd to it when I understood it? There is no civiliz'd Nation that I know of, that will punish a Man for Crimes, and be asham'd to let him know what they are. But here I was not to know the Cause of my Transgression, but in general Terms, tho' I desired it, and must confess I cannot yet discover it. Is the State concern'd in it? Or are there any of the Ministry, or Nobility, scandaliz'd or reproach'd? He that thinks they are, makes the Reproach for me. I see no *Epithets* or *Encomiums* given them, but what I think they deserve. And if you will pardon me, Sir, I'll give you my thoughts of each Particular with all the Sincerity I am capable of, and leave the World to judge whether they are wrong'd or no?

I cannot pretend to understand the Intentions of that Paper, call'd, *The Country Parson's honest Advice*, &c. because it is impossible for me to know another Man's Thoughts whom I know not: But I shall give my own Interpretation of them thus:

*Ans.* The Cause therefore you know, and if there be such *Epithets* or *Encomiums* found in it, by which any of the Ministry, or Nobility is scandaliz'd, or reproach'd, if upon your Tryal there be found any, then be assured, the Reproach and Punishment will deservedly fall upon your self. If they (as you seem to insinuate and suggest) deserve them, then let them enjoy their Right. So that there will be then no need of begging any Pardon, since you have left it to our Sovereign Lord the Mob to judge whether or no you have wrong'd any in your supposed Paper, called, *The Country Parson's Advice*: Yet as a Physician, more than a Country Divine, you thus give your Interpretation of 'em.

*Be Wise as Somerset,* ] I never had the Honour to partake of the abundance of his Grace's Wisdom, nor have I ever had the Opportunity to judge, that he wanted either that or Discretion; if there is any other meaning in the Words, they are out of my Knowledge, and consequently beyond my Interpretation.

*Ans.* *Be Wise as Somerset*, Now Dr. tho' you say that you never as yet had the Honour to taste of his Grace's Wisdom, nor an Opportunity to judge he wanted either Discretion, or that, you may be assured that he has enough of both to punish you, not as an honest Country Parson, but as a pragmatistical Quack.



*As Somers Brave.*] I never heard his Lordship was a Coward, but I know he was always Bold, which is a good Sign of Bravery; and therefore the *Epithet* cannot derogate from his Character, or hurt the Honourable Person to whom the Advice is given.

*Ans.* *As Somers Brave*) do you with your Brother D——, in his present Fears discovered, take *Somers* to be the noble and most accomplish'd *Aristeus* mention'd in the *Free state of Noland*; which being a late King's Chief Minister and Favourite, to the great Satisfaction, and delight of all, had long considered and advis'd about such a Government, wherein all sorts and degrees shall find their Account, and feel their Condition better'd and enrich'd by the Spoils of Monarchy and Episcopacy, truly Sir, if you take this to be the Man, I must assure you, if he bring that Scheme to perfection, he will not only be accounted a Bold and Brave Man in *Terra Australi incognita*, but also in *Terra Septentrionali benè cognita*: And if *Aristeus* has sent any secret Advice thither, which some without doubt were not aware of its ill Consequence, you may then call him bold indeed, and he justly deserve *Aristeus's* Character: And as Dr. D—— in his Preface, Page 6. in the History of a late Parliament, has observ'd, that then he may bravely with his Associates mount their own Beast the *Rabble*, and boldly drive the sober part of the Nation like Cattle before them, without doubt Sir, the aforesaid History of *Noland*, being extracted from *Harrington's Oceano*, and *Sidney's Discourses* about Government, with many Books of the same Stamp, Printed about 1700, and then, and since usher'd into the World, with too much Pomp and Solemnity, makes me as well as others believe, that they were, and in all probability are intended, they should not only be looked on as Books affording idle Speculation, to adorn our Studies, but to instruct us in some brave and advantageous point.

*As Pembroke Airy, and as Richmond Grave.*

Turn the Words which way you will, I can neither make Wit, Panegyrick, or Satyr of them.

*Humble as Orford be*; ] If his Lordship is design'd by this to be called a Proud Man, I cannot tell how that can injure his Honour; for he may not have so much Pride as he has Deserts to be proud of.

*Ans.* As for *Pembroke's* Airiness, and *Richmond's* Gravity, with *Orford's* Humility, if as you say you can neither make Wit, Panegyrick, or Satyr of them, no more shall I.

————— *And Wharton's Zeal,*

*For Church and Loyalty wou'd fit thee well.*

Why the contrary Character to this shou'd be so much as insinuated, I cannot hear, since my Lord *Wharton* was never accus'd of Faction or Rebellion; and I

think



think his Zeal to the Church, was sufficiently shown in opposing the *Occasional Bill*; so that I find in this, neither Flattery nor Reproach.

*Ans.* But for *Wharton's* Zeal for Church and Loyalty, if you do not insinuate, yet you as strongly and privately suggest the contrary; and tho' you do not directly accuse him of Faction or Rebellion; yet you shrewdly hint that his Zeal in opposing the *Occasional Bill* was so conspicuous, that you tacitly both flatter and Reproach him: Since the Bill for the Security of the Eablish'd Church was, (as the most of the Lords said) absolutely necessary, tho' not at this juncture.

*Like Sarum, I would have thee love the Church,*

It is strange to me, that it should appear monstrous Advice to a Lord Keeper, to recommend to his Example the Pattern of a Bishop of the Church of *England*, who perhaps has done it more Service in the Esteem of some Men, than all his Brethren beside, tho' many of them are Men of great Learning as well as Integrity.

*He scorns to leave his Mother in the lurch.*

I think this cannot be admitted as an *Irony*, because his Lordship has appear'd very forward in the Church's Vindication, and has taken great pains in explaining her *Nine and thirty Articles*, which are the only essential Distinctions betwixt us, and other Protestant Churches; therefore I can discover no grounds at all for a mal-understanding in this particular, upon the Bish. of *Salisbury*.

*Ans.* And as for *Sarum's* loving the Church, few Men of Letters can be ignorant of his writing and defending the History of the Reformation, and explaining the 39 Articles, which are the only essential Ligaments among us Protestants; nay, by the Chymical Oyl of his voluble Tongue, he has made them so gentle and easie, that if our stubborn Consciences cannot come up to the Articles, they by Authority have leave occasionally to come to, and supple our brawny Consciences: And what Sir, if he like a true Fisherman, row one way, and look another, never fear that he will leave his Mother in the Lurch, seeing fishing in his See, is like to hold good for his Days; and what if he be squeamish in the outward Habits, and Rites and Ceremonies, imposed by Men, and wou'd first wear *Scotch* instead of *Lawn* Sleeves, that is no dimunition of his Honour or Dignity.

*For the well governing your Family.*

*Let Pious Haversham thy Pattern be.*

How far my Lord *Haversham's* piety extends, I can no more determine, than I can, how well he governs  
his



his Family ; but if his Lordship's Conduct at home, be equal to his Wit and good Sense abroad, which would incline one to have a favourable Opinion of his management, he cannot be an ill *Master* of a Family, nor a bad president for my Lord Keeper to imitate.

*Ans.* And for my Lord *Harversham's* Piety, Wit and good Sense, both at home and abroad, since his blessed Reformation, not only that noble Lord, in his vindication of his Speech, but also the Convert *Stevens* of *Sutton*, in his late Letter, Page 9. warns all Well-wishers to the Establishment, to consider, whether the neglect of some publick Act of Churchmen, may not in time incline our Church to think she is playing a Game with Sharper's on the Square; and that whilst she exercises Gentleness and Meekness towards them, she does at the same time but foster a Snake in her Bosom, which may one day not only hiss at, but fly in her Face, by virtue of that warmth and nourishment, which she out of Charity and Christian Condescension has hitherto thought fit to afford them.

*And if it be thy Fate again to Marry.*

Now, before this Information, I did not know my Lord Keeper was a Widower, Batchelor, or marry'd man; but if it would insinuate he had the misfortune of an ill Wife for his first, I can say nothing to it, but that it has been many a good man's Fate, as well as his; but indeed the Sense of the Words may be either understood as to a good Fate, or a bad one.

*And S---y---r's Daughter will thy Year out tarry.*

I know not who the Letters *S---y---r* stand for; but if they are meant for the Duke of *Somerset's* Daughter, I know no injury is offer'd to the Lady, in tendering her a Husband, unless the Injury is sum'd up in the succeeding Lines.

*May'st thou use her as Mohun his tender Wife,*

*And may she lead his virtuous Lady's Life.*

Now, whether my Lord *Mohun* ever had a Wife, or how he us'd her, or what Life his virtuous Lady led, I am as much a Stranger to, as I am to *Greenland*? which I have heard the Name, and seen that there is such a place described in our *Maps*; as for any thing else, I know as much of one as the other; but to be sure where the Word *Virtuous* is applyed, it ought to be understood so by every one that do not know to the contrary.

*Ans.*



*Answer.* As for the present Lord Keeper's being a Widower, Batchelor or Marry'd Man, or his, having had a good or bad Wife, and his being about to marry the Duke of *Somerset's* Daughter, and his using of her as *Mobun* did his whether tender, virtuous, or obdurate and vicious Wife, what have either you or I Dr. to do or to meddle in these matters, we assuredly have business enough of our own.

*To sum up all, Devonshire's Chastity.*

If his Grace is not ashamed to own the Character here given him, I don't believe any Body will be so impudent as to think the contrary: But if any shou'd suppose him to be incontinent, my Lord Duke has more good Sense, than to demand a Reason for such a Supposition.

*Bolton's Merit,* ] If his Grace had not merited some Mens Applauses, he has deserv'd few Mens Censure; and therefore, I think he has the multitude on his side to maintain the Character as justly given him, and as justly deserving it.

*Answer.* And to sum up all, *Devonshire's Chastity*, with *Bolton's Merit*, pray Dr. what if our Laws be rightly compared to Coh-Webs, which will infallibly hang, intangle and insnare such little Flies and Gnats as you and I: Whereas Great Men, like burning Bees, can easily break them; and if we happen or think it our Duty, either as a Physician, or Country Parson, to tell them of the breach, what shall we get by it? verily, if they be good natur'd and of good Sense, they think it below them, either to take any notice, or to demand a Reason for our so doing; but if they be surly by our impertinancy, which we may call our Duty, then they will assuredly sting us.

*Godolphin's Probity,* ] I hope here is no Pretence of Reason to suspect, that this is not my Lord Treasurer's just due, considering all the great Things he has done, as well abroad, the faithful Remittances of Money to supply our own Forces, and maintain our Credit with our Allies, as at home, in managing her Majesty's Revenues to the best Advantage, both for the Queen and People. I think it wou'd be a Crime in any Person to barely think his Lordship was otherwise, than a Man of the strictest *Probity* and *Integrity*, since her Majesty has plac'd such Confidence in him, and all the Nation applauds her Choice. For my part, I think it the greatest Folly imaginable, to suppose any Body shou'd  
make



make any other Construction of the Word, than what it naturally intends.

*Ans.* And for *Godolphin's* Probity, I do not know any that has had any pretence of Reason to suspect it, unless they are so infatuated to believe *Mrs. Margaret Baliol*, and her Sister, which are represented at Court, as Mad Women, pretending to be the Heirs and Orphans of *Peter Baliol Esq;* and that the Quit-Rents, Tenths, and First-fruits of Two of the greatest Provinces in *Ireland*, viz. *Linster*, and *Munster*, which was given by the Crown as they say, to the Princely *Baliol*, the Founder of *Baliol College* in *Oxford*, and to his Heirs forever, for his great Services for, and so many thousand Pounds lent the Crown; and they further urge, that both the great Counsel of *England* and *Ireland*, have formerly taken their Case into consideration, and that the late King *William* had granted a Warrant for their Right, which (as they tell all the World) was signed and confirmed by her present Majesty, and now lost or mislaid in the Treasury-Office. and cannot be had without a Royal Command for a Search after it. Verily Sir, unless I could see an Original Copy of the Grants, either in some Court here, or in *Ireland*; I shall not be guilty of so much Folly, as that they have any more Estate in *Ireland*, than poor Prince *Butler* has, tho' he claims the Duke of *Ormond's* Estate: So that I shall not be a Man guilty of so great a Crime as to think but my Lord *Godolphin* is a Man not only of the strictest Probity, but Integrity also.

*Hallifax's Modesty*, ] If his Lordship be not burthened with too much of that shamefac'd Virtue, I cannot see where the Crime lies; and if he has better Assurance than other Men, and therefore needs not be ashamed of any thing he says.

*Essex's Sense*, ] I don't find but my Lord of *Essex* has his share of good Sense, that has determined his Choice right, both for his own Interest, and the Interest of his Country; he has not shown himself to be one of those kind of Men, who are obstinately bent to be always in the Wrong; and therefore his Example can bring no Inconvenience to that Honourable Person, to whom the Advice is given.

*Ans.* And for *Hallifax's* Modesty, and *Essex's* Sense, if Dr. (to joyn you and *Jack Tachin* together) his Lordship is not burthened with too much of that Shamefac'd Virtue, since he supposes himself to have better Sense than any other, (or as *Jack* saith) if a Mouse grows to be a Rat what must or can be done, but either to lay Rat-bain, or set a Trap well baited.



*Letter. Mountagues Management,*] I think a little of his Grace's Management would be of great Service to my Lord Keeper, for I know no Man in the Kingdom of *England* has manag'd wiser or better, than the Duke of *Mountague*. And if this be not doing real Justice to his Lordship's Character, I do not know what is.

*Culpepper's Pence,*] What *Culpepper* this is, I cannot tell, and therefore cannot answer to it; but if the Advice be meant, that he would not have my Lord Keeper too rich, or heap up *Pence*, I think 'tis very honest Advice to so great a Magistrate, who as he has begun generously, ought to continue the same Spirit, and show the World his Philosophy has made him a great Man, that is, a great Soul, as his *Law* has rais'd him to be a Great Minister.

*Answ.* And for *Mountague's Management*, and *Culpepper's Pence*: They are both extreamly necessary for any just and generous Person, to shew him a faithful Steward of this World's Goods, to obtain greater Honour in the next.

*Leter. Tenison's Learning,*] I have not heard any Body dispute his Grace of *Canterbury's* just Claim to *Letters*, any more than I have heard his Title to his See disputed. He is undoubtedly a good Man, a faithful Pastor, a strenuous Defender of the Church, and an able Arch-bishop. I'm sure his Pattern is no Prejudice for a Keeper of the Seals to imitate.

---

and *Southampton's Wit*,  
Will make thee for an able States-man fit.

I don't perceive where the Reflection of this can certer; for if his Grace has not an overflowing of Wit, that which he has, being small, will prove of the less Burthen to my Lord Keeper, and certainly contribute something, as every Mite adds to the Store. So that I cannot discover the *Malice*, *Scandal*, or *Sedition*, some pretend in the Design of this Paper, which if it have any other meaning, than what I have endeavoured to solve, it is too deep for my shallow Brain to fathom, and too dark for my weak Opticks to see thro'.

*Answ.* (*Tennison's Learning*) and *Southampton's Wit*, &c, who as you say, dare dispute, or so much as question his Grace's just Claim to *Letters* any more than his Title to his See? there are few but has read his Learned an scarce pieces against Idolatry of the Church of *Rome*. and the *Savoy's* Contest, that he and a Pedigogue had with one poor *Romish* Priest. And who' as your deceased Namesake *Tom* saith, that his Sirname includes in it a Contradiction, namely, that *Ten---is---one*.

*Letter.* But to return Sir, to the Merits of the Cause, pray let me know why this violence against me, when I am satisfied you knew I was not the Author of this scandalous and seditious Paper, as you call it? Am I to be punish'd for some imaginary ill that I have committed? Or was this done, because I cou'd not answer your Under-Secretary his learned Question? which was, whether I was *High-Church* or *Low-Church*? If it will oblige you, Sir, I'll tell you, I am of that Church, that was for *Liberty*, and the  
Defence



Defence of the *Protestant Religion*, at the late happy *Revolution*, and that never chang'd my Principles since.

I can say more perhaps than every body can ; I am of the same Opinion now, I was then ; when her present Majesty was at *Nottingham*, I, and one of my Family, which together with my Father, and one Brother more, headed a Troop of Horse, and a hundred and twenty Foot, and maintain'd them at their own Cost and Charges, for the Service of our Country, as is sufficiently known and remembred in the *West-Riding of Yorkshire* to this Day. I value my self no more upon it, than it is fit I shou'd, to shew the World I have something to plead of Merit, beyond the Accusation of being suppos'd Author of a *Penny Paper*, which, tho' it's judges may think innocent in it self, yet shall judge tts Publisher Criminal ; notwithstanding every Action of that Nature, is in the Law only censured according to its Intention, tho' it may appear to be evil in its Effect. This Paper single, both as to the thing it self, and Intention, has notwithstanding been by you, render'd as scandalous to private Persons, and obnoxious to the Publick.

But I wou'd gladly know, Sir, wherein the publick is concern'd, or any private Person injur'd ? And it is hard that Question cannot be answer'd, and yet a Crime suppos'd to remain ! Had I not had time to reflect, I shou'd really have thought this an imaginary Dream, or the imperfect Ideas of some Romantick Story I had read when a School-Boy.

For I must renounce my Reason, to believe your hasty Proceedings can arise from any Prejudice you can suppose in this Paper ; but rather think I have been falsly represented to you, as guilty of something else that deserv'd this Severity, which had not only been generous in a Person of your Character, to have told me of, but the greatest Charity in the World towards one, who I can assure you, Sir, wou'd not have denied any thing he was guilty of, either to have done you or the publick Service, tho' to his own Prejudice.

For I am not concern'd you have us'd me thus ; but am really so that you have not sought after Truth, but to gratifie some private pique you have conceived against me, tho' the real Cause lies hid from me ; and I shou'd be happy to know it, because then I might know how to behave my self. Your Under-Secretary intimated something, that you resented from me : For God sake, Sir, let me know it ; that if it be a Crime, all the World may be made sensible of it, of your kind indulgence to forgive it ; and if it be no Crime, I may do my self Justice in publishing my own Innocency. But I rather imagine, thro' my Ignorance, I may have been Guilty of some Omissions of Duty ; or on the other Hand, committed things that I did not understand were culpable.

Ans. So Dr. having justly and impartially examined all the Merits of the cause contained in your Letter, I shall not again with you return like the Dog to the Vomit, and Tautologically put you in mind of your Vanity and Ostentation in being at the Revolution in *Nottingham* with her present Majesty, and heading a Troop of Horse there, and a Hundred and  
twenty



twenty Foot, all being at your Families Cost and Charges, for the Service of your Country, you playing the Pharisee have your Reward. But I must tell you that about that time I knew a despicable Clergy-Man, named Harper, which you wou'd think, cou'd, or durst scarce say boo to a Goose; yet he Booted and Spur'd, with his Father's Rusty Gun, rid, with the Bishop of London, to Nottingham, and being not of the Hereditary, but Revolution's Principles, has, for a Reward of his good Services, got to be one of the Readers of Whithall-Chappel, worth Fourscore Pounds per Annum, and a Parsonage called St. Katherine Coleman's in Fenchurch street, worth near Two Hundred Pounds per Ann. and another in Essex, at Olfet, worth Two hundred and Fifty; whereas perhaps neither you nor your Honest Country Parson with all his Advice have not Fifty per Ann. to live upon. This Sir, is no imaginary Dream, or the imperfect Ideas of some Romantick Story, but a Real and True one.

For 'tis a nice point for an undesigning Man to know how to behave himself, both as to Persons and Things, when he appears before one of such discerning Faculties, as you have discover'd your self to be in all the dark mysterious Mazes of the Court and State.

Tho' you have this Happiness to be employ'd under so good a Queen, 'tis a Satisfaction few States-men can boast of; and therefore you ought to rejoyce that Constancy has its due Reward, and that Merit finds a Place of Security and Repose, far out of the reach of envious Tongues, or biting Satyrs to annoy.

Give me leave, Sir, to tell you, nothing wou'd touch me nearer in my Private Reflections, than to have it thought, I had said or done any thing injurious to the present Government, or any Persons concern'd in the happy Administration of it; for since all the Actions and Wishes of my Life hitherto have been employ'd towards its Prosperity; it wou'd be hard now to be suspected of having Evil-Will to Zion, since I have no Prospect of Felicity abstracted from that of the Publick Peace and Safety. I may very contentedly, and with the utmost Pleasure and Satisfaction, joyn in that Glorious Petition of the Royal Prophet, *Pray for the Peace of Jerusalem; they shall prosper that love it.*

Now, Sir, the worst Wish I have for your Honour, is, That you may be always as Loyal to your Prince, and as firm both to Church and State, as  
Your most Obedient Humble Servant, Jos. Browne.

Answ. So without renouncing your Reason, I would have you to believe, it, and not to be so much concern'd about your former and late usage: Providence if you be contented and mannerly, will assuredly provide for you.

What Sir! If the Mazes of Court and State be as dark and mysterious as the Distempers of the Body; mind your own Business and be perfect in that and leave the others for those employed in them, and then you need not fear but your Merit will also find a place of Security and Repose, as far out of the reach of envious Tongues or biting Satyrs to annoy, as the greatest States-men. This is the best Advice, and worst wish can be given by  
Your unknown Friend Philanglia.