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Papists. War
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If suffering for it will promote any opinion. Papists
are to be tolerate.

7 Persecution disoblige the best sort amongst the papist
as well as amongst others.

12 If liberty of conscience make ^{all} men dayly more & more
to abhor popery Papists may be tolerated as well as others.

13 If liberty of conscience breed men up in an irreconcilable
dislike to all imposition in religion. Papists may be
safely tolerated.

If liberty of conscience unite the protestants agt the
Papists. Papists may safely be tolerated.

15 If toleration be the way to convert Papists as well as
others, they may equally be tolerated.

16 If Papists can be supposed to be as good subjects as others
they may be equally tolerated.

17 If all subjects should be equally countenanced & employed
by the prince. the Papist have an equal title.

If ability alone ought to prefer men to employmt.
& the king ought not to lose the use of any part of his
subjects. Papists are to be tolerated.

If liberty of conscience oblige all parties to the prince
& make them wholly depend upon him. then the Papists
may be tolerated.

18 If to force dissentors to ones opinion, be contrary to yr
rule of religion & to noe purpose. Papists should be
tolerated.

20 If suffering for it will promote any opinion. Papists
are to be tolerated.

Page 3

The papist can be as little satisfied with or reconcil'd to the government, as by toleration, or restraint. Liberty of conscience being here intended to unite the protestants ^{under one protestor} under one common interest, in opposition to them, & soe can not oblige them.

3

persecution of them alone can as little unite them with the ~~rest~~ other parties, as toleration can make them divid^d amongst themselves. Both which effects follow a general toleration or persecution of other dissenters.

4

In punishing papists for their religion, you are not soe liable to mistake ~~opportunity~~ by prosecuting that of fashion w^{ch} is indeed conscience. ~~For those who are guided as in persecuting~~ other dissenters for those who are absolutely dispos'd of by an authority suppos'd infallible, whose interest is directly opposite to y^rs, must necessarily be all fashions, however some of them may be sincerely conscientious.

5

Though persecution usually makes other opinions be sought after & admir'd; yet perhaps it is less apt to recommend popery than any other religion. Because persecution is its own praetice & soe begets less pity. ^{It} The principles & doctrines of that religion seeme less apt to take inquisition leads or unstable men, men commonly in their voluntary changes doe rather persue liberty & enthusiasm, ~~where~~ where in they seeme their own disposers, rather than give themselves up to the authority & imposition of others. Besid^s popery, having been brought in & continu'd by power & force joyn'd with the art & industry of the clergy, it is the most likely of any religion

to decay, where the secular power handles them severely
or at least takes from them those encouragem^t & supports
they receive from their own Clergy.

Quare. Whether the Papists or Protestants gain
most proselyts by the persecutions they suffer
in those changes at the beginning of the reformation

Standert: by will be left dissatisfied with severity w^{ch}
is papist then to others because it is less toleration. Besides
he cannot be thought to be punished merely for conscience
who owns himself at the same time the subject and
adherent of an enemy prince.

That a prince ought to encourage knowledge, from whence
springs variety of opinions in religion, makes not at all for
papists who own an implicit faith, & acquiesce in ignorance
& who may as well submit to the impositions of their
own Lawfull prince, as those of a foreigner. the infallibility
on both sides being equal.

All the rest that is said p. 8. favours the toleration of
papists less than others.

It will be less dangerous to discontent the papist when
the other party are pleased then now. Especially when indulgence
will less secure you of their fidelity to the government then
that of others. Every subject has an interest in his naturall
prince, whilst he does not own subjection to an other power.

Liberty will less destroy the hopes & pretensions of
papists that desire publick mischief, then of others. Because
they are backed by a foreign power, & are oblig'd to propagat
their religion by force.

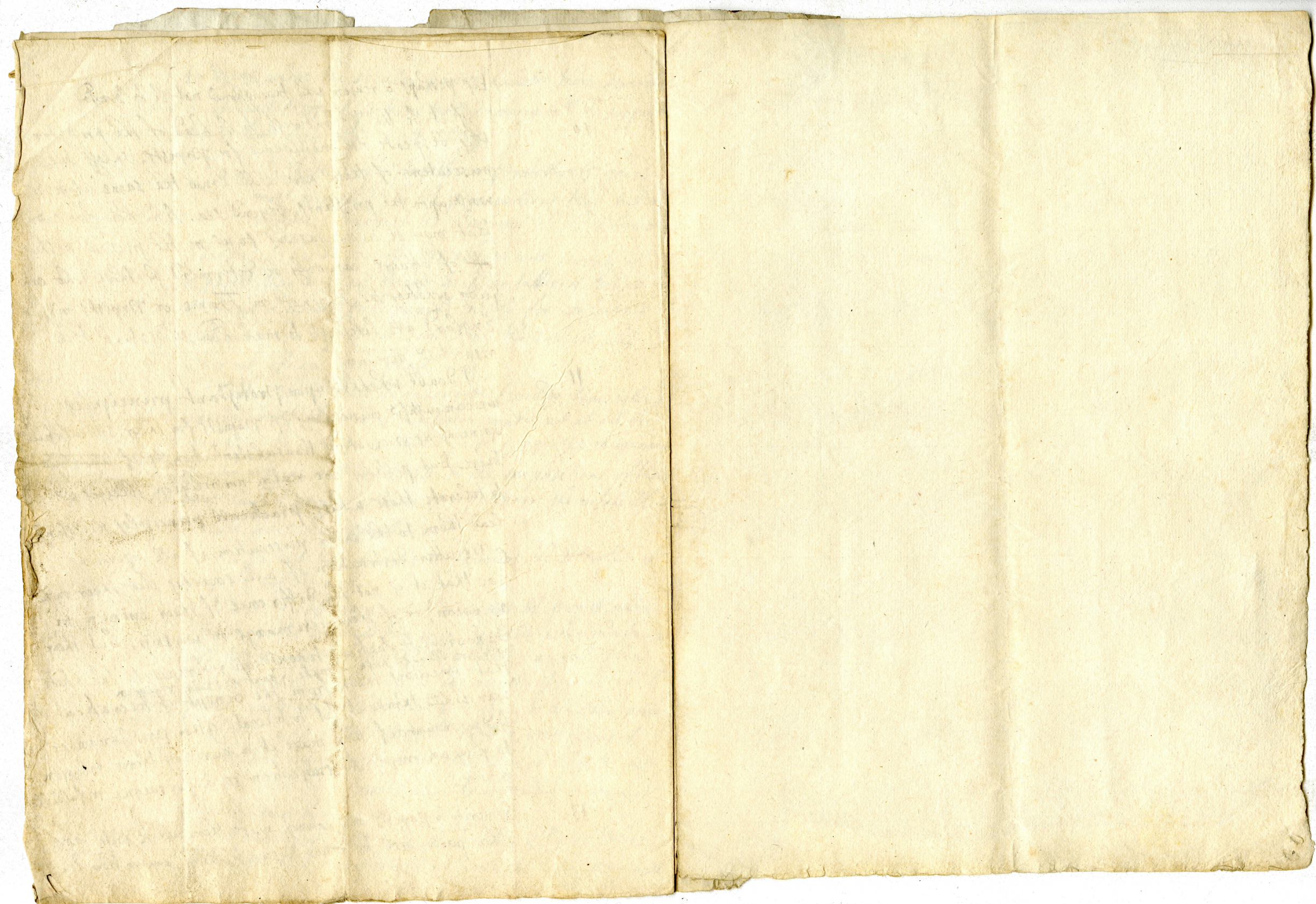
A small part of the trade of England if (I think) managed
by papists, & if imposition in religion will lessen their trade

It is perhaps a reason why they should not be tolerated

If it be the Kings interest to be head of the protestants
they bespeak not indulgence for papists. Unless the
persecuting of them here will draw the same usage or
worse upon the protestants beyond sea. And how far even
that may be advantageous to us in the present posture
of affairs, can only be determined by those who can
judge whether the Hugonots in France or Papists in
England are likeliest to make head, & disturb the
respective governments.

I doubt whether upon protestant principles
we can justify punishing of papists for their speculative
opinions as purgatory transubstantiation &c. if they stay
there. But possibly not reason nor religion obliges us
to tolerate those whose practicall principles necessarily
lead them to the eager persecution of all opinions,
& the utter destruction of all societies but their own
soe that it is not the difference of their opinion in
religion, or of their ceremonies in worship; but their
dangerous & factious tenets in reference to the state,
which are blended with & make a part of their religion
that excludes them from the benefit of toleration
who would think it fit to tolerate either presbiterian or
independent, if they made it a part of their religion
to pay an implicit subjection to a foreigne infallible
power?

Severity to papists only, cannot make them unite with any
other party. nor toleration disunite them among themselves.



Toleration. 67

Toleration

W. Lock
of Toleration

For Edward Clark of Chipley 1793

Toleration