

minated with blue, red, and gold, such as may be seen in old monkish manuscripts.

I am again fallen into the disagreeable subject (where offence to some or many is unavoidable) of sectaries or parties in religious affairs: what here follows was designed for the appendix; but as I now find that a long appendix containing many loose, not connected matters, may be tedious to the reader; I shall in the several sections following, occasionally interperse many things designed for the appendix.

Some years since, viz. 1722, there was a considerable secession in the S. W. parts of Connecticut, of congregationalist ministers and candidates, to better themselves in livings by church of England missions: from this incident, there has lately been revived a sophistical dispute, whether the established old congregationalist ministers, or the late new converts, church of England missionaries, are to be deemed the separatists. The decision seems to be easy, by relating only matters of fact. By a fundamental, in the articles of union, 1707, of England and Scotland, the church of England in express plain words, is declared to be established in all the English plantations; but this seems to be only as to church government, and that only amongst the people of the church of England; the other sectaries can have no ecclesiastical jurisdiction even amongst themselves, as appears by the annexed determination of the lords justices anno 1725; but in their various modes of worship (Roman catholicks excepted) all christian professions are tolerated in perpetuity, and in as ample manner, as if they were churches established by law. If any sectary who prevail in the legislature of any colony, impose upon the other sectaries; they are checked by the king in council, all the colonies being under the immediate inspection of the king in council; we here adduce the annexed case of the act of the assembly of Connecticut, against quakers, &c.

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