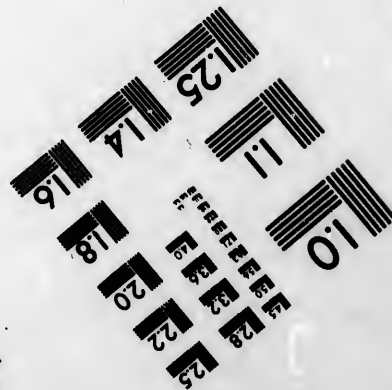
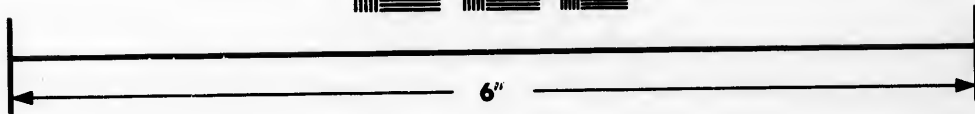
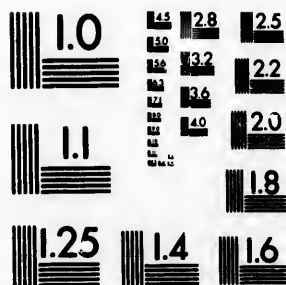


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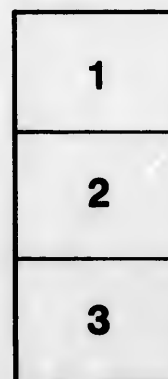
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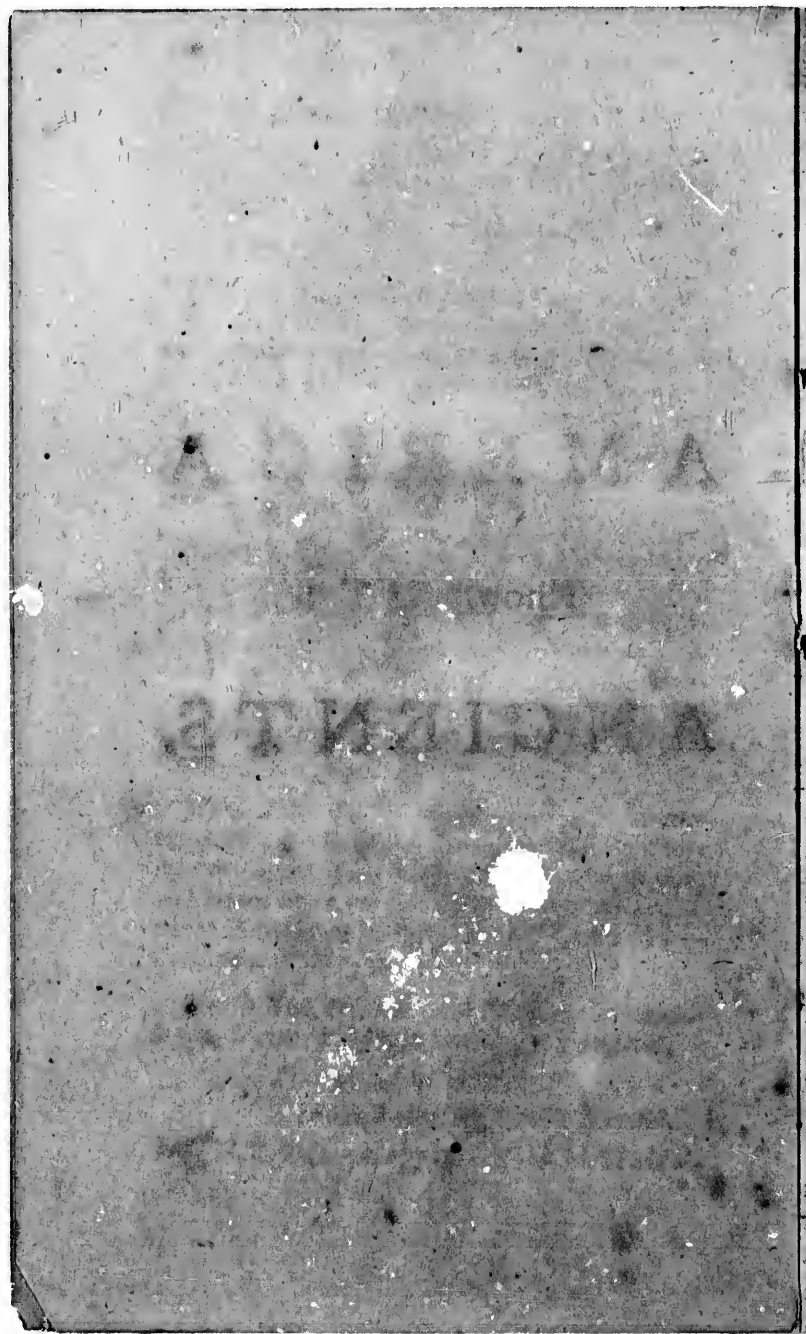
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Parkman

Y. Fisher

A M E R I C A

Known to the

A N C I E N T S .

To the GENTLEMAN, who expressed his desire, that some Account might be given of the knowledge, which the Ancients had, concerning America.

S I R,

THE last Time You favoured me with a Visit at my House, You modestly discovered an Inclination and expressed a Desire; I suppose from some Specimens, which I might give of some small Acquaintance with Antiquity; that I would shew, whether the Ancients had any knowledge of America, and how they might come to an Acquaintance with it.

Now, in Compliance with your Desire, and to gratify your Curiosity; I have employed myself for a few Hours in collecting, and putting together, such Testimonies, both sacred and profane, as will render it most highly probable, if not certain, that America must be known before the modern Discoveries of it, and even in very ancient times.

If this Essay should prove grateful and satisfactory to You, and afford Improvement and Pleasure to any of Your more knowing and learned, and hence more candid, Friends and Acquaintance; I shall not be sorry for my Care and Labour in compiling it.

I wish You, Sir, continual Advances in Knowledge, Virtue, Piety and Usefulness; and am,

Your respectful Friend,

and most obedient, humble Servant.

Bost. N. E. Dec. 31. 1772.

S. MATHER.

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MATHER

A N
ATTEMPT TO SHEW,
THAT AMERICA MUST BE KNOWN TO THE
ANCIENTS;

MADE AT THE REQUEST, AND TO GRATIFY THE CURIOSITY, OF
AN INQUISITIVE GENTLEMAN:

TO WHICH IS ADDED
An APPENDIX,
CONCERNING THE AMERICAN COLONIES,

AND SOME
MODERN MANAGERMENTS AGAINST
THEM.

By an AMERICAN ENGLISHMAN.

PASTOR OF A CHURCH IN BOSTON, NEW-ENGLAND.
By Samuel Mather, DD.

Nescio quomodo plerique errare malunt; Eamque Sententiam,
quam adamaverunt, pugnacissime defendere, quam sine Pertinacia,
quid constantissime dicatur, exquirere.

CICERO, *Academic. Quæst. lib. 2.*

Sed nec preteritis hæc res incognita Seclis.

CLAUDIAN, *De Bello Getico.*

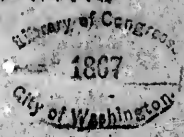
Nihil tam difficile quin querendo investigari possit.

TERRENT, *in Hesuton. Act 4. Scena 3.*

BOSTON NEW-ENGLAND:

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Section
Chief Paul S.

An Attempt to shew, That *the*
Ancients must have the Know-
ledge of *the Western World,*
or *America.*

IT is well known, that, in the Year of our Lord 1492, *Christopher Columbus*, of *Genoa*, discovered the Islands of *Hispaniola*, *Cuba* and *Jamaica*; and that *Americus Vesputius* of *Florence*, under the Direction and Encouragement of *Emanuel*, King of *Portugal*, in the Year 1497, discovered the Continent of *America*, which has been so called from that Time after his Name.

Now many have imagined, and even some of the Learned among them, that this *Western World* was never known before these Discoveries of the *Genoese* and *Florentine* Commanders.—Thus the learned *Panciroll* in particular sees fit to reckon the *New World*, or *America*, among the Things, which were *unknown* to the *Ancients*. (a)

Americus Vesputius too, in his Epistle to *Renatus*, King of *Jerusalem* and *Sicily*, and Duke of *Lorrain* and *Barre*, writes, as follows, *We believe, that, as our Ancestors make no mention of the Islands and firm Lands of America; so the Ancients themselves had no knowledge of them.*—And the Publisher of this Epistle, together with a Number of Tracts wrote by ancient
Voyagers,

(a) *Pancirollus*, De Novo Orbe. Lib. 2. Tit. 1.

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Voyagers, *Sebastian Munster*, observes, that *Christopher Columbus* and *Albericus* [for so he writes it] *Vesputius* were the first of Mortals, who found out *America*, and other unknown Lands.

However, the learned *Keckerman*, having well considered, whether *America* was known to the Ancients or no, and weighed the most probable Arguments on both Sides of this Question, has plainly given his Judgment in Favour of *it's being known to them*.

But, if this Matter be examined with Judgment, and with proper Care and Accuracy, we shall find Reason to believe, that this *large Part of the World was really known to the Ancients*; and perhaps we shall see much more Reason to believe it, than most Men imagine, and even many of the Learned themselves can produce in opposition to it.

We shall take Leave to relate here; though we shall not lay any great Stress on the Relation, as it may be called a too modern one; That, in the Reign of *Henry the Second*, and in the Year 1170, which was 300 Years before *Columbus*, One *Madoc ap Owen Gwineth*, not only discovered *South America*, but settled in some Part of *Mexico*, and left Monuments there both of the *British Language and British Usages*: Of which the *Spaniards* have taken Notice; and several *Welsh Writers*, and other *British Authors* besides, have credited and confirmed the Relation.—How this honest *Madoc* came to take it into his Head to visit *South America*, we know not. However we think it not irrational to suppose, that, previously to his going there, he might have had some Account of the Country, and the Way of getting at it.

There is also another still more modern Account, than that of honest *Madoc's*, concerning the Discovery of *America*; which, although it be a little more modern,

dern, it may not be amiss to offer. This may be found in *Ortelius's Theatre*, as follows: *The Northern Part of the New World, which is especially extended towards Europe, Groenland, Iceland and Friesland; and is named Estotiland by some Fishermen of the Island of Friesland, who were driven by a Tempest to these Shores: This, being of old viewed and observed, about this Year, that is the Year of our LORD 1340, Nicolas and Antony Zenus, Brethren, noble Venetians, under the Auspices of Zichmi, called King of Friesland, again recognized and brought to Knowledge. And John Skolus, a Polonian, in 1456, sailed to this Country. If any should ask, what Place this Estotiland is? I can only answer, that some Geographers take it to be Newfoundland, or Cape Breton: But others think it to be New Britain, and the Land of Labrador. However it is agreed by all, that it was a Part of America.*

But, instead of taking up Time about these or any more modern Relations, we shall go back to *more ancient Times and Things*, which have Relation to *this Western World*.

It is remarked by a learned Spanish Writer, *Villalpandus*, that his Fellow-Citizen of *Corduba*, *L. Annaeus Seneca*, who was Nephew to that famous *Seneca*, the Tutor of the Brute *Nero*; when the Form of the World did not yet appear to be known, yet foretold, that another World should be found out: (b) It is true this *L. Annaeus Seneca*, in one of his Dramatic Pieces, says, that in *late Years Ages shall come, in which Ocean shall loose the Bonds of Things, and the mighty Earth shall be laid open, and Thyplian Ball discover new Worlds.* (c)

But

(b) *Villalpand. De Magia Divinativa, Lib. 1. cap. 4. p. 7.*

(c) *Seneca Anni
Secula feris; quibus Oceanus
Fiducia rerum laxat, & ingens
Pateat Tellus; Thyphisque novos
Detegit Orbis. Seneca Medea.*

But although *Seneca's* Townsman hence affirms, that he foretold another World should be found out; we need not be so unreasonably credulous as to believe, that, when he wrote in this Manner, he was inspired with the Spirit of Prophecy: No! For nothing of this Sort appears. It is much more likely, that, either from some faint Apprehension of the Structure of the *Terraqueous Globe*, or from some traditional Accounts of the Greatness of the Earth, and of another World besides their old one, he might write after this seemingly *Prophetical* Manner.—But, if any think, that what he has thus written should be taken only for *Poetical Fiction*, or fanciful Prophecy, we shall be contented: For we do not build much upon it.

But there is an *Historical* Passage handed to us by *Pomponius Mela*, who lived in the Emperour *Claudian's* Time, about the Year of our Lord 93; which, as it is remarkable, is deserving both of a particular Recital and an attentive Consideration: It is as follows;—When *Metellus Celer*, who by the Way was called *Celer* for his Quickness in preparing to celebrate the *Funeral Obsèques* of his Father, was *Proconsul* among the *Gauls*, he received as a Present certain *Indians* (d) from the King of the *Suevians*; who, being snatched away by the Force of Storms from the *Indian Shores*, at length came out to the Shores of *Germany*.—These are the Words of the Historian: And this History, as *Vadianus* the Commentator on *Pomponius* observes, fairly indicates, that there is a Sea which may be navigated in the most distant Tracts. (e)

Now, from this *Historical* Account, it seems probable, that these *Indians* might be carried away from the Coast of *Newfoundland*, or *Labrador*, or some other Place to the Northward, by a violent Gale of Wind of long Continuance with them, until at length they arrived

(d) *Pompon. Mela. Lib. 4.*

(e) *Vadian. Note in Pompon. p. 134*

arrived on *the German Coast*, and got a Shore there.—
 And the coming of these Indians might very well convince and satisfy both the King of *the Suroians* with his People, and the *Roman Proconsul*, and from him the *whole Roman Empire*, that there was *another World*, besides *That* inhabited by themselves.

There was also in most ancient Times repeated Mention made of two Islands called *Atlantides*, which were said to have been about 10,000 Stadia distant from *Libya*: *There* were *the Elysian Fields* and *the Dwellings of the Blessed*, mentioned by *Homer*, *Horace*, and other Poets. These Islands seem to be called by *Pliny the Hesperides*: For he reckons two in the *Atlantic Sea*: and *these*, as he says, beyond *the Gorgons* in a Navigation for 40 Days beyond *the Atlantis*.—Now the learned Geographer *Ortelius* supposes it probable, that *these* might be the Islands of *Hispaniola* and *Cuba*.—But *Diodorus Siculus* tells us, that *the Atlantides*, or the People of those Islands, as we have received, are inhabiting Places near to the Ocean, and very happy indeed. (f) And in Truth, if we suppose, with *Ortelius*, these Islands to be the same with *Hispaniola* and *Cuba*, they must be near the Ocean indeed, as *Diodorus* says: For they are surrounded with it.

But *Plato*, who lived about 400 Years before our Saviour's Time, has given us the most particular and full Account of *the Atlantic Island*, as it is called by him; in one and another of his Compositions: And we shall endeavour, in as clear and concise a Manner as we can, to give his Account from the Edition of his Works published by *Sertanus*.—In one of his Dialogues, he says, that *Neptune* had by *Lot* *the Atlantic Island*, and placed the Children he had by a mortal Woman in a certain Place of that Island.—It received, he says, its Name from its first King and
 B Lord,

(f) *Diodor. Sicul. De fabulosis Antiquorum gentib. p. 261.*

Lord, even from *Atlas*; and further adds, that the extreme Part of *this Island*, which he had for his Lot, was at *Hercules's Pillars*. (g)—And, in another of his Writings, (g) the following Passages may be found: In those first Times *the Atlantic was a most broad Island*; and there were extant most powerful Kings in it; who, with joint Forces, appointed to occupy *Asia and Europe*: And so a most grievous War was carried on: In which *the Athenians*, with the common Consent of *the Greeks*, opposed themselves; and they became the Conquerors.—But *that Atlantic Island* by a Flood and Earthquake was indeed suddenly destroyed; and so that Sort of warlike Men was absorbed. N. B. These Things seem to be related with Historical Truth.—And he writes further plainly and expressly, that *That Atlantic Island, being in Truth overwhelmed with the Waves of the Sea, altogether disappeared*: And hence *that Sea is difficult to be passed*; inasmuch as copious Clay yet remained from the Reliques of that Island.—Moreover, he says, that—*an Island, in the Mouth of the Sea, and in the Passage to those Straits called the Pillars of Hercules, did exist; and that Island was greater and larger than Lybia and Asia; from which there was an easy Passage over to other Islands, and from these Islands also to that Continent, which is situated out of that Region, &c.*

Now *Plato* is not singular in this Narration: For both *Strabo* (h) and *Pliny* (i) have mentioned this *Atlantic Island*; and say, that it was of old in the *Atlantic Sea*.

But as *Plato* says, that this *greatest Island of the Western Ocean* was lost; it is probably conjectured, that it was situated between the *Azores and Canaries*.

(g) *Platonis Critias.* (g) In *Timæo*.

(h) *Strabo. Lib. 2.*

(i) *Plin. Lib. 2. Cap. 32.*

as they are called : And, that *These* were form'd, and remain, out of the Reliques of it, *Becman* thought ; and he believed, as he says, that it might be lengthily demonstrated. (1)

Hoffman has truly observed, that the *Atlantis* of *Plato* is to many *America* : And the learned *Bochart* (2) appears to have been of the same Mind. And indeed, if this Island was larger than *Libya* and *Asia*, as *Plato* has acquainted us, it looks as if it were really *America*, or reaching so far as to be closely connected with it.

There seems also Reason to think, that there must have been in ancient Times some Knowledge of the *American* Regions : Because we have credible Accounts of the Passages of Vessels through the *Atlantic Ocean* both one Way and the other :—We shall not insist on *Pomponius Mela's* Account of one *Eudoxus* ; who says, in the Days of our Grandfathers, [and, as we noted before, he lived in the Time of the Emperor *Claudius*] when he fled from the King of *Alexandria*, *Lasyrus*, he went forth from the Arabic Gulph thro' this Sea, as *Nepos* affirms, *Gadis usque pervestus est*, and was carried even to *Cales*. (3) Nor shall we urge the Probability of it, that he might see, if not the *American Continent*, at least some of the Islands belonging to Western World.

But we ought to take some respectful Notice of *Hanno*, the famous *Carthaginian*, who wrote *Periplus* ; in which we have a Relation of the Voyage prosecuted by him around the Coast of *Africa*, and the Lands found by him in the *Atlantic Ocean* : This Relation was written by him in the *Punic*, or *Phenician*, Tongue : But it was afterwards translated into *Greek*, and it is still extant, as *Hoffman* gives us to understand in his

B 2 Lexicon

(1) *Becman*. Hist. Insul. c. 5.

(2) *Bochart*. Geograph. Sacr. p. 716.

(3) *Pompon. Mela*. Lib. 3. p. 191, cum Notis *Fadiani*.

Lexicon at the Word *Annon*.—It has not been the Lot of the present Writer to meet with this *Periplum* yet ; and therefore he can make none of his own Observations upon it.—But *Cælius Rhodiginus* has given us this more express and particular Information of the *Carthaginian's Voyage* ; that *Hanno*, (a) departing from *Hercules's Pillars*, that is, from the Straights of *Gibraltar*, into the Ocean, leaving *Libya* to the left, sailed out 30 Days, seeking the *Western Parts* : But afterwards, turning to the South, he met with many *Impediments*.—Now, if *Hanno*, leaving *Libya*, or *Africa*, to the left, sailed seeking for 30 Days the *Western Parts* ; it is most probable, that he found some of the *American Islands*, if not some Part of the *Western Continent* itself. *Columbus*, as appears from his own Account, sailed with his Squadron but thirty Days to the West, when he beheld certain *Islands* : And, coming nearer to them, he found the Number of them to be six ; whereof two were larger ones : But *Americus*, after sailing nineteen Days from the *Cape de Verd Islands*, found a certain new Land, which he thought to be firm : But it proved an *Island*. But we may add, to this Account of *Hanno*, the Testimony of *Diodorus Siculus*, who lets us know, that certain *Phœnicians* were cast on a most fertile *Island* opposite to *Africa* :—We may note here, that, if it was opposite to *Africa*, it must be an *American Island*.—And he further tells us, that the *Phœnicians* left no Stone unturned, that this *Region* might remain unknown to the *Europeans*. (b) Here therefore we see one Reason, why the *Western World* was kept secret from the *Europeans* by the *Phœnicians* : It was Regard to their own *Commerce and Interest*, that led them without Doubt to conceal the new Places, at which they traded.

Moreover ; we may recite from *Ælian*, who lived and wrote after the Emperor *Adrian's* Time, about the

(a) *Cæli Rhodigini Lectiones antiquæ.*

(b) *Diodor. Sicul. Lib. 5.*

the Year of our Lord 136, the Account, which he gives of a Colloquy between *Midas of Phrygia and Silenus*: In which Colloquy, among other Things, *Silenus* gave Information to *Midas*, that *Europe, Asia and Libya* are Islands, and surrounded with the Ocean; and that *one Continent exists without this World*; and he affirmed, that its Magnitude was immense and infinite. (p) Now if *this one Continent* existing away from the old World, and of such an *immense and infinite Magnitude*, was not intended and meant of *this Western World*; we should be glad, that any one would be so kind as to let us know, what Place or Country is intended and meant by it.

We have thus produced *Authorities*, and offered *Reasons* sufficient to render it most highly probable, that *this Western World must be known to the Ancients*,

But here it may be demanded, if this Continent was known in ancient Times, was it inhabited in those Times; and *when was it first inhabited, and by whom?* And we shall endeavour to give some suitable Answer to the proper Enquiries,

Now it ought in all Reason to be thought, that, as *America*, upon the more modern Discoveries of it and Acquaintance with it, was found to be well peopled, and even stocked with Inhabitants, probably as much as *Asia, Africa and Europa*; surely it must have been inhabited, not merely above *five hundred years*; but above *one, two, three and even four thousand years ago*; And indeed it was probably inhabited not long after the *Dispersion of those numerous Families*, who were separated in Consequence of the unhappy Affair at *Babel*,

The learned *Grotius* conceived, that *the Americans* came out of *Europe*, passing from *Norway* into *Iceland*; thence by *Frieland* into *Greenland*; and so into *Estland*,

(p) *Ælian. Variar. Historiar. Lib. 3. Cap. 8.*

land, which is probably a Part of the *Western Continent*. (g) And we must acknowledge, that the passing out of *Europe* into *America* by this Route is possible and not unnatural: However it does not appear so likely, that *America* was, first of all, settled in this Manner.

But we are rather most inclined to think, that the *primary Americans* were the Descendants of *Magog* from *Japhet*. And, when we say the *primary Americans*, we mean *after the Flood*: For there is Reason to believe, that the People, who resided in the *Western World*, as well as the other Continent, were swept away from the Face of the Earth; because *all Flesh had corrupted their Way*. Both *Joseph Acosta* and *Antony Herrera* acquaint us, that they found the Memory of the Flood preserved among the Indians of *Cuba* and *Mechoacban* and *Nicaragua*: And *Coraca* tells us, that, among the *Peruvians*, there was a Tradition, that *all their Lands were plunged and laid hid in the Waters*.—And if we mistake not, all the Evidences in the *natural World*, which are commonly brought on the other Side of the Water to prove the general Inundation over that Continent, may be fairly produced to prove the general Prevalence of it over this Continent.

But, as we are now treating of the *primary Inhabitants of America* after the Flood; so we say, that *These* appear to have descended from *Japhet*. As *God*, or *Elohim*, as it is in the *Hebrew Text*, i. e. the *Governing One*, or the *Interposer by Oath*, had promised to enlarge *Japhet*; in which Promise there is a plain Allusion to his Name, as indeed there is a like Allusion to *Namus*; very frequently to be found in the Holy Scriptures; so this Promise was most remarkably fulfilled: For there fell to *Japhet's* Share, not only all *Europe*, so full of People, and *Asia the less* and *Media* and

(g) *Grotius De Origine Gent. Americanar.*

and Part of *Armenia* and *Iberia* and *Albânia*; but also all those vast Northern Regions, inhabited once by the *Scythians*, who descended from *Magog*, one of the Sons of *Japhet*, as he is said to be in *Gen. x. 2.* And probably this Western World, and that to a considerable Degree, came to his Share: For it is most likely, that this was at first much peopled by the *Scythians*; These, originally from *Magog*, were afterwards called *Tartars*; and so called, as some suppose, from the Name of the River *Tartar* or *Tatar*.

As We find that the Earth was divided in the Days of *Peleg*; so we read, in *Gen. ix. 29.* that as there were three Sons of *Noah*; so of or from them the whole Earth was overspread or scattered. Nor is there any Reason to doubt, but that this Scattering was according to the direction of *Noah*, and from a Divine Warrant given him for this purpose: So then the Posterity of *Japhet*, by *Magog*, according to the Will of Heaven, took the primary Possession of this new World: And how greatly, how amazingly, was *Japhet* enlarged by this vast Acquisition?

But, after this first dispersion to the Western World, we readily grant, that there might be various Removals to it from various Nations: For after the *Scythians* or *Tartars*, were settled here; the *Norwegians* and *Icelanders* might come; and so might some of the *Sinners* from the East.

But some perhaps may say here, *And how came they to this separate World?* To which we answer, that there was no need at all of any *Movigation* for it: For it is apprehended by many, that the Northern Part of *Asia* may be joined to *America*; or if they be divided at all, it must be by a very narrow Channel, which may be passed over easily in Boats or Canoes; or perhaps, as it is frozen over for a great Part of the Year, they might have a Passage across on Foot. Less judged it most

most probable, that it was by the *Straits of Anian*, that the *Tartars* in ancient Times passed out of *Asia* into *America*. But it is beyond all doubt, that, from the *northern Parts of Europe*, there might be an easy passing to *America* for at least three Quarters of a Year on a Bridge of substantial Ice.

Thus it looks as if the *Northern Parts* of *America* were first of all occupied and improved; and the Inhabitants of *These* might probably remove both to the *Westward* and to the *Southward*, as Occasion required.

Herrera says, as quoted by *Last*, (*) that the Inhabitants of the *West Indies* came hither by *Land*: Which may be true, if they be supposed to come from the *Northern Parts of America*. But, if he supposed them to come directly from *Europe*, it will be difficult to make it out. Nor can we find any Way for This, but by supposing the *Atlantic Land*, which *Plato* represents to be bigger than *Asia* and *Libya* together, might fill the *Atlantic Ocean*, even to the *American Islands*, if not beyond them: And, with this Allowance, *Herrera's* observation might be true.

Besides what has been already observed about the peopling of the *Western World*, it may be remarked, for the prevention or removal of Mistakes, that, as *Strabo* has justly noted, there are many Places which were formerly Sea, that are now dry Land; (†) so we may justly note also, that there are now Seas, or Parts of Seas, where were dry Lands in former Times. (‡) Thus it has been thought by considerate and Judicious Persons, that *Great Britain* was formerly united to *France*, and the Island of *Sicily* to *Italy*. But all know, that they are not united now: For there are Parts of Seas between

(*) *Last*. *Descript. Americ.*

(†) *Strabo*. *Geograph. Lib. 1.*

(‡) *Vidi ego quod quondam fuerat solidissima Tellus
Est Fretum: Vidi Jollas in aequore Terras.*

Ovid. Metamorph. Lib. 15.

tween them.—And it seems not at all improbable, that *America* might formerly be conjoined with *Europe* and *Asia*, if not to *India*, by vast Tracts of Land; which, from the Prevalence of *Earthquakes*, have sunk into the mighty Abyss: And thus has this *Western World* been disunited and separated from them.—Nor is it at all improbable, but that the great *Atlantic Island* of *Plato*; whereof *one extreme Part* was at *Hercules's Pillars*, and bordering on *Spain*; and the *other* extended near to the *American Continent*, might in general sink; and the *American Islands*, if not those on the Coast of *Africa*, might remain out of the Ruins of it.

We have no Reason to think, that, in ancient Times, there were any Removes from *Africa* to *America*: For it is said, according to the ingenious *Dr. Grew*, that *all over America there are no Blacks, but only at Quabeca*.—And, if indeed there are any there; perhaps they are not originally from *Africa*; but from some Country in *China* under the *Torrid Zone*; where the People are of a *black Complexion*.

Some have thought and suggested, but we think injudiciously, as *John Larius* and others; that the *Americans* were originally *Canaanites*, descended from *Ham*, the Son of *Noah*; and the Descendants of those, whom *Joshua* drove from their Seats in *Canaan*; who, being constrained to seek out new Regions, at length came and sat down on this Continent.

Here we shall readily allow, that the *Phœnicians*, who were originally *Canaanites*, in the Days not much later than *Moses's*, did sail into *Spain*: And, as Part of these dispossessed *Canaanites* fled thither, so a Part of them went into *Bœtia*, and another Part into *Africa*:—And *Procopius* informs us of the Pillar to be seen about *Tangier*, which had inscribed on it, that they were of the *Posterity* of those, who fled from the Fate of *Joshua* the Son of *Nun*, the *Robber*. And it is not

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at all improbable, that, as these *Phanicians*, or *Canaanites*, might mingle with *Japhet's* Posterity in *Europe*; so some of them might in Process of Time come to *America* by the Way of the Sea and settle here: For they were mightily for *Navigation and Trade and Commerce*.

But some may ask; *Where learned They the Art of Navigation?* And how came they to understand the *Use and Application of the Magnet?*—*Panormitan* indeed would have it, that *Amalphis* first discovered the *Use of the Loadstone* to Mariners: And there is a Latin Line made to record the Discoverer, *Prima dedit Nautis usum Magnetis Amalphis*:—By which we are to understand an *Italian City*, where one *John Gos*, it is said, found out the *Use of the Mariner's Compass*, about the Year of our Lord 1302.—But the *Phanicians* were generally thought to be the *Inventors of the Mariner's Art*; and, from *These*, the *Greeks* received it; and, of *these*, the *Cretans* first of all, as *Pliny* acquaints us. But as the *Phanicians* first tried the Seas among the Nations at Hand, and then afar off; so *Thucydides* tells us, that the *Corinthians* were the first among the *Greeks*, who performed Voyages:—

Primumque per æquora velli
Lustrare Salum; primum docuere, Corinis
Ferre cavis, orbis Commercium.

The Voyage of *Hanno*, the *Cartaginian*, round the Coast of *Africa*, has already been mention'd; And surely *This* must discover no small Skill in Navigation. Nor have we any Doubt, that many of the *Phanicians* were well skilled in the *Mariner's Art*: Nor yet is it any unreasonable Supposition, that they might sail to *America*, and make Settlements here.

Thus it appears with sufficient Probability, that *America* not very long after the Flood was settled; and that, after the first Settlement of it, there were successive Removals

Removals to it, especially from the *Northern Parts of Europe and Asia*: And then, after some Ages had revolved, the *Phœnicians* might arrive and trade and settle here. And, by these various Ways, *America* became very well settled; and vast Numbers of People were found in this *Western World*, when *Columbus, Americus* and succeeding *Voyagers* came to it: And perhaps the Inhabitants here might, for their Numbers, vie with those of the other Continent.

But some may be ready to enquire, *Whether we have any Proofs from the sacred Writings, that this Western World was known to the Ancients? And what Evidences can be offered from them, to shew that it was so?*

Now we do not presume to declare, that there is a *clear, full and express Discovery of this Western Continent* in the holy Writings.—But we may safely venture to affirm, that there are various Passages to be found in them, from which attentive and considerate Minds might form a Judgment, that *there were Regions and great ones beyond those, that were known to them in Asia, Africa and Europe.*

Not to mention again the ancient Prophecy concerning *the Enlargement of Japhet*; nor to recite the Prophecy concerning *Abraham*, that *in his Seed, the Messiah, all the Nations of the Earth*, and hence the most remote Posterity of *Magog, should be blessed*; nor the positive and peremptory Engagement to the Messiah Himself, in *Psal. xi. 8.* that *the uttermost Parts*; or, as it is in the Hebrew, *the Ends of the Earth, should be his Possession*:—It is absolutely promised to the Messiah, that, after his Humiliation, as in *Psal. xxii. 27.* *All the Ends of the World shall remember and turn to the Lord: and all the Kindreds of the Nations shall worship before Thee*; or, as we may give the Verse more exactly according to the Hebrew, *All the Ends of the Earth shall remember and be converted to Jehovah*;

and all the Families of the Nations shall incline, or bow down, themselves to thy Face, i. e. to the Messiah, exhibiting the Face of Jehovah.—Should any one here suggest, that *This* may mean, that not only the Hebrews, but the Nations around them, should believe and turn to the Lord and worship Him in and by the Messiah: We reply, that, although *This* may be Part of the Prophetical Meaning; yet the Sense of the Prophecy seems to be much more extensive:—*All the Ends of the World and all the Families of the Nations*:—These Expressions must certainly signify the human Race wherever dispersed, and even to the remotest Parts of the Terrestrial Globe: And, to These, sensible and devout Minds might well stretch; when this Prophecy was read by them with religious Care, Attention and Consideration.—And it is engaged, in Psalm lxxvii. v. 5. 7. *To know thy Way in the Earth and thy Salvation, or thy Jesus, in all Nations*; i. e. not only known, but unknown.—*Let the People, or the People shall, confess to Thee, Elöhim; to Thee let, or shall, all the People themselves confess*.—*And all the Ends of the Earth shall fear Him*.—Surely neither the utmost Extent of Judea, nor the Extremities of the three great Divisions of the old World, and the Peoples thereon will comprehend in them all the People of the World, and all the Ends of the Earth.—It is foretold, as if it were already accomplished, in Psalm xxviii. 3. *All the Ends of the Earth have seen the Salvation, or thy Jesus, our Elöhi*.—So it is predicted, in Psalm cxlii. 3. *From the Rising of the Sun to the going down of the same, the LORD's Name is to be praised*.—Again, there is a Prophetical Call, in Isa. xlii. 10. *To sing a new Song to Jehovah; his Praise from the Extremity of the Earth; ye, that go down to the Sea and all that is therein; the Isles and the Inhabitants thereof*:—And it is the Call of Prophecy, in Isa. xlv. 22. *Look ye to me, and be saved, all the Ends of the Earth, &c.*—So it is foretold, at the forsaking and punishing the Jews for their Iniquities,

Iniquities; in Isa. lix. 19. *They shall fear from the West the Name Jehovah, and from the East of the Sun his Glory*:—Which is a Prophecy, that not only from the *extremest Part of the East*, but from the *Western World*, Jehovah, or the Messiah, should be acknowledged and glorified in a religious Manner.—But, that we may not be too tedious; we shall only add further the Prophecy of *Malachi*; in which, after the *GOD of Israel* had shewed his Dislike of the *Israelitish Nation* for their irreligious and profane Conduct, and his Purpose to cast them off for another and larger People; He says, as in *Malach. i. 11.* *For, from the rising of the Sun even to his setting, great shall be my Name among the Nations, &c.* Could any of the *Jews* or *Jewish Proselytes*, who lived, or conversed for a Season, on the *Western Borders of Arabia or Africa*, and saw the *setting Sun*, help imagining, from this Prophecy, that there were, at the *setting Sun*, Nations to be brought to right Worship and Religion; Nations, that lived vastly beyond the old World, of which they were the Inhabitants.

Upon the whole; If these Passages, as well as many others amounting to the same Purpose, be duly considered, it will in some Measure appear, that the *Nations, People and Families of this Western World* are concerned in them.—But, if any think otherwise, it shall be owned as a Favour, if they will tell us, in *what more full and expressive Words the Spirit of Prophecy could well discover* the divine Intention and Purpose, that *these Western Regions of the Earth*, as well as the other Parts of the World, should be brought to the *Knowledge, Worship and Services of the true GOD*, manifesting Himself in and by the Messiah.—And we have no Doubt, that the more penetrating and judicious, if not among the *Jews*, who were of more narrow and contracted Minds, yet among the *Jewish Proselytes*, understood the Meaning of these Prophecies to reach beyond

beyond the old World, which they inhabited, to the World then not generally known, and the Nations and People inhabiting the same.

But at length the great Light of the World came to visit it, to give Light to them, that sit in Darkness and the Shadow of Death, and guide their Feet in the Way of Peace: And, when He had been obedient to Death, even the Death of the Cross, and had not only been delivered for our Offences, but raised again for our Justification, He then declared to his Apostles, that all Power in Heaven and Earth was committed to Him: And hence, in Virtue of his Divine Power and Authority, He commissioned his Apostles to go into all the World, and preach the Gospel to every human Creature: And, without Question, they fulfilled their Commission according to the Intent and Meaning of it.

It is very difficult for us, at this Time, to shew the Progress of the Apostles. But there is Reason to think, that, according to the Mind and Will of their Lord made known to them, they agreed among themselves, to which Parts of the Earth each of them should go, and how they should each of them employ themselves within the Line, that was laid out for them.

Some have told us, that Philip went away to the upper Asia, and even to Scythia: And Nicephorus relates, that the Apostle Andrew is believed by some to have been sent to Cappadocia, Galatia, Bithynia, and the Western Parts. (u) But we place but very little Dependence on any such Accounts as these:—Although we allow, that there are some Evidences, that Thomas carried the Gospel to Eastern India.

Some of the ancient Fathers appear to be full and strong in Favour of it, that the Gospel was carried throughout the World by the Apostles of our blessed Lord.

(u) Nicephor. Hist. Lib. 8. Cap. 6.

Lord.—*Ignatius*, in his Epistle to the *Philadelphians*, says, that it was so.—*Tertullian* observes, that the *Places of Britain*, which were inaccessible by the *Romans*, lay open to *CHRIST*.—And we may well ask, why might not other distant Places, and even these remote Regions do so too?—*Eusebius* shews us his Opinion, that the *Doctrine of Salvation* was by the *divine Power and Co-operation* carried into all the *World*. *Julius Firmicus Maturnus*, who lived above 1400 Years ago, affirms, that there was no Nation under Heaven, East, West, North or South, unto whom the Sun of the Gospel had not shined. And *Gregory Nyssen* says, that the Gospel had been spread not only in the whole Continent, but in every Island also. And, in later Times, several Writers have asserted to the same Purpose. Thus *Osander*, writing of *Vilagagnò*, and his planting at *Brasil*, writes positively and confidently, without Doubt these People received the Gospel of *CHRIST* by the Preaching of the Apostles 1500 Years since.

But, when we have better Proofs than merely human ones, it must certainly be fit and right to give *These* the Preference.

Now the Evangelist *Mark* informs us, in Chap. xvi. 20. that *They*, the Apostles, went forth and preached every where, the *LORD* working with them, &c. i. e. They went, and performed, according to the Divine Direction. And the Apostle *Paul* assures us, in *Colos.* i. 23. *The Gospel ye have heard, which was preached to every Creature, which is under Heaven, &c.* And as He lets us know, in *Rom.* i. 8. that *the Faith of the Romans was published in all the World*; so He tells the *Colossians* most plainly and expressly, as in *Col.* i. 6. that *the Word of Truth, the Gospel, was come not only to them, but in all the World, and bringeth forth Fruit, &c.* And our Apostle tells us, in *Rom.* x. 18. that, according to the ancient Prophecy of them, i. e. the Apostles, *their Sound went into all the Earth, and their*

their Words to the Ends of the World. And indeed, if one Apostle from Jerusalem and round about even to Illyricum, fully preached the Gospel of CHRIST, or filled up the Gospel of CHRIST; so that all the Places between Jerusalem and Illyricum, and round about them, were fully gospelized by Him, as in Rom. xv. 19; we may reasonably think, that the rest of the Apostles with the Seventy Disciples; being alike industrious and faithful in the Work of the Lord, must fully preach the Gospel even throughout the whole World.

But, if we think further with *Eusebius*, that, besides the *Twelve Apostles, and the Seventy Disciples; there were more Apostles and Disciples*: Which he gathers from that Passage of the Apostle *Paul*, in *1 Corinth. xv. 6. After that, he was seen of above five hundred Brethren at once; of whom the greater Part remain unto this present; but some are fallen asleep: (w)* Then there must be above *two hundred and fifty Brethren*, besides the *twelve Apostles and the Seventy Disciples*, who had seen *CHRIST*, and could attest to the *Truth and Certainty of his Resurrection*, and so to the *Divinity of his Religion*: And a considerable Number of these might come to our *Western World*. And so *America* must have been filled up with the Gospel, according to our Apostle's Expression.

Some indeed have insisted on it, that the Passages concerning the *Gospel's coming in all the World, and going into all the Earth*, and the like, only intend and mean the *Roman Empire*. But if they will wrest these Passages to this Sense; it seems hard to force that Passage in the Epistle to the *Colossians*, above-cited, to that Meaning, that *the Gospel was preached to every Creature, that is, to every Man under Heaven*.

We do not now therefore concern ourselves so much *Who were the bringers of the Gospel to this American World*;

(w) *Euseb. Eccles. Hist. Lib. 1. Cap. 13.*

World : But we think, that there is Reason to affirm from Divine Authority, that it *was brought here by one or more of the Apostles and Disciples and many Brethren, and produced Fruit.* And therefore this Continent must be certainly known to these *first Preachers of the Gospel* in it : And from them, without Doubt the Faith of the *Americans* was published in all the other World.

There is then, alas ! too much Reason to believe, that this *Western World* sinned away the Gospel : And why should this be thought strange and incredible with us ; when *Africa*, which for several Hundreds of Years after our *Saviour's* Time, was enlightned with the Gospel and filled with Christian Societies, is now involved generally in Mahometan Glooms or Pagan Darkneses.

But however we have good Grounds for hoping, that *the Gospel and Religion of Jesus* will recover their lost Possession, and gain a more wide and extensive Spreading, than has yet been known in the later Ages and Generations : For it is foretold by the Spirit of Prophecy, in Habak. ii. 14. which we thus read according to the *Original Hebrew, The Earth shall be filled to know the Glory, JEHOVAH, as the Waters shall cover upon the Sea.*

Now the LORD GOD ALMIGHTY grant, that *this whole Continent*, as well as the *Old World*, may find the fullest and most perfect Accomplishment of this *good Word*, on which He causes the Hearts of his People to hope and rest : And may *all the People* of the World unite in saying, AMEN.

T H E E N D.

AN APPENDIX;
Concerning THE AMERICAN COLONIES,
AND SOME
LATE MANAGERMENTS AGAINST THEM.

— *Regna, cum Scelere, omnibus
Sunt Exiliis graviora.* SENECA, in *Theb. Act. 4.*

— *Nam ubi mores deteriores increbescunt in dies ;
Ubique, Amici qui infideles sunt, noqueas pernoscere ;
Ubique eripiatnr animo tuo, quod placeat maximé ;
Ibi quidem, si Regnum desur, non est cupita Civitas.*
PLAUTUS in *Mercator. Act. 5. Scene 1.*

IT may be proper and adviseable to add a few Things here, by Way of *Appendix*, which could not be so properly and conveniently introduced in the foregoing *Essay*. And indeed, as *Divine Providence*, without my seeking for it, has furnished an *Occasion* for mentioning some fit and right Things, with regard to these *American Colonies*, and some late *Transactions* to their Disadvantage and Wrong; I cannot but think it my Duty to *improve it*; hoping, that none will be troubled or offended with me for so doing. For why should any one be so, for taking a fair Opportunity to shew my *Affection to my Country*, as well as my *Good Will and Regard to the Rest of the Colonies*?

Some have noted, and it is worthy of Observation, That *Colonies*, from the Beginning of Things, after the *Flood*, to this Day, have been almost constantly led forth

forth from the East to the West, and not in the contrary Direction. And the mentioning of *This* brings to Memory a Remark, that was made by the worthy Mr. *Jeremy White* but a little while before he made his Exit out of the World. When he was asked, *What he thought of these American Regions?* After a little Pause he asked the Enquirer, *Whence the wise Men came, who repaired to Judea, in order to shew their Respect and pay their Homage to the glorious King of the World?* To which Question it was answered by the Gentleman, at whose House he then was, *Why, Sir, from the East:* Whereupon Mr. *White* remarked, *And let me tell You, Sir, They have been travelling Westward ever since:* And then he went on and gave it as his Judgment, that this Part of the World *seemed to him to be reserved in Providence for the great Seat of Empire and Religion and the Theatre of considerable Events before the End of the World.*

In the published Account, concerning the *Life* of this learned and pious Gentleman, it is related, that, although he lived to be near 80 Years of Age, *He neither survived his Reason, his Cheerfulness, his Memory, nor his Honour:* And we may fitly add here, that the Remark above mentioned, made by him towards the Close of his Life, shewed not only the *Penetration of his Mind*, but the *Soundness of his Judgment also:* And, as *Cicero* says, *Dies—Naturæ Judicia confirmat;* which we may render, *Time confirms the Judgments of Nature,* or the Judgments formed from the Observation of Nature.

And now Things are tending apace towards the Completion of Mr. *White's* Sentiments and Expectations; and, as we apprehend, to the Fulfilment of sundry Predictions in the *more sure Word of Prophecy* concerning the Prevalence of the Redeemer's Kingdom in the West and to the Goings down of the Sun, and the filling of the *Whole Earth with his Glory.*

D I X ;
COLONIES,

INST THEM.

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These Parts of the World seem to have been designed of Heaven for an *Aflyum*, a Place of Rest and Retrefhment, to thofe, who have been oppreffed and groaning under the Tyranny of *Political and Ecclefiastical Power*: And as Thousands and Thousands of *Thefe*, have already escaped out of the Clutches of their merciless and cruel Oppreffors; and found Refpite, Eafe and Comfort in thefe fertile and wholefome Regions; fo it may be reasonably expected, that *many Thousands more* will voluntarily and chearfully refort here with the fame Views and Intentions and to good Effect; notwithstanding all the Lets and Impediments, which may be thrown in their Way by oppreffive, and therefore weak and foolifh, *Politicians and Priests*,

But there have been fome Methods ufed, not only of *low Art*, but of *rafh Force and Violence* in later Times, to *abridge the Freedoms*, and cramp the Improvements of thefe Colonies: So that, was the Old Latin Poet *Ennius* now living, he would write, as he did in his own Day,

Tollitur e medio Sapientia: Vi geritur Res:

Which may be thus tranflated for the Englifh Reader,

Wisdom is taken from it's ufual Courfe:

Things now are manag'd by ungrateful Force.

The *Contrivers and Profecutors* of thefe Methods of treating *free People*, who are entitl'd to *all the Priviledges of Britons*, as much as *Britons themfelves*; and who, if I know them, will, at all Hazards, furely recover and retain thefe, maugre all the Counfels and Attempts againft them; the *Contrivers and Profecutors* of thefe Methods, we fay, difcover moft egregious *Ignorance* of their *American Brethren and their Rights*: And, if *This* were all, it might eafily be pitied and overlooked. But there feems at the fame Time

to be so much *Malevolence and Enmity* manifested towards the *natural and constitutional Rights and Liberties* of the *Americans*, as cannot well admit of any just Apology, or fair Excuse,

We have no Inclination to concern ourselves so far as to treat largely concerning *the Legislative Authority of Great Britain*. Let This be called *Supreme* by its Favourers; and let it be magnified in all other Regards and to the uttermost Degree by them, if they please: But, with their Leave, *it is not extended, nor can it constitutionally be, to the Affair of Taxation*, as all Britons know, or might know if they would: For *the Commons of Great Britain have the sole Right of taxing the People*, whom they represent; *This Right was recovered upon the Revolution*: And, ever since that Time, *the Commons* have steadily exercised it. It is allowed, that, as *Tax Bills* are sent up to *the Lords and Crown*, *They accept of them*, just as they are brought to them, according to the Formality of Law: For otherwise the Monies granted cannot be had, and applied to the public Use and Service.—But, after all, *the Taxation itself, and the Gift of the Monies*, is by *the Commons*, in the Name and Behalf of the People of *Britain*.

Now *the Americans*, and *their Commons*, as Judge *Blackstone* calls our *General Assemblies*, cannot see, *what Right the Commons of Britain have to take their Monies* from them, and apply them to such Uses as they judge proper. Nay they have over and over again unanswerably proved, that they *have not the Right* to do so: For indeed, if they have it, certainly we poor *Americans* must be *destitute of the Rights and Privileges of Englishmen*, to which we are fully entitled: And, if *This* be our Case, it must be disreputable and ignominious both *to them and their American Brethren*: *To them*, that they deprive us of the Rights and Liberties justly belonging to us; and to *their American Brethren,*

sbren, who have dearly purchased them, and never have yet forfeited them ; but have rather deserved an Addition to them by our Exertions.

And yet *the Majority* of a certain great Assembly have peremptorily resolved, that *They have Authority to make Laws binding on the Colonies* in all Cases whatsoever : So then They thus assert their Authority, among other Things, *to tax us when, and how, and as often and as much as they please.*

Upon which, if it should be enquired, *By what Authority they thus resolved ? And who gave them that Authority ?* It is probable, that they could give no sufficient and satisfactory Answer. Certainly the *Americans* never gave them such Authority ; and the People of *Britain* never could give them such Authority : For they never had it to give.

But it deserves some particular Notice here, that they were so cautious and reserved as not to say, that *they had the Right, or rightful Authority, to make such Laws* : And hence it may very fitly be presumed, that they *knew in their own Souls, that they had no such Right, or rightful Authority* ; and therefore they would not declare, that it belonged to them.

Many judicious Persons here are of the Mind, and have often expressed it, that it would have been better if the Majority had not boasted of their *absolute Authority, nor indeed resolved any Thing at all about it* : For, in Truth, *the Saying and Resolving, that they have such Authority, is no Proof at all of their being in the rightful Possession of it.*—And *the Methods*, which have been taken for supporting their *asserted Authority*, have no Tendency to produce *any Approbation of it, or real Regard to it.* But, as *the Claim* of such an Authority by a *British Senate* must be deemed absurd and wrong by the most understanding *Britons themselves* ;

selves; so the rough Managements to support and establish it are judged, by the Americans in general, to be contrary to Reason, Right and Equity.—And all the Military Force, which can be sent for its Support, will only serve to confirm and establish these Colonies in their real Apprehensions, that wrong and unrighteous, as well as weak and foolish, Measures are used with them; and These, as they think, from such illiberal Motives, as wise Men will find it very difficult to justify, or even to palliate.

Although it has been readily and cheerfully granted, that the British House of Commons have the undoubted Right and sole Power and Authority of taxing the People, their Brethren, at Home; yet we conceive it to be a most unreasonable and unrighteous Stretch of the Authority, which is claimed by them, to exercise it in taxing the People of America:—For it is most sure and certain, that the Americans have never chosen them for their Representatives; and it is reasonable to think, that they never will abuse them as such: Because they cannot well be accountable to them for their public Conduct and Managements; nor can they well be treated by them according to their good or evil Deservings from them.

The Americans consider it as very disingenuous to treat them in such an unfit and severe Manner, by iniquitous Laws and rigorous Executions of them; when They, especially of New England, have at their own Expence settled a great Continent, so much to the Advantage of Britain, and to our Loss, in the Way of Trade and Commerce; and by means of which Great Britain is made so wealthy at Home, and so much respected and esteemed by her surrounding Neighbours.—Nor have they only settled this vast Continent to a considerable Degree; but, by the Expence of much Treasure and much Blood, they have maintained the Possession to the Emolument of Britons: And why? It

was all for the sake of *enjoying those Rights and Privileges*, which are now scandalously begrudged to them, and insidiously and wrongfully wrested from them.

The *Colonists* also think, that the Managements against them are *impolitic and imprudent*, as well as *disingenuous and unfair*: For, if *New England alone*, by Divine Providence favouring their Expedition against *Louisburgh* in the Year 1745, gave *Protection to Great Britain and Peace to Europe*; is it not highly probable, that *they*, with the *other Colonies*, both may and will be greatly serviceable in future to their *Mother Country*, unless they be discouraged and hindered from being so by unkind and injurious Treatment? And must it not therefore be for the *Interest of Great Britain* to lighten them of the heavy Burdens put upon them, and not to leave so much as one on them?—Certainly then it must be *their Wisdom* to do this for them.

Besides, The *Americans* sincerely think, that the *Imposition and Continuance of such Burdens* on them is a direct and continued *Breach of the public Faith*: For the *Americans*, especially of the *Charter Governments*, were solemnly promised, that they and their *Posterity forever should enjoy all the Rights and Privileges of Englishmen*; upon Condition, that, at their own Expence, they would settle and improve such and such Territories, as should be purchased by them in *America*. Now it is beyond all Dispute, that the *Americans* have fulfilled their Part of the Contract: And therefore *the depriving of them of the stipulated Rights and Liberties*, and even the *Abridgment of these*, should not be meditated, and much less resolved on and executed, by *Christianized Britans*: For even *Turks and Pagans* would be ashamed to perpetrate such a shameful *Breach of public Faith*: And therefore it may be well and reasonably expected, that, wherein there has been any such

such Thing, or an Appearance of it, there should be an honest and manly Resolution not to abide by it : For such a Résolution, instead of dishonouring any Body of Men, would render them more amiable, excellent and illustrious in the Estimation of the whole World.

Moreover ; The Colonists judge, that *the British Commons* have dealt with them, in their modern Managements, not according to the *golden Rule of Equity* : For certainly *the British Commons*, were *They* in our *Situation and Circumstances*, and We in theirs, *would not think it just and right for themselves to receive such Treatment* from us, as they judge proper to give unto us.

The *Americans* therefore, upon such Considerations as have been mentioned, are ready to exclaim with regard to the unfit, unkind and injurious Dealings towards them by their Brethren : *Oh ! the Times ! Oh ! the Manners !* For they think it wrong, that any Men should exert, if they have it, such an undue Influence as to remove the ancient Landmarks of English Freedom, as well as of Truth and Righteousness : And they look on it as unaccountable and astonishing, that any such Things should be acted, or tamely suffered, by *Great Britain*. Yea the *Colonists* scruple not to speak out the Language of the *Tragic Poet* in the *Christian Hero* :

*O ! Is it not, that Tyranny prevails,
And the true End of Government is lost !
That those, who should defend each in his Right,
Betray their Trust, and seize upon the Whole !
This, this is to rebel against that Power,
By which Kings reign ; and turns the Arms of
Against itself. [Heaven*

Thus a few Things, of no small Importance, have been offered by Way of *Apology for the Americans* :
D. And

And where is the Hurt, or Impropriety, of my offering *this Apology* for their Rights and Liberties; any more than in *Justin Martyr's*, *Tertullian's*, *Athenagoras's*, and other Writers in the primitive Church, tendering *their Apologies* for their Christian Brethren to the *Roman Emperors and Senates*? And, if *this Attempt*, in Conjunction with those of others, should meet with Acceptance; and my Country, with the other Colonies, should fare in any Measure the better for it, it will be a great Comfort to me at the *Setting of my Life*, and cause me to quit the Stage with more Composure and Satisfaction; because *due Freedom is restored to America*, and *there is a comfortable Prospect of its descending to our latest Posterity*.

But, if notwithstanding all, that has been so clearly and fully, so rationally and judiciously argued against the late Innovations, by *particular Persons* of various Orders, and by such respectable Bodies of Men as *Councils and Representatives*, *Might* must be still exercised for subverting and *overpowering American Right*; We think, and are fully persuaded, that the generous and brave *Americans* will be *disposed and resolved to defend themselves and their Rights*, and *prepare in the best Manner they can for doing so*: And, if Things, from unadvised and rash Measures still used, must be brought to a desperate Crisis, the *Colonists* will make their Appeal to HIM, who is *higher than the Highest*, or *supremest*, on the Earth; who, as He *always judges righteously*, always *loves Righteousness and hates Oppression* and all Manner of Iniquity: And they will *hope and trust in HIM*, as *their Cause is just and right, to own and succeed it*: For *JUST & RIGHT is HE*.

In the mean while may an *English American*, suitably to his Profession and public Business, be allowed to call upon all his *American Brethren*, while endeavouring to do their Duty to their *GOD and their King*, as well

as themselves and their Country, in all Respects and Instances, to pray constantly and most humbly and earnestly to the gracious Parent and glorious Lord of the Universe!

O Thou most Supreme Lover and eternal Deer of Right, and Avenger of Wrongs: Shine forth, and arise, and stir up thy Strength, and come to save us: Maintain our Cause against them, that would strive with us: Take hold of Shield and Buckler, and stand up for our Help; For our Help is in the Name of the LORD, who made Heaven and Earth: Wherefore help us, O our GOD, and save us according to thy Mercy, and say unto us, I am thy Salvation: For we trust in thy Power and Mercy through the only Mediator, our Strength and Redeemer: To whom be Glory throughout all Ages: AMEN.

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