

*Queries Humbly proposed to  
my Lords the Bishops*

*by*

*Edmund Calamy*



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# QUERIES

*Humbly proposed to my Lords the Bishops,  
Upon Occasion of the Bill new Depending in the House of Peers,  
to prevent (as is pleased) the growth of Schism.*

*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 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 Necessity are Requisite 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 Described, 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 enclosing all they can in a way of forbearance, Especially when they Hearty fall in with the same Civil Government?

*Querie. 4th.* Are not the *French* and *Dutch* Protestant Churches, (to our great Satisfaction) allow'd to educate their own Children, without Dishonour or Damage to the Church or State? And shall this Privilege be deny'd to Natives, that are faithful and peaceable, meerly because they are Dissenters?

*Querie. 5th.* Whether the treating such as *Schismaticks* in the Reign of *K. Charles II.* (to look no farther back) was not sensibly found, to promote the *Growth of Popery*? And whether it may not reasonably be expected, that a like Cause should have a like Effect?

*Querie. 6th.* Whither in the Reign that succeeded, it was not own'd by some Eminent Prelates of the Church, with Arch Bishop *Sancroft* at their Head, as well as by the Noble Marquis of *Halifax*, in his Letter to the Dissenters, (in which so many Eminent Persons concurr'd, and which all at that Time applauded, that too much Rigour had been used towards Persons of the same Religion, for differing in smaller matters? And whether Promises 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?

*Querie. 7th.* Whither the Bishops that have been advanced to that Honour since the Revolution, who have generally been persons of the greatest Eminence 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.* Whether any thing more tenderly affected the Protestants in *France*, then the denying them the Libertie of Educating their Children in their own principles? and whither that method, which has all along been Represented as so severe in a Popish Prince, can ever be fit to be Countianced by Protestant Bishops, in a Protestant Country?

*Querie. 9.* 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 Remote Supposition, it would be a most greating 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*?

*Querie.* 10. Whether it can reasonably be expected, that they should ever have the Courage to endure the Fiery Tryal, (which is what, according to the foregoing Supposition they may be called to) who by any Political Considerations, should be kept from sheltering the Innocent? And whither upon Supposition any Members of their own Church should threaten them, if they Acted according to the Principles by which they obtained their Preferments, it would not be more becoming to inform them better, and yield more Comfort to let them an Example of Steadiness, than to harden and embolden their), by yielding to them in a Method of treating Brethren, that is neither Scriptural nor Rational?

*Querie.* 11. Whither it be seemly for Guides of the Church, to pass such a Censure upon the Assembly's 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 their Lordships, to allow no other Catechism than that which cannot be answer'd to with Truth, by the Children of Dissenters, who had no God-fathers or God-mothers to give them their Names, or Promise for them?

*Querie.* 12. Whether the Ecclesiastical Courts have not from the first Reformation been own'd a great grievance by the best Prelates and Members of the Church of *England*? Whither they have not upon Occasion, been freely inveighed against, by many who are at present on the Bishops Bench? And, whither there be any such evidence of their Amendment, as can justify their now concurring to suppose and encourage them?

And, lastly, Whither the passing such a Bill into a Law, be not more likely to spread Animosities, increase Uncharitableness, and perpetuate Division, than prevent the Growth of what is called Schism? And whither this be not evident, as that publickly branding a Body 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 Descendants of these very Presbyterians who earnestly (tho in vain) implored the Compassion of their Predecessors in 1661 and by many that have pined 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 out common Hopes which depend upon the Protestant Succession in the Illustrious House of Hanover, defeated according to some Mens desire and wishes, which we Pray may never take effect.

A  
COLLECTION  
Of all the  
PAPERS  
That have been Giv'n to the  
*Lords and Commons,*  
In Relation to the  
BILL to Prevent *Schism.*

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*Queries humbly proposed to my Lords the Bishops, upon Occasion of the BILL now depending in the of Peers, to present (as is pleaded) The Growth of Schism.*

Query I. **H**OW *Schism* can be prevented, before 'tis clearly determin'd what it is? And whether those Men can justly be charged with it, who are united to the common Head of the Christian Church by *Faith*, and to all its Members by an hearty *Love*? And whether 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 preach'd amongst them, and the Sacraments duly administred according to Christ's Ordinance, in all Things that of Necessity are requisite to the same?*

II. How any National Church, as far as it is favoured or warranted by the Holy Scriptures, which all Protestants own for their Rule, can be in any real Danger from such Persons as those described, or from their being left at Liberty to educate their Children in their own Way?

III. Whether it be not a Piece of Wisdom to learn from our Enemies? And when even

in the *Romish* Communion, notwithstanding their high Pretensions to *Unity* and *Uniformity*, there is yet a great Diversity admitted amongst their Religious Orders, why should not *Protestants* inlarge and strengthen themselves, by enclosing All they can, in a Way of Forbearance, especially when they heartily fall in with the same Civil Government?

IV. Are not the *French* and *Dutch* Protestant Churches, (to our great Satisfaction) allow'd to educate their own Children, without Dishonour or Damage to the Church or State? And shall this Privilege be deny'd to Natives, that are faithful and peaceable, meerly because they are Dissenters?

V. Whether the treating such as *Schismatics* in the Reign of King *Charles* II. (to look no farther back) was not sensibly found, to promote the *Growth of Popery*? And whether it may not reasonably be expected, that a like Cause should have a like Effect?

VI. Whether in the Reign that succeeded, it was not own'd by some Eminent Prelates of the Church, with Archbishop *Sancroft* at their Head, as well as by the Noble Marquis of *Halifax*, in his *Letter to the Dissenters*, (in which so many eminent Persons concurr'd, and which all at that  
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VII. Whether the Bishops that have been advanced to that Honour since the *Revolution*, who have generally been Persons of the greatest Eminence for their Worth and Moderation, have not met with more Respect from the Dissenters, than from many who pretended to be zealous Members of their own Church? And whether it is a suitable Return for Persons of their Lordships Candour, to deal more hardly by us, as to our Children, than their Predecessors ever attempted to do by our Fathers, as to their Descendants?

VIII. Whether any thing more tenderly affected the Protestants in *France*, than the denying them Liberty to educate their Children in their own Principles? And whether that Method, which has all along been represented as so severe in a *Popish Prince*, can ever be fit to be countenanced by Protestant Bishops in a *Protestant Country*?

IX. Whether if *Poper*y should once more prevail among us, which some who are

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X. Whether it can reasonably be expected, that they should ever have the Courage to endure the Fiery Trial, (which is what, according to the foregoing Supposition they may be called to) who by any Political Considerations, should be kept from shelt'ring the Innocent? And whether upon Supposition any Members of their own Church should threaten them, if they acted according to the Principles by which they obtained their Preferments, it would not be more becoming to inform them better, and yield more Comfort to let them an Example of Steadiness, than to harden and embolden their), by yielding to them in a Method of treating Brethren, that is neither Scriptural nor Rational?

XI. Whether it be seemly for Guides of the Church, to pass such a Censure upon the *Assembly's Catechism*, as if it were not fit to be Taught; when there is nothing to  
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XII. Whether the *Ecclesiastical Courts* have not from the first Reformation been own'd a great Grievance by the best Prelates and Members of the *Church of England*? Whether they have not, upon Occasion, been freely inveighed against, by many who are at present on the Bishops Bench And, Whether there be any such Evidence of their Amendment, as can justify their now concurring to suppose and encourage them?

And, Lastly, Whether the passing such a Bill into a Law, be not more likely to spread Animosity, increase Uncharitableness, and perpetuate Division, than prevent the Growth of what is called *Schism*? And, Whether this be not as evident, as that publicly branding a Body of Men, will inflame the Populace against them; and that Severity

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