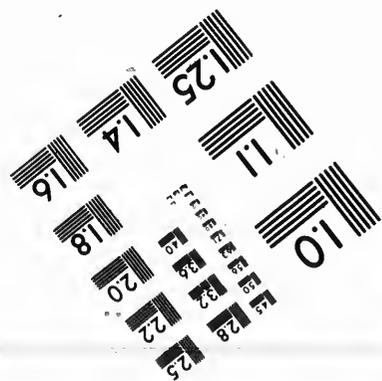
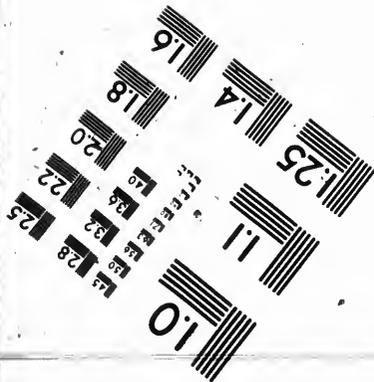
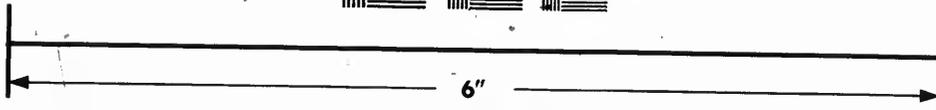
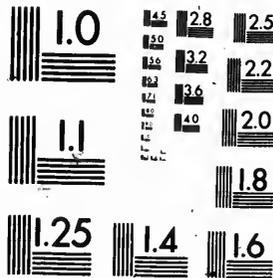


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

28
25
22
20
18

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

© 1991

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below.
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

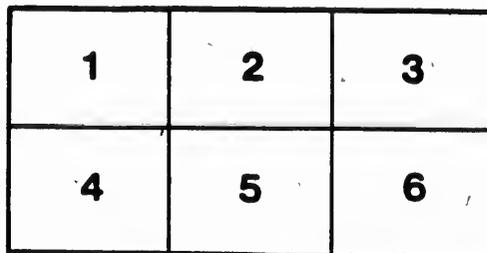
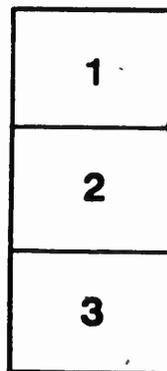
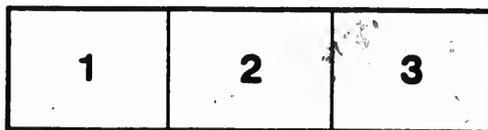
Library of the National
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives
nationales du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

RC

A

G*

L*

THE
ROYAL CONFERENCE
OR
A DIALOGUE

*The
Conf
of
A. Nial*

BETWEEN THEIR
MAJESTIES
G * * * E THE II^d OF E * * * * D.
AND
L * * * S THE XV. OF F * * * * E.

With some Notes
Critical and Explanatory.

Miscetur seris ludo.

Vetus Auctor.



In the Year MDCCLVI.

82819



TH

T

upon
ledge
transf

INDL

so th

appea

vener

is fou

ceive

will

890316



THE EDITOR TO THE READER,
GREETING.

GENTLE READER.

THE Nature of this Dialogue, and the Characters that here appear upon the scene, render it impossible to alledge that the Following Piece has been translated from the Manuscript of an INDIAN BRAMIN or a PERSIAN MAGE, so that it has not the advantage of appearing to the world under this venerable Recommendation. How far it is founded upon truth will be easily perceived by the Matter it contains, and you will soon be convinced that there is no
A 2 fiction

fiction but in its form. Whether, indeed, so much Ridicule should have been intermingled with such a serious subject, is another question. All that can be said for this, is, that laughter is an instrument that may be usefully employed to expose, what grave remonstrances are ineffectual to correct, and never can be pernicious, but when it is prostituted to unworthy and vicious purposes, to the discredit of Religion, or to the detriment of virtue. If then you laugh in this manner, you may be Merry without ceasing to be Wise. This is all at present from.

Your Humble Servant.

The

EDITOR.

THE

I
an
ren
wo
pur
our
Ar
tha
Qu
ton
eith
Hur
law
bef
mor
fure
that



T H E
ROYAL CONFERENCE
O R
A DIALOGUE &c

KING OF E — D.

IT is rare thing, Brother L—s, to see two Crown'd Heads meet in a private conference; and since an event so unusual (and that we may render also so important) has now happened, it would be criminal not to improve it to the best purpose, for our own *true* honour and the good of our subjects. Our Fleets cover the Ocean; our Armies strike terror even thro' those Nations that are not interested, immediately in our Quarrel, and a horrible scene of blood, wantonly shed, is going to shew to the world, that either in You, or in ME, the Sentiments of *Humanity* and *Justice* Yield to the dictates of *lawless Ambition*. Would it not then be wise, before we strike the fatal Blow, to reflect, for a moment, upon the *Principles* that direct the measures we are taking, and upon the *Consequences* that must naturally arise from them? Would it not

er, indeed,
been inter-
subject, is
be said for
instrument
to expose,
ineffectual
pernicious,
o unworthy
discredit of
virtue. If
, you may
be Wife.

rant.
The
DITOR.

THE

not be wise to examine, the Justice of our Claims, and how far their Justice will authorize the Violence, with which we are about to defend them? In a word; Would it not be wise to ask our selves calmly, whether success, which each of us expects, will cover the Victorious with any thing more than a *false* Glory, & whether the means, by which it shall be obtained, will not deprive him of the *true* Lustre that Crowns the Prince, who is the FATHER OF HIS COUNTRY and the, FRIEND OF MANKIND?

KING OF F——E.

I perceive, Brother, by this moral introduction, that You have been lately reading the *Adventures of Telemachus*. Why — the Book is pleasant enough, and the Bishop, that wrote it, was really a good sort of Man. But you don't consider, that the Maxims of that Book were designed to direct the Prince, My Father, during his minority, which is always the season of fine speculations, and these Maxims, indeed, are very amusing for the Heir of a Crown, but are not at all convenient for the Possessor. Be that as it will, I am not much inclined to Reason at present, and, in truth, I never was extremely fond of Logick. Besides, I have declared to you my sentiments, my rights, and my resolutions by the mouth of my Ministers. As it is manifestly beneath the dignity of a Prince to analyse the Principles of Morality, or to descend to the subtleties of Logick, I make use of my Ministers to *think, speak, and write* for me; and while 300,000 Men are ready to form their arguments into a
com-

com
quil
Swe

T
inde
are
have
a Co
wou
exp
acti
of ce
ce,
Our
pire
fied
vate
shou
renc
are,
Min
some
that
of M
Brea
wou
leaft

(a
transf
Indol

compleat demonstration, I repose with a soft tranquillity upon my Downy Throne, and enjoy the Sweets of Royal Grandeur, *otium cum dignitate* (a).

KING OF E——D.

The intervention of Ministers is usefull, and indeed necessary, in the situation in which Princes are plac'd. But as, in Private affairs, Messages have occasioned many misunderstandings, which a Conference, between the Parties themselves, would have easily cleared up; the same may be expected, with much more reason, in such transactions as ours. You, and I should have no rules of conduct, but the dictates of humanity and Justice, and no views, but the good of our People. Our Fortune is made: we are Kings: we can aspire no higher; and if self-love can ever be satisfied and silenced, it should be so in such an elevated situation as we possess. Therefore, it should be more easy for us to compose our differences, than it can be for those, whose views are, necessarily, less disinterested and sublime. Ministers, whatever may be their integrity, have, sometimes, private interests and particular views, that influence, not a little, their management of Publick affairs, and, perhaps, widen the Breach, which a friendly conference between us would either have entirely prevented, or, at least, would speedily Heal.

(a) This Latin Phrase is susceptible of two different translations. it may either signify *Leisure with dignity*, or *Indolence with Pomp*.

KING OF F — E.

What, then, would you have me to do?

KING OF E — D.

Only to discuss the subject of our differences, in order to reconcile them in a friendly manner; so that we may neither *exhaust our treasures*, *impoverish our subjects*, nor excite the cries of widows and Orphans to deplete our ambition.

KING OF F — E.

Well Moraliz'd again! But, whatever weight these considerations may have with you, I shall give you substantial reasons, why they cannot have any with me. It is true, Brother, I pretend to be your equal in point of humanity and justice; but you must consider, at the same time, that our circumstances are entirely different. You talk of *exhausting our treasures*; Why, do you not know that *mine* are inexhaustible, and that my resources are infinite? You have little Cash but what your People are *Willing* to give you; But I can command all, that my subjects are *Able* to give, and even *more*, when that becomes necessary. — You talk also of *impoverishing our subjects*; Why, Sir, *Mine* are accustomed to be fleeced; it is the *Mode* in France to be impoverished, when the Glory of the Monarch demands it; and does not the *Mode* render the greatest seeming hardships supportable, and easy, if not rejoicing? Besides, my Ministers assure me, that the *Poorer* my People are, they must still become

Better

But
sub
tion
Pop
din
Rig
vin
ce
fav
men
war
the
affa
misj
imp
self
feec
upo
be
this
Hur
wife
agai
ofte
and
that
shak
Gra
my

(b
senje
of th
Const
ble R

Better subjects, as Poverty renders men yielding, submissive, and abject. Riches pamper a Nation, and render it Insolent; they make the Populace daring and presumptuous, in defending, what they impertinently call, their *Rights and Priviledges*; and I am perfectly convinced, that it is to some remains of Opulence in my Kingdom, that I must attribute all the faulty Remonstrances of my Prating Parliaments. I hope, however, that the approaching war will allay the fever of *Publick Spirit*, and take the fire out of that seditious Eloquence, that assails my ears on all sides. — It is indeed your *misfortune*, rather than your *crime*, that you cannot *impoverish* your People without danger to your self. They have been long accustomed to High-feeding, and, from time immemorial, they look upon it, as one of their fundamental Priviledges, to be *Fat and Jolly*. You see the consequence of this every day: for as soon as any one becomes Hungry, He bawls in Parliament against your wisest Proceedings, or writes, in a Garret, against the Measures of your Ministry. I have often heard my Preceptors say, that, Opulence and High-feeding nourish the Passions (*b*), and that the Passions of a People are storms that may shake the throne of a Prince; who aims at the Grandeur of Unlimited Majesty. As, therefore, my People are naturally warm and volatile, I have

(*b*) The word *Passions* signifies, in this place, a just sense of the *Natural Equality of Men* — a lively impression of the Excellence of *Liberty* secured by a well-balanced Constitution. in short, a zeal for maintaining the *Unalienable Rights and Priviledges* of Reasonable and Moral Beings.



have followed the Custom of my wife Predecessors in establishing Political and Military Physicians, who know how to Bleed, purge, and vomit, and who, by the sage prescription of a low and salutary diet, preserve effectually this great Body from the fevers and frenzies that agitate your *Beast with many Heads*. (c)— As to the cries of *Widows and Orphans*, that is mere cant. A Great Monarch should bear with dignity this disagreeable concert, and I can do this with the more ease, as I am, a little *hard of Hearing*. Besides, the Musick of my Martial Trumpets, the thunder of my Cannon, and the sonnets of my Gallick Muses, occupy entirely my ears, and would effectually prevent my hearing any other sounds, had not my Noisy Parliament Throats of Iron, and Lungs of Brass. I must also observe to you, that the Widows & Orphans, in France, have unspeakable consolation from reflecting that their Husbands and Fathers expired upon the Bed of Honour, to advance the Glory of their Monarch. You forget, moreover, that a *Title*, a *Cross of St. Louis*, and many such little circumstances which the forceress HONOUR (the Idol of my People) magnifies in their eyes to an infinite value, will suppress many cries and drie many tears. These, these are the Engines of Government, and they are worth a thousand Lessons of Morality.

(c) *Bellua multorum Capicium*, Horace called so, the Roman People. Every one will see that the application, here made, cannot be retorted.

KING

KING OF E——D.

I perceive by all this, that you are little concerned about the ruinous consequences of war to your People, to whom you can ingeniously present misery in the form of Happiness, and dress up an airy Phantom, HONOUR, (*e*) which they embrace in the place of Meat, drink, Cloathing, and even life. But will you not so far consult your own inward satisfaction, as to examine the foundations, upon which you pretend to justify those measures that force me into a war, which I have been always earnestly desirous to avoid?

KING OF F——E.

You desirous to avoid War! how came you then to begin Hostilities? were you not manifestly the first Aggressor?

KING OF E——D.

By no means. — who is the first Aggressor, he who commits an injury, or he who repells it, and by a just self-defense prevents its being carried farther, when he perceives that every measure of his Adversary is directed to confirm and extend his usurpations?

(*e*) The famous Author of the *Esprit des Loix* has observed that Monarchies are governed by *Honour*, while Despotick Governments are supported by *fear*.

KING

KING

KING OF F — E.

He who Commits the Injury is certainly the Aggressor. But, which of us is in that case?

KING OF E — D.

He, who, contrary to the solemn *faith* of Treaties, ordered Forts to be erected on a *disputed Territory*, at the very time that it was acknowledged as *such* on both sides, and when our Commissaries were employed in fixing its limits, and discussing our respective pretensions. (f) He, who leaving the Representation of my Right without a Reply, (g) had recourse to fleets and

(f) The Ministers of Great-Brittain and France at *Aix la Chapelle* in 1748, having concluded a Treaty of Peace, without taking into particular consideration the affairs relating to America, referred, by mutual agreement, that point to be discussed by Commissaries, and resolved upon a cessation of Hostilities in those Parts, between the two Nations, in order to the deciding their differences in an amicable manner. Notwithstanding this, The French immediately after the Peace of *Aix-la Chapelle* built forts upon this disputed Territory at *Beau bassin*, *Baye Verte*, at the Entrance of the *River of St. John*. (Beside several others in the King of Great-Britains undisputed Possessions, viz *New-England & New-York*) they Spirited up the Indians to make war against us, and set a large Bounty upon every English scalp that was brought them. They seized several British Traders in the Country of the *Five Nations*, confiscated their effects and made them pay the price of slaves for their Redemption. They continued in the Commission of the most perfidious Hostilities, while with *unexampled Patience*, we Suffered them to go on, untill the *Stricest necessity* called forth the the Resentment of an Injured Nation.

(g) The Commissaries appointed by Great-Britain and France for discussing their respective pretensions and
fixing

and armies instead of Reason and Argument, to Strengthen his pretensions.

KING OF F — E.

Ah! I know what you would be at — Acadia is in your head. But I hope you don't mean that I should at, present, enter into a discussion with you upon that Subject. I acknowledge, that my Ministers remonstrated to me in private, that the Language of the Ancient Historians, the Descriptions of the Ancient Maps, the Tenor of the Ancient Treaties, and the Nature of the Ancient Commissions, issued from the Crown to the Governors in America, all seemed to prove, that the true Limits of Acadia are such as you pretend. I own also, that my two Scribes S — l h — e and G — l — n — re have not been subtle enough to answer a long and tedious Justification of your Claims that was Presented to my Court

fixing the limits of Acadia, exchanged several Memorials upon this Subject. The Last Memorial of the British Commissioners in which the Justice of their Sovereign's Pretensions was displayed with the fullest evidence, was presented to the French Court in January 1753, and there never was even an attempt made to answer it — This is somewhat remarkable, after the pains they had taken to answer the preceding Memorials. But the following fact is surprising, to say no worse. Two years after this, an Edition of the Memorials of the Respective Commissioners was Publish'd from the ROYAL PRINTING-HOUSE at Paris, to shew to Europe the Justice of his Most Christian Majesty's Pretensions. And what happens? Why, this last Memorial of the English Commissioners is *dexterously* left out of the Collection. We need not use any strong terms to set off this fact. Let the world judge.

certainly the
that case?

emn faith of
ed on a *dispu*
at it was ack-
nd when our
ng its limits,
ons. (f) He,
of my Right
rse to fleets
and

I France at *Aix*
eaty of Peace,
on the affairs
greement, that
I resolved upon
etween the two
fferences in an
, The French
pelle built forts
, *Baye Verte*,
Beside several
isputed Posses-
Spirited up the
ge Bounty upon
. They seized
e *Five Nations*,
y the price of
d in the Com-
while with
oon, untill the
entment of an

at - Britain and
etensions and
fixing

Court about three years ago, and which was foarded with Syllogisms, that it puzzled the Best-Heads of the *Solipsian* (b) School. But notwithstanding all this, I must tell you that I remain unmoved. These objections may be solid to you, but to me they are nothing, because they oppose my SYSTEM; and a system in Politicks is a thing so sacred and unchangeable, that no particular considerations, be they what they will, should engage a wise Prince to deviate from the steady pursuit of it.

KING OF E——D.

A SYSTEM is indeed a fine word to cover the enormity of unjustifiable measures. But since my pretensions appear unanswerable, since the silence of your Commissaries declares this to the World, how can you maintain with such obstinacy a cause, which reason and justice have abandoned so manifestly?

KING OF F——E.

Since you insist so eagerly upon this point, I will tell you frankly the truth of the matter. *Acadia*, or rather *the River of St. John* is an acquisition extremely convenient for me. And my Ministers maintain

(b) See *Melchior Inchoffers Monarchie de SOLIPSES*. The Solipsian School was founded by Ignatius Loyola of Egregious Memory. At its commencement is seemd to be a religious Establishment and it carries still the same external aspect. But in its progress it acquired new views; and its present spirit is to Govern the Kingdoms, where its influence extends, by Deputies, called, FAIRNESS.

maintain
cordin
pursue
propo
are in
bind u
your c
in wh
servier
our o
don't
Don't
Philos
the sou
River
is high

The
favour

So i
it; o
gumen

You

(i)

which was fo
zled the Best
But notwith-
hat I remain
olid to you,
they oppose
cks is a thing
o particular
will, should
n the steady

nd to cover
But since
, since the
this to the
h such ob-
ustice have

is point, I
ter. *Acadia*,
acquisition
y Ministers
maintain

esses. The So-
of Egregious
be a religious
ternal aspect.
nd its present
influence ex-

maintain that this *conveniency* forms a right ac-
cording to the *Law of Nature*, since it is *Natural* to
pursue what is conducive to our interests &
proper to satisfy our desires. Now as you, and I
are in a State of Nature, having no superiour to
bind us; and as a State of Nature. (according to
your own Philosopher *Hobbes*) is a state of war,
in which *Right* follows power, and *Power* is sub-
servient to *Interest*; the consequence is, that being
our own Legislators; we must be fools if we
don't make the best laws, we can, for our selves.
Don't you remember that saying of an ancient
Philosopher, that *Utility is the mother of laws and
the source of Equity and Justice?* (i) therefore the
River of St. John being highly *usefull* to me, it
is highly *just* that I should have it.

KING OF E——D.

The same Argument is equally good in my
favour.

KING OF F——E.

So it is, if you have *force* sufficient to maintain
it; otherwise your right ceases, and your ar-
gument proves nothing.

KING OF E——D.

Your arguments then are Powder and Ball?

(i) *Utilitas just prope mater & equi. Horat.*

KING

KING OF F——E.

Why yes: and therefore these forcible proofs are called the *Last Reason of Kings*, or the Royal Syllogism.

KING OF E——D.

Without doubt, they should be the *last*. But does not their being so entitled, suppose that they are preceded by arguments of another Nature?

KING OF F——E.

It does, I own, and so they generally are by certain Moral and Political expostulations, which the politeness of the present age has rendered a necessary Form, a civil sort of Introduction to the *Plain dealing* that follows. But the Right lies intirely in the last proof; Remember the maxim I mentioned but a moment ago, & be convinced that *Utility is the Mother of Law*.

KING OF E——D.

Of *Club-law* you mean, no Doubt;— But do you seriously think that Nature has no other Laws, than our unbounded desires, and that a superior force is the decisive Standard of Right and Wrong?

KING OF F——E.

Upon most occasions, I am inform'd that the case is so, especially in the Quarrels of Kings, and

and on such occasions therefore, I will act in conformity with this principle. I am resolv'd not to have the title of *most Christian Majesty* for nothing. I may indeed change my definition of the Law of Nature should I find my self in circumstances that will admit of Reasoning, and in which, arguments of a more forcible kind may not be so ready at hand.

KING OF E——D.

Why really, Brother L—s, this is a strange doctrine, and it looks, indeed, as if it were drawn from the *Gospel according to Hobbes*.

KING OF F——E.

Not so strange, as you may imagine; for it is maintained by the venerable Company of Ecclesiasticks, that I have already mention'd, and whose Authority none, but Hereticks, have ever offer'd to dispute.

KING OF E——D.

I acknowledge my self a most grievous Heretick in this point. However, let me ask you, whether you can imagine, that the *River of St. John's* being to you a matter of convenience, will justify your demand of it, in the Judgment of our wise and equitable Neighbours? They are not under like temptations with you; will they not therefore see more clearly, and decide this matter with more impartiality?

B

KING

KING OF F——E.

I have already taken sufficient precautions with respect to this point. Do you think that our Neighbours, who have their own business to mind, will spend whole nights and days in reading over the voluminous Memorials of your Ministers and Mine? No such thing!— Your Memorials are long, because your Commissaries imagined they had something to alledge in favour of your pretensions; I ordered mine to be drawn out to the same length, that no body might read them, but that from the quantity of Pages, a favourable judgement might be formed of the Justice of my cause. These Memorials were only designed to amuse you, while I sent my Fleets into *America*, loaded with arguments that will convince you, sooner or later, if you are not desperately obstinate.

At the same time, I set my Pamphleteers (k) in motion to inform my Neighbours of your Hostilities, of the Capture of my Ships, while, by a refined piece of Policy, I suffered yours to pass untouch'd. I have abused you like a Dog, and made you appear to all Europe as a Captain of Bandits, a Royal Pirate, and your Naval Chiefs as so many Corsairs, worse than the Algerines, My Enterprizes, which you alledge as the foundation of your Hostilities, are but little known, because they were transacted with little noise,
and

(k) See, the *Discussions Sommaires sur les limites d'Acadie*—*L'observateur Hollandois*. — *Lettres d'un François à un Hollandois* — in all which, particularly in the Two Latter, there is scarcely any thing but a scurrilous abuse of the British Nation and its Monarch.

and that in a remote part of the World. Hence, you pass for the first Aggressor, even in the opinion of several Burgomasters in the United Provinces; and hence the long deliberations about granting you the 6000 Men you have demanded from the Republick, and which will end, no doubt, in a wise refusal of their Troops.

KING OF E——D.

Why, really, all this shews no small degree of Cunning in your most Christian Majesty. But the wise Governors of the United Provinces will not, certainly, be long the Dupes of such Artificial Proceedings. Besides, However their present situation may induce them to observe certain measures with such a Powerfull Neighbour as you are, and with one whose *Notions* of the *Law of Nature* are so singularly unfavourable to those who are your Inferiours in force; yet they will easily perceive that neither the sage maxims of *their* Government, nor the ambitious views of *yours* will permit them to throw themselves into your arms, nor to violate that Union with my Kingdoms which is mutually the Bulwark of our Religion and Liberties. The solemn importance of this Union will make every difficulty vanish that can arise from other interests of a lesser kind, and which, surely, must appear inconsiderable, when ballanc'd with its precious and inestimable advantages.

limites d'Ac-
un François &
y in the Two
urrilious abuse

KING OF F——E.

As for the Republick of the United Provinces, I think, I have it well-secured. I have menac'd them already, and I am able to make my menaces good. Woe to them if they Budge, I shall say no more.

KING OF E——D.

Nay, this indeed is saying enough; and methinks this language is scarcely consistent with your professions of friendship to that Republick; professions, that have always been so tender, or at least so polite, for as to their sincerity, I shall not enter into that matter at present. And prithee is it honest to bully your Good Neighbours into a violation of their solemn engagements to me? what will become of the faith of treaties if they can thus easily be broken? Be that as it will, all Interests Sacred and Civil combine to convince them, that if they must break with one of us, it should not be with me. And indeed were your conduct either *just* with respect to Them, or *wise* with respect to your own interests, they would not be obliged to Break with either of us.

KING OF F——E.

This wants explanation.— What! would not the sending you 6000 Men be a manifest Breach of Friendship with me?

KING

KING OF E — D.

d Provinces,
ave menac'd
ake my me-
dge, I shall

ough; and
y consistent
to that Re-
ays been so
to their sin-
at matter at
o bully your
their solemn
come of the
t be broken?
ed and Civil
f they must
be with me.
er *just* with
ect to your
obliged to.

! would not
ifest Breach

(Not at all: if, indeed, they gave me those troops in consequence of a preceding misunderstanding with you, or on account of any measures relative immediately to you and them, you might then explain such a step in the manner you do. But as these succours respect only their Guaranty of my Dominions, and are the consequence of a Treaty that has not you in view, more than any other Prince, Pretender, or Usurper, your interpretation is false, and your complaint without foundation. These succours are a *Debt of Justice* to me, and not an *Act of Enmity* to you. Can they be called your Enemies who neither meddle with your quarrels in *America*, nor take part in any of the *offensive* measures that are preparing to humble you? Besides, did the Republick grant me these 6000 Men, it would not, even then, succour me according to the full extent of the treaties that subsist between us. By these treaties (the full execution of which I do not demand) I might insist upon its declaring itself your Enemy, because you are the Enemy of Justice. And, indeed, in a State of Nature, such as Kingdoms are in with respect to each other, every Spectator, independently of Special Treaties, should become the enemy of an unjust Usurper, until *Satisfaction* be made for past injuries and *Security* obtained against future. Your conduct then towards the Republick is not Just; I add, that, with respect to your own interests, it is not wise; for by opposing the march of these auxiliary troops you expose to seizure the Dutch Vessels that carry you Naval stores, & in many respects must pre-
judice

KING

judicē both the commerce of your Neighbours,
and your own.

KING OF F — E.

That may be! But you do not know the Bottom of the matter, nor guess at the true reason of my violent threatnings against the sending you the 10 Troops. — In the Beginning, my Ministers at the Hague had often declared, that the sending the 6000 Men would, alone, never be considered as a Breach of that Friendship that subsists between me and the Republick, and you can scarcely imaginē that they would have asserted this so positively without my orders. But it so happened that the views of some — excuse me — for this is a secret, that I cannot prudently let you into. All I can say is, that certain considerations obliged me to change my Language to the Republick: I gave orders to D'A -- y to contradict himself: the task indeed was shameful for him, and even delicate for me, as it might diminish the opinion the states entertain of my veracity, and the trust they are disposed to place in my Declarations, and in those of my Ministers: But this step was necessary: accordingly, D'A - - y threatned, blustered, & thundered against the sending of the Troops, and I am persuaded that this conduct was highly agreeable to some of my Worthy Friends in the Republick, who care not if your Kingdoms were in the Moon, provided they could see their Country in Peace adopting my Politicks.

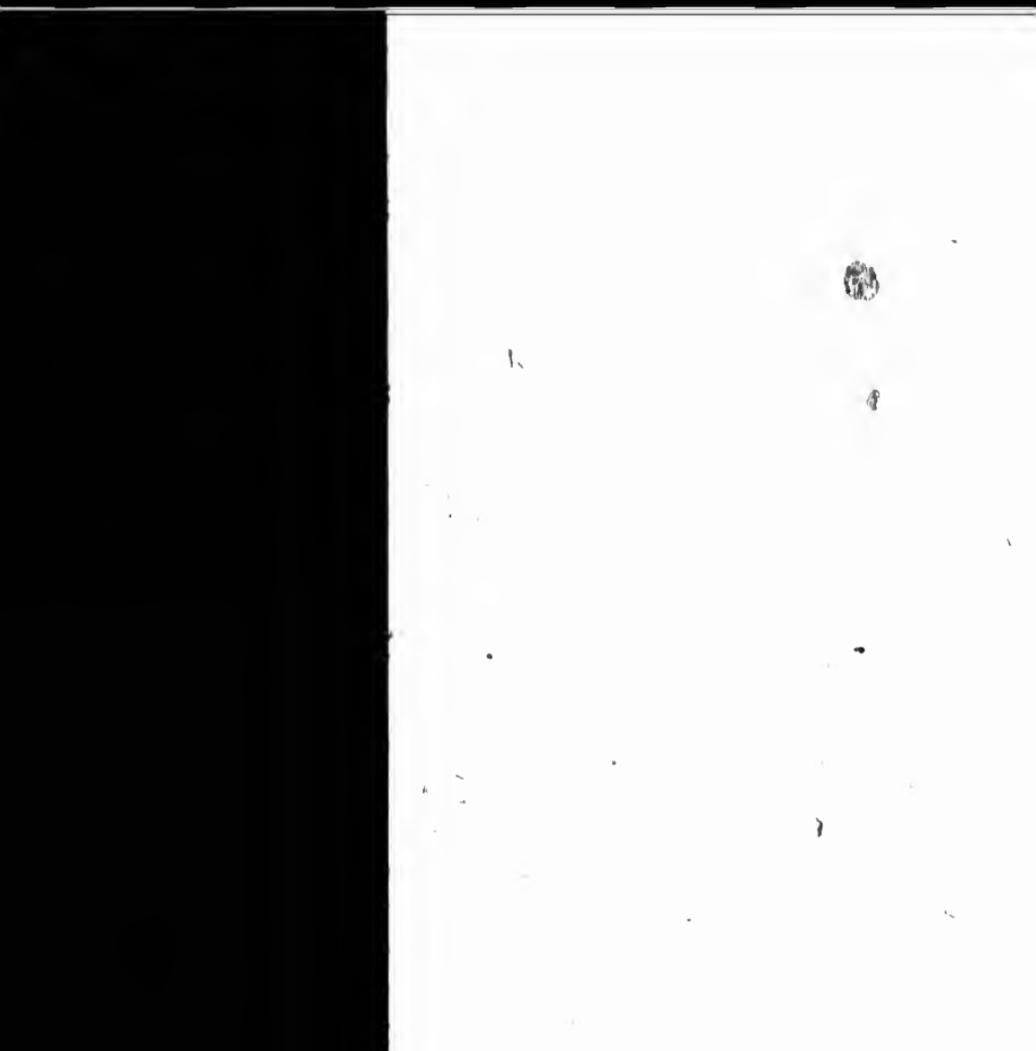
KING

KING OF E — D.

But what could your Worthy Friends gain by this? could they have here in view the real good of their nation?

KING OF F — E.

That is their Business. — I suppose the love of Peace, and the fear of my armies may have prompted them, in a good measure, to take this step. All I know is, that their conduct in this matter is advantageous to my *System*. For in proportion as It provokes you, the Republick will still have farther inducements to seek its Refuge in me, and nothing would give me higher satisfaction than to see the Belgick Lion opening his mouth that I might spit in it, and holding his back for me to stroke — and indeed I think it would be highly for the Interest of the United Provinces to be thus devoted to me. Notwithstanding the trivial Reasons they may have to doubt of the Reality of my Friendship, if they knew my Heart, they would soon perceive, that I am sincerely disposed to treat them with the same tenderness & affection that I shew to my own People. Yes, I would cover them with my wings, and deliver them, in time, from many inconveniencies that they at present labour under. I would deliver their Gouvernors from a certain Yoke which a seditious People re-imposed upon them, some years ago, under the pretext of my encroachments upon their Liberties. I would free them, by little and little, from the troublesome necessity of wrangling for



the Liberties of Europe, and the Maintenance of that HERESY, which you call the REFORMATION, and I would make Them and their Posterity repose in a best insensibility under the shade of that Universal Monarchy which ----- you know ----- But a word to the Wife is sufficient. — Do you understand me?

KING OF E——D.

I understand you very well, and I hope my Good Neighbours will understand you also, before it be too late.— But I am persuaded they will understand you, and perceive the danger that lies under these pretended advantages that you enumerate with such pomp, danger from your ambitious views & from your growing Power.

KING OF F——E.

And, Pray, have not our Good Neighbours as much to apprehend from your extensive power, as from mine?

KING OF E——D.

They would perhaps have reason to fear my power, if the Essential Principles of my Government (Principles that are every way conformable to my own dispositions) did not prevent my making a pernicious use of it. The situation of my Island, the nature of My Limited Monarchy, the Maximis of my People who are Lovers of liberty themselves, and Protectors of it among others, all

all th
the
Univ
and
King
long
by li
prop
them
pe t
-with
maxi
have
ever
destr
retur
own
war
four

T
to o
then
least

T
Ufus
owe

Maintenance
the REFORM
m and their
ity under the
nich -----
the Wife is
ne?

I hope my
ou also, be-
rsuaded they
the danger
antages that
danger from
our growing

neighbours as
five power,

to fear my
my Govern-
conformable
vent my ma-
nation of my
narchy, the
ers of liberty
ong others,
all

all these are considerations sufficient to persuade the World that BRITAIN will never aspire to Universal Dominion. Particularly, the intimate and tender bonds of Amity that unite my Kingdoms with the Republick, Bonds cimented by a long intercourse of mutual good offices, and also by singular Revolutions and Events, are every way proper to suppress all apprehension of danger to them from the extent of my power. I call Europe to bear witness to the truth of what I affirm with respect to the equity of my views, and the maxims of my Government. Whose Dominions have I ever usurped? Whose Territories have I ever demanded? Whose Liberties have I ever destroyed?— But let us leave this Point, and return to the main subject of this Conference, our own differences. Let us endeavour to prevent war, which is a reproach to Humanity, and a source of such various and complicated woes.

KING OF F — E.

This, indeed, is the best end we can propose to ourselves by this Meeting. Content yourself then with the Southern Coast of *Acadia*, or at least, give up to me the *River of St. John*.

KING OF E — D.

That is to say, that I should confirm your Usurpations? I love *Peace*, 'tis true, but I also owe *Justice* to my People.

KING OF F——E.

Since you pretend to so much Humanity; will not that dispose you to give up this trivial Right, rather than involve your Kingdoms, and perhaps many others, in the desolations of war?

KING OF E——D.

I think you said, a little while ago that you were my Equal in point of Humanity. Be it so: But then is it not still more incumbent upon you to abandon what does not belong to you for the sake of Peace, than it is on me to give up my undoubted Right? I must also observe to you, that giving up of Rights, tho' it may promote a present and transitory peace, is yet, in effect, a source of new and endless troubles. It encourages injustice, usurpation, and ambition, and from whence, but from these, do wars proceed?

KING OF F——E.

There is indeed some truth in this observation, and I really begin to find in myself a strong inclination to Peace. But the Point of Honour — — — ay — there's the Rub — — — that Wicked Point of Honour renders a Peace almost impossible, after I have thus fitted out my fleets, compleated my Armies, and made such a noise in Europe. Consider also, that I have had my Ships taken, and my Forts stormed. Must I then pocket these affronts, give you ancient Acadia, shake hands and have done, without singing one *Te Deum*? Would not this dishonour me?

KING

It i
dishon
ble —
be sti
Armie
were
contra
by yie

Fra
Submi
give
Neigh
dation
I am
never

Su
fary
enem
one v

I s
time
that
binet
rica.

KING OF E — D.

E.
Humanity; will
s trivial Right,
s, and perhaps
f war?

It is hard to conceive how an act of Justice can dishonour a Prince. But even were this possible — yet in the present case the dishonour would be still less to you, because with such Fleets and Armies as you have, it cannot be said that you were forced to submission. I really believe, on the contrary, that you might gain some Reputation by yielding at this time.

D.

o that you were
Be it so: But
ent upon you
g to you for
e to give up my
serve to you,
may promote a
yet, in effect,
s. It encoura-
mbition, and
wars proceed?

KING OF F — E.

Frankly then, if I can find some method of submitting with decency, I perhaps may again give Peace to Europe. I shall get some of my Neighbours to make proposals of accommodation, and to persuade me into them. — But I am sadly afraid, after all, that you and I will never be *Fast Friends*.

KING OF E — D.

s observation,
lf a strong in-
f Honour — —
icked Point of
ossible, after
ompleted my
urope. Consi-
s taken, and
pocket these
shake hands
one *Te Deum*?

Such fast Friendship, Brother, is not necessary to salvation. It is enough that we be not enemies, and that we live decently and civilly one with another, as becomes Neighbours.

KING OF F — E.

I shall see what can be done; and in the meantime I wish you good night. This is the Hour that I ordered my Ministers to attend in my Cabinet to deliberate upon Re-inforcements for *America*. If these Re-inforcements should escape the
vigi-

KING

vigilance of your Fleets, you will not be surprized that I change, a little, my Pacifick inclination, or at least that I measure *Acadia* according to my fancy. You know, in all promises there are tacit conditions, or mental reservations, as they are, otherwise, called, which may render a breach of Promise, or a change of Resolution justifiable, because necessary.

KING OF E——D.

I shall endeavour to be prepared for all events; for this, it seems, is necessary in order to negotiate successfully with you.

F I N I S

will not be sur-
ny Pacifick incli-
asure *Acadia* ac-
v, in all promises
ntal reservations,
which may render
ge of Resolution

-D.

d for all events;
in order to ne-

