

**Jurymen.** His Majesty's lately acquired Subjects cannot take it a-miss, that his ancient Subjects remonstrate against this Practice as being contrary to the Laws of the Realm of *England*, the Benefit of which they think they have a Right to; nor ought it to give Offence when they demand that a Protestant Jury should be impannelled when the litigating Parties are Protestants; such were the real Motives of the Presentment, and we can aver that nothing further was meant by the Quotation from the Statute.

That the Subscribers of that Presentment meant to remove every Roman Catholic from holding any Office, or filling any publick Employment, is to all Intents and Purposes a most vile, groundless Insinuation, and utterly inconsistent: Sentiments and Intentions such as these we abhor, and are only sorry that our Principles do not allow us to admit Roman Catholics as Jurors upon a Cause betwixt two Protestants; perhaps theirs hold us in the same Light in a Case betwixt two Catholics, and we are very far from finding Fault with them, the same Liberty that we take of thinking for ourselves we must freely indulge to others.

The subsequent Apology for Military Gentlemen's being in the Commission of the Peace, is of no great Moment, we only observe that it is not customary, and may in Time produce disagreeable Consequences.

With Respect to the Instructions and Informations of what is the proper Duty of a Grand-Jury, though it cannot be of much Use to the present; it may to the succeeding Grand-Jurors, who may perhaps discover or recollect that Grievances of a certain Nature are not to be presented, and that using a Liberty of that Kind may be deemed *highly improper, assuming, and of the most pernicious Tendency*.— But it is the Weakness of many People, that after having been obliged to assume a certain Character, they are obstinate in maintaining it agreeable to their own Notions of Rectitude, notwithstanding the Calumny and Contempt which may attend such a Practice; and the Term *ZELOT* which is generally applied derogatively does not deter all Men from persisting in what they think is right and just; yet it is a lamentable Truth, that Zeal is oftner exercised in a bad Cause than a good one; and the Reason of this is very likely, that Men are under the Necessity of exerting all their Faculties to support a bad Undertaking, whereas upon the other Hand, when they are conscious of the Justice of the Part they have taken, they become professed Quietists, and so happen what will, they console themselves with the Reflection of their having Inclinations to that which is right: But this Manner of acting, tho' it screens a Man's Character from the Imputation of Zeal, is very unmanly and unbecoming a Citizen. It is a Maxim handed down to us by the Wise Man, "That a good Name is inestimable;" but it is no less fact, That the Favour and Praises of the Foolish area Reproach. Love and Harmony are also very desirable, but these agreeable Virtues are not to be cultivated at the Expence of others.

Honour