

1710

Some Reasons for an European State, Proposed to the Powers of Europe, by an Universal Guarantee, and an Annual Congress, Senate, Dyet, or Parliament, to Settle Any Disputes About the Bounds and Rights of Princes and States Hereafter...

John Bellers

Follow this and additional works at: <https://digitalcommons.georgefox.edu/quakerbooks>

 Part of the [Social and Behavioral Sciences Commons](#)

Recommended Citation

Bellers, John, "Some Reasons for an European State, Proposed to the Powers of Europe, by an Universal Guarantee, and an Annual Congress, Senate, Dyet, or Parliament, to Settle Any Disputes About the Bounds and Rights of Princes and States Hereafter..." (1710). *Historical Quaker Books*. 65.
<https://digitalcommons.georgefox.edu/quakerbooks/65>

This Book is brought to you for free and open access by the Pennington ePress at Digital Commons @ George Fox University. It has been accepted for inclusion in Historical Quaker Books by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

SOME
REASONS
FOR AN
European State,

PROPOSED

To the POWERS of *EUROPE*,
By an Universal Guarantee, and an Annual
Congress, Senate, Dyet, or Parliament,
To Settle any Disputes about the BOUNDS and RIGHTS
of PRINCES and STATES hereafter.

With an Abstract of a SCHEME form'd by King *Henry* the
Fourth of *France*, upon the same Subject.

And also,

A PROPOSAL for a General Council or Convocation of all
the different Religious Perswasions in *Christendom*, (not to
Dispute what they Differ about, but) to Settle the General
Principles they Agree in: By which it will appear, that they
may be good Subjects and Neighbours, tho' of different Ap-
prehensions of the Way to Heaven.

In order to prevent Broils and War at home, when foreign
Wars are ended.

*And above all things, have fervent Charity among your selves:
for Charity shall cover the multitude of Sins, 1 Pet. 4. v. 8.*

LONDON: Printed Anno 1710.

(i)
T O
A N N E ,

QUEEN of *Great Britain*, &c.

Great Princess,

CROWNS have Cares sufficient in the Best of Times, and the Dangers from reconciled Enemies, as well as from the Misunderstandings that may fall among Allies, is no small Addition to them; therefore what Expedients that can be offered to Prevent them, will at this Juncture be the more Seasonably made, which hath given Occasion to this Essay for a General Guarantee, for Establishing the Universal Peace of *Europe*, and more Especially that of the *British* Monarchy, in the Hands of the Queen; Whose Easy Government and Tendernefs to Her Subjects, fixes Her Throne in their Hearts, and Her Prudence and Wisdom among all Her Allies, Crowns Her with Renown in their Courts.

And as it will add greatly to the Crown's Security and Nation's Peace, so it will be a great Acquirement to the Glory of the Queen,

if to the Union of *Scotland* (which for several Ages had in vain been Attempted) She will Please to Use Her endeavours for Uniting the Powers of *Europe* in one peaceable Settlement.

By which the Kingdoms and States thereof may among themselves, raise such a Legal Jurisdiction, as may peaceably decide all their future Disputes, according to what Original Contract they shall make, as well as the Ten *Saxon, Welch, Scotch and Irish* Kingdoms, are now happily United in one Government, to the Saving of much Humane Blood, which was formerly frequently spilt in their Disputes, as is yet too much Used in several Parts of *Europe*; Which that it may be Prevented for the Future, (*Great Sovereign*) is the hearty Wishes and present Endeavour in these Reasons humbly presented to the Queen by Her Faithful Subject;

Who prays, That the Peace of God and the Protection of his holy Angels may be with Her, and the Spirit of Joy for Her present Mourning; and that with a Long and Prosperous Reign on Earth, She may have an Assurance and Earnest of future Glory, until She arrives to the full fruition and Crown Eternal in the Heavens.

John Bellers.

TO THE
 Lords and Commons
 OF
 GREAT BRITAIN,
 In PARLIAMENT Assembled.

THE Deluge of Christian Blood, and the vast Treasure which have been Spent to procure the Expected Peace, is a most powerful Argument of the Necessity when made, that it may be Perpetual if possible.

Who can be more Sensible of the Happiness of it than your Selves, whilst you have born so much of the Burthen of the War?

If there should be as many Sessions of Parliament spent to find out such an Acceptable Expedient as would fix the Peace to Perpetuity, as there hath been to Procure it, it would be Time well spent; tho', I hope, much fewer will do it.

A Guarantee among the present Confederates, as in the Address of your August Assembly to the Queen is highly Necessary; Yet a General one through all Europe will make it much more Effectual,

Effectual, whil'st every Prince and State having the Benefit of it, they will all account it their Interest to have it Inviolably kept, with such Additional Articles of Agreement as may make it more lasting than Guarantees usually are.

Now considering the Endeavour and Danger there may be of Weakening (by dividing) the present Confederacy, which they could not otherwise Subdue, Especially if any future Disputes should arise among the present Allies, about the Honour of Princes, the Bounds of Countries, or the Trade of their Subjects, &c. For which Reason, I humbly Propose as one Expedient; That by sufficient Articles of Agreement among the present Confederates, They provide some Supreme Court to decide their future Disputes without Blood; Such a Jurisdiction seeming as needful as any Barrier against the most Publick Enemy; It being Unity among themselves that will keep them Strong and Steady to Support their Outworks or Barriers.

*Whil'st for want of some such Jurisdiction to Extinguish those small Sparks, Holland may come to think it self under a Necessity to seek the Alliance and Protection of France again, and the Cautionary Towns and Barriers may change Sides at Once; as them in Flanders did at the Death of the late King of Spain, from whence may
arise*

arise a fresh War more Fatal than the present, which to Prevent is the Endeavour of this Essay; And, to Use the Words of King Henry the Fourth of France, and his Associates, to the then King of Spain upon the same Design; It is

HOLY, PIOUS, CHARITABLE,
GLORIOUS, and PROFITABLE to
all Christendom.

And the Council of State in Holland, in the Preamble to their late State of the War, Declare, That the Power of France is so Formidable, and that former Barriers and Guarantees have been so insufficient, against the Pretensions of that Crown, That the other Princes and States *CANNOT* cover Themselves against her *INVASIONS*, without a Mutual League and *UNION*, which they say is to be Wished and *ENDEAVOURED* after the Peace, in Imitation of the *UNION* called *FOEDUS SACRUM* for *EVER*, which is between the Emperor and the Republick of Venice against the Turks.

With Submission to the Powers concerned, the sooner it can possibly be set on foot the better; the present Difficulties and Distresses they are in, will make them the more willing to Consolidate and
Cement

Cement together, whil'st little Punctilio's of Ceremonies and Honour in a time of Peace, may be raised into great Obstructions. The several Provinces of Holland, as well as the Cantons of Switzerland, were the easier and firmer Settled and Strengthened, by being United in Perilous Times.

If the present Confederates begin among Themselves, and then Invite into it all the Neutral Powers, it will draw on the Peace the faster (if not made before) and the more incline France it Self to come into it, by which that Kingdom will reap the Blessing of a lasting Peace, which their present King's Grand-father had formerly proposed.

It being Love to my Countries Welfare (as my several Essays about the Poor were) and the good of Mankind in General, Unity and not Division, Peace and not War, that hath led me to write on this Subject; So I hope for your favourable Construction if any Expression in it shall seem to be too slightly Guarded.

The only Wise God, Omnipotent and Eternal Protect you, and incline your Hearts to seek, and give you Ability to Accomplish, what may be for the Peace and Happiness of your Selves and your Posterity, and all Europe, in this and all succeeding Ages. Amen.

John Bellers.

S O M E

R E A S O N S

F O R A N

EUROPEAN STATE.

To the Powers of EUROPE.

YOU are as Vice-Roys to the great King of Heaven and Earth, to whom you must be accountable, for the Well-Governing of the many Millions of your Fellow Creatures, and Subjects

Your Stations are High and Honourable among Mortals, and as you fulfil the Will of your Principal, the Sovereign Lord of all Nations, Glorious will be your Rewards in Heaven.

Many and Great are the Blessings to Prince and People, where the Subjects are Governed in Peace; But Oppression and War tend to the Poverty and Ruine of Both.

If we may suppose that this War since 88 hath Cost the *French* Crown 12 Millions Sterling a Year.

In 20 Years it comes to — — — — — 240 Millions.
 For which 12 Millions a Year, if Reckon'd at } 200 Millions.
 6 per Cent. the Interest comes to — — — — — }
 Which in all make — — — — — 440 Millions.

And besides that, they have lost 30 Thousand Men a Year at least; that in 20 Years comes to 600 Thousand, which if valued at 200 *l.* a Head, which every able Man and his Posterity may be Esteemed to add to the Value of the Kingdom at 10 *l.* a Year a Head, at 20 Years Purchase, comes to — — — — — } 120 Millions.

Every Man paying or spending Yearly one with the other, 10 *l.* a Head, as by the following Computation

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
To the Crown for Custom, Excise, &c — — — — —	0	10	0	} or more.
To Rent for Housing or Land — — — — —	2	10	0	
To the Makers of Clothing — — — — —	2	10	0	
To the Raisers of Food — — — — —	4	10	0	
	<hr/>			
in all	10	00	0	a Year.

Which at 20 Years Purchase, comes to 200 *l.*

But where there is no Men, there can be no Money, nor Women, nor Children, nor Kingdom; but a Land without Inhabitants.

From which, may be observed, That 440 Millions (besides the Men lost) at 20 Years Purchase, would Buy 22 Millions a Year Rent; which is Four or Five times as much as the usual Revenues of the Crown of *France*, in time of Peace; Therefore if it had got by Conquest, the Revenues of Four or Five, such Crowns, with this Expence, it had been no great Gainer.

And the 600 Thousand Men may be reckoned double or treble the Number *France* hath now in Arms: Besides the many Thousands of Refugees, whom Severities have frightened into Foreign Countries.

What an Addition of Riches, Strength and Honour to the Crown of *France*, would such a Body of Men, and Extraordinary Summ

Summ of Money have given, if they had been imploy'd in Improving the Country, instead of being wasted in War; such Strength and Treasure would have much enlarged the Cities, Towns and Villages, and raised the Waste Lands and Forests into Gardens and Vineyards, almost to Doubling the Value of the Kingdom.

Or what Colonies, Provinces, and a Kingdom might such a Number of Men, &c. have planted, if they had been settled in *America*? Where the Lands want Inhabitants, and the Fruitful Earth wants Tillage, and those Dark Corners of the World want the Light of the Gospel of Peace.

France is a Large Country, and in a good Climate, and Populous, with a People well Civilized, Industrious, inclined to all sorts of Arts and Sciences with a Prince, a great Encourager of Learning

How happy would that Nation be in the Advantages it hath of some of its Neighbours, and how bright would be its Monarch's Rays, were they not clouded with War Abroad, nor Severities to his Dissenting Subjects at Home?

Then the Increase of Learned Men would sound forth his Praise, and the Tranquility of his Subjects, greatly enlarge their Number.

But on the Contrary, those Methods which destroy the Subjects, or lessen their Liberties, return Hatred, instead of Honour, and Clouds, instead of Brightness upon the Memory of such a Prince.

And what hath been a Loss to *France*, hath been the same to the Rest of the Kingdoms and Countries of *Europe* (that are under the same Circumstances) in Proportion to the Men and Money which they have so spent.

It would be much more Glorious for a Prince to Build Palaces, Hospitals, Bridges, and make Rivers Navigable, and to increase the Number of his People, than by pouring out Humane Blood as Water, to Invade his Neighbours.

Will the Honour of Appointing a Governour or a Vice-Roy to a Province or Kingdom, be an Equivalent to the Hazard, Expence, and Care in gaining them (if not disappointed) which Expence and Care, must in part be continued to prevent the Surprize of Jealous Neighbours.

T H E
P R O P O S A L.

THAT at the next General Peace, there should be Settled an Universal Guarantee, and an Annual Congress, Senate, Dyet, or Parliament, by all the Princes and States of *Europe*, as well Enemies, as Neuters, joyned as one State, with a renouncing of all Claims upon each other, with such other Articles of Agreement as may be needful for a Standing *European* Law; the more Amicably to Debate, and the better to Explain any obscure Articles in the Peace, and to Prevent any Disputes that might otherwise raise a New War in this Age, or the Ages to come; by which, every Prince and State will have all the Strength of *Europe* to protect them in the Possession of what they shall Enjoy by the next Peace.

But in the mean while, it's the Interest of the present Confederates, to begin it among themselves; But *Europe* being under several Forms of Government, and every Country being apt to Esteem their own Form best, It will require time and Consideration among the Powers concerned, to draw such a Scheme as will Suit the Dispositions and Circumstances of them all.

The several Methods used by the *German* Dyets, the Union of the Provinces of *Holland*, the Cantons of *Switzerland*, the Nature of Guarantees, with the Model of *Henry* the Fourth, and the *Fœdus Sacrum* between the Emperor and *Venice*, shew that Sovereign Princes and States may be United (to Protect a General Peace) yet with the Preservation of their Sovereign's Rights at Home.

All which considered, I will Propose one Thought towards this Great Design, *Viz.* That *Europe* should be divided into 100 Equal Cantons or Provinces, or so many, that every Sovereign Prince and State may send one Member to the Senate at least: And that each Canton should be appointed to raise a
Thousand

Thousand Men, or Money, or Ships of equal Value or Charge upon any Publick Occasion (or any other Number that may be thought best). And for every Thousand Men, &c. that each Kingdom or State is to raise, such Kingdom or State shall have a Right to send so many Members to this *European Senate*; whose Powers and Rules should be first formed by an Original Contract among their Principals.

By which means, the Princes and States of *Europe* may settle all the Disputes among themselves, without Blood or Charge, and prevent the Rash from such Dismal Adventures as are the Consequences of War, whilst they must know that every Man in the Senate, hath 1, 2 or 3 Thousand Men to back what he concludes there.

Which is one Reason why the Members in the Senate should be in Proportion to the Strength of the Country which they represent; That the Strong may not refuse to Associate with the Weak, to preserve the Publick Peace: And whilst Conquest usually goes with the most Numerous as Strongest, they cannot expect an Equaller Sentence by the Sword, than what such a Senate will give, Nor so just.

Because that Assembly must go by Arguments (and not Scimitars) grounded upon Reason and Justice, and the Major part of the Senate not being interested in the dispute, will be the more inclined to that Side which hath most Reason with it: Whilst the Greatest Monarchs in time of Peace own themselves Subjects to the Sovereignty of Reason.

But in War, that Sovereign is Dethron'd and Stript, with Fire and Sword, and Attended with Pestilence and Famine, and all other Mischiefs that can befall Mortals; for then the Enquiry is not, where is Justice? but where they can make the greatest Spoils and Ruine upon their Enemies?

Now considering *Europe* as one Government, every Kingdom and State may be limited what Troops or Ships of War they may keep up, that they may be disabled from Invading their Neighbours, for without it, the Peace may be little better than a Truce, if than a Cessation of Arms; for besides the Hazards of sudden Surprizes, The Multitude of Troops that every State will keep up to Watch their Neighbours, will leave them the Third Year of the Peace (if it last

so

so long) under little less Expence than they were at the first Year of the War; Considering the Charges of those Numerous Troops added to the Interest they must Pay for the Vast Debts this War will leave them in.

As the Continuance of Peace is of the Utmost Consequence both to Prince and People, nothing that is needful for such a Union can be too much for a Prince to give up for it.

The unlimited Will of Monarchs, to Invade their Neighbours, is no more a Privilege to them, than it would be for their Subjects to have Liberty to destroy each other; which is to reduce the Earth to a Desert.

But as there is a Necessity for raising Governments in Towns and Cities, for preserving the Rights and Properties of their Inhabitants, by a Peaceable deciding their Disputes, and for the same Reason (and defence against their Common Enemies) to join Counties and Provinces into Kingdoms and States.

So the Advantages would be the same and greater to the Kingdoms and States of *Europe*, if such an Union can be raised by them for deciding of any Disputes which may happen among themselves; That for the future there may be a full Stop to the Effusion of Christian Blood, which hath often been poured out upon small Occasions of Offence.

Let any Treaty be set a-foot that is possible, some Prince or State will complain, whether the *Pyrennean*, *Westphalia*, or that of *Munster*, *Aix le Chapelle*, *Reswick*, or the Treaty of Partition, or any other that ever was.

There can be no righting the People that have been ruined and destroyed by War, nor the Princes they have belonged unto, and the longer the War continues, Injuries will be the more increased; for War always ruins more People than it raiseth, and the Rights of both Princes and People are best preserved in Peace.

Therefore the best Expedient that can be offered, is such a Settlement, as will prevent adding more Injuries by War, to those Irreparable ones already past: After the present Disputes are settled in the best Manner that Time and Circumstances will admit of.

For as there was hardly ever more Blood spilt in *Europe* in any War, nor so much Money spent as hath been to make
this

this expected Peace, so it would be most unaccountable, to renew this War again, with expectation, to make any amendment to such a Powerful (and therefore Final) Decision, that *Europe* will be under when the General Peace shall be made.

Happy will those Princes and States be, who shall be Instruments, in settling such a Peace in Christendom; for as it will the better secure their Governments here, it will give them the greater assurance of Crowns eternal hereafter.

Peace on Earth, and good will towards Men, was the Song Sung by the Choir of Angels, at our Saviours Birth: So a Peacable disposition, is a qualification of all that shall be fit for their Society, and of those Kingdoms, that shall become the Kingdoms of our Lord and Saviour Jesus Christ.

The Peace of God be with you, and his Council guide you, and make the Earth by your means, like the Garden of Eden; that the Wolf may dwell with the Lamb, and the Leopard lie down with the Kid, and the Lion eat Straw like the Ox; and that there may be no destroyer there.

*To the Councillors and Ministers of State, of
the Kingdoms and States of EUROPE.*

AS Peace gives Plenty, and Riches to those States that Enjoy it, so it gives Security and Honour, to those Princes and States-men that Govern them. But as War hazards Crowns, so every difficulty they fall under, shakes, if not throws down, those Ministers that set at Helm, for whether their management be defective or not, the People Cry them up, or Run them down by their Success, that being the Standard, by which they Judge of Statemens Abilities. Peace giving Riches to Princes, they can be more free to their Favourites, and there will be the more leisure for Enjoying those gifts, and Exerting those faculties, for the Comfort and Happiness of their own Country; which used to be spent in Circumventing, and Ruining other States, where the Gainers themselves, are near undone with their Victories,
by

by their great expence of Blood and Treasure, and the Mass of Debts, such a War leaves them in, Peace being seldom made, when once broke between Princes, until both sides are distress'd, only with this difference, that he which is nearest Ruine, must first ask for Peace.

But as War is the greatest Misery which attends Mortals, so Peace, with Industry and Vertue, brings all the Happiness that this World can give to a Country. And tho' Youth, whilst Healthy and Strong, are capable of many Diversions, yet when Age, Sicknes, or Death comes, the Consideration, of having us'd hearty Endeavours, for establishing Peace among Men, and of doing good to ones fellow Subjects, will then give greater Tranquility of Mind, than all the Favour of Princes.

But as there cannot well be a more Universal good, than a successful endeavour for Establishing such a Peace among Christians; and as you will have a great share in bringing it about, when accomplished, So according as your Endeavours are hearty therein, you may expect your Reward in those promises, which belong to the blessed Sons of Peace, and Charity in this World, and that which is to Come.

Never mention those Heathen Heroes, such as *Alexander*, *Cæsar*, or *Hannibal*, for Patterns to be Imitated by Christian Princes, who Sacrificed the Lives of Thousands, to their restless Ambition, and Honour. But let the Holy Jesus, who went about doing good, be the Example for all Christian Princes to Imitate, which will Increase their Subjects, and add, lasting Glory to themselves, and a happy Peace to both.

And besides the hazards of Countries and Crowns by War, the Success being unknown to Mortals; who knows what Efforts, the Cries of the Souls of many Thousands, who are forced into, and destroyed by War, may make.

If they are gone down to Destruction, it's an Aggravation that they were hastned thither without Repentance. And if they Died in the favour of Heaven, may they not Cry with a loud Voice, as the Souls under the Alter did?
Rev. 6. ver. 10.

It may be reckon'd, that there hath been destroyed by War, in these last 20 years, in all the Parts of Europe, several Millions of Men, and 500 Millions of Pounds Sterling spent, besides the Widows and Orphans left Distressed, and Towns, and Countries Ravag'd.

Then whether in a Thousand, or two Thousand years, or less, there may not be as many People destroyed by War in Europe, as are now living in it; and whether at the great Day of Judgment, where the most secret things shall appear, much more the most publick; there will be any Crime so aggravated, as that of having been an Enemy to Settling and Establishing the Peace of Europe, that might have prevented the destruction, of such a vast body of Christians, as then will appear, and Possibly some of them, may be of your Posterity, or near Relations, who otherwise, might have made Great and Honourable Representatives, in an European Senate of Peace.

What Considerations can be more Auspicious, Powerful, or more persuasive to Men, for them to use their utmost Endeavours to avoid such an Impeachment at that Day.

Several Ages, have not produced a more Seasonable time for such an Undertaking, than this, because the Princes of Europe, have seldom been more weary of War, than at present.

Nor have the Circumstances of the Kingdoms and States more requir'd it, for the firmer Establishing of their several Governments.

The *Empire* will be the better secur'd, against the Pretensions of the *French*, and *Turks*.

England, against the Attempts of *France*.

The *French*, against those of their Neighbours.

Spain, against that of *France*.

Portugal and *Holland*, against that of *Spain*.

Sweedland, against the Claim of *Denmark*; and

Denmark, against that of *Sweedland*.

The *Cantons* of *Switzerland*, against the Claim of the *Emperor*.

The Princes and States of *Italy*, against the Pretensions of their Powerful Neighbours.

And also prevent the Renewing of this destructive War, among the *Poles*, *Muscovites*, and *Sweeds*.

By which, every Prince and State will be at liberty, to Honour God with their Governments, and Enjoy their Crowns, and Dignities with Comfort, and Increase their Revenues and Subjects, far beyond all the acquirements of War.

But at the ending of War abroad, there being often, reviving of Animosities at home, under the Notion of Religion, I would say something to the Clergy of all Perswasions, for allaying these Irreligious Heats for the future. If that may be hoped for?

There being no necessity, to force Creds, but to perswade to Charity, in order to make a Kingdom prosperous, Men good Subjects to their Princes, and Friends to their Neighbours. those Countries and States thriving best, where they are most Easy about Ceremonies, while the most Rigid, are much less Populous. *Holland* is an Instance of the First, and *Spain* of the Latter.

*To the Bishops, Confessors, Chaplains, Presbyters,
Ministers, and Teachers in the Kingdoms,
and States of EUROPE.*

AS you are accounted Fathers, and Elders, in the Kingdoms and Countries, where you dwell, so let your hearty endeavours for Establishing the publick Peace of Europe, add to you, the Honour and Happiness, of being esteemed in Heaven, the Children of God.

As your principal Work, is to perswade Men to Vertue, and Charity, so War, being the greatest defiance to them, it is the most Opposite to your Profession, and therefore you should use your Interest against it, as your greatest Enemy; those Christian Vertues, shining brightest in Peace.

How shall the Rays of Christianity, Influence *Turks* and *Infidels*? when they shall see, that under the pretence of that Religion,

Religion, it's Professors shall have the hottest Animosities and Hatred, there having been far more Christian Blood spilt, by one another, than ever was spilt, by the greatest of their Heathen Persecutors.

If a Man lives but agreeable to the publick Peace, his Error in Opinion, cannot hinder a better Christian from Heaven, any more than *Cain's* Offering, lessen'd the Acceptance of *Abel's* with God; and when any Man's Immoralities, or breach of the Peace shall make him Culpable, the publick Laws will Punish him.

Many Instances shew, that different sentiments in Religion, are not inconsistent, either with good Neighbourhood, or good Government, the present Confederacy, and Congress against *France*, being a full Instance, that *Roman Catholicks*, and *Protestants* can unite, for their common Advantage and Safety, and notwithstanding their different Principles and Ceremonies, live in Peace one with another.

The several States, and Principalities of the *Empire* of divers Perswasions, and the *Cantons* of *Switzerland*, with the various Opinions in *Holland*, shew that Property in Stock and Land, may be enjoy'd by such, without Injury to the Government they live under.

Protestants and *Roman Catholicks*, hold a firm Friendship in experimental Philosophy. *Malpighius*, tho' an *Italian*, and Physitian to the *Pope*, was receiv'd as a very acceptable Member, of the English Royal Society; and they, and the Royal Accademy of *Paris*, tho' of different Religions, yet Lament the obstruction, that is given to their desired Correspondence by the War.

The several Religious Orders of the Church of *Rome*, tho' they differ in their Habits and Rules, yet they are under their head, the Bishop of *Rome* as one body, and usually live, amicably, in the same Kingdoms and Cities.

Why may not Charity, Prudence, and Interest, as well unite all Christians under their Great head, Christ Jesus, (whom they all own) and make them more diligent, to seek out those other things they agree in, for to live in Friendship, rather than let those few things they now differ in, blow up Contentioun and Hatred.

Whilst it is loving God with all our Strength, and our Neighbour as our selves, that recommends Men to Heaven, *Faith, Hope, and Charity, but the greatest of these is Charity.*

1 Cor. 13. ver. 13.

The wisest of Men, have a Prospect of many more Truths, which they don't understand, than what they know, *For now we see through a glass darkly; but then face to face. now I know in part.* ver. 12.

Therefore, if Ignorance will damn a sincere good natur'd honest Man; who can be saved? It was the Malice, more than the Ignorance of the *Pharisees*, that ruin'd them, and Murther'd the Messiah.

A Devil, can appear as an Angel of Light, and a *Judas*, may take up the Name, and all the Visible Forms, of the best Religion in the World, Therefore a bare conformity to the best Religion, makes no Man good, because to be good is what neither Evil Spirits, nor Ill Men can be.

Persecution, to force conformity in Religion, as it's usefess, is also as directly against the Intent of Christianity, as the worst of the Heathen Principles, and Practises; Plundering Men, for Principles of Religion, is but offering Robbery for a Sacrifice, and Racking them to Death, no better than offering of humane Blood.

Is any of the Disputed Opinions more Unchristian, than Murthers, Robberies, Rapes, and destroying Towns and Countries, Prophaning the Name of God, and all manner of Evils, which are the common Effects of War; as War is usually the Consequence of Persecutions for Religion, which often bring Convulsions, if not Revolutions in Kingdoms and States: For as Suffering raiseth Pity, so the Offended are usually much more numerous than the Sufferers. And when there is a Body of Malecontents form'd, tho' they be of different Religions, they will seldom want a Head to Command them; a *Teckly*, a *Ragotzi* or a *Cavaliere* will be easily found. *Switzerland, Holland, Bohemia, Hungary* and the *Cevenois*, with the many *French* Protestants in the Armies of the Allies, are full Instances of it. Let true Love take away but Irregular Passions and undue Interest, and Mankind will as Naturally agree to do good One to another, as Wax heated will Unite, only different Opinions, without Offensive Actions, need not make

make Men differ more than their different Features, Statures and Mein do; in all which every man differs from himself very much between 7 and 70 Years of Age.

Truth is Strongest, and will prevail, let it be fairly heard, for a Falshood can never be prov'd to be true; Remove but the Various Passions that Cloud Men, and then Truth will be discovered by its own Light.

Imposing Religion, without reaching the Understanding, is not Leading Men to Heaven.

Men will not be Sav'd against their own Wills: Neither can a Man firmly believe what he is not convinc'd of. Where Truths are Clear and Understood; Artists don't differ about them. There is no need of a Rack to force a Mathematical Demonstration; nor to make a Mechanick to be a good Workman.

Torment may make a Man say any thing; tho' he Abhor his Prosecutors at the same time: But it will not open any Truth unto him. Passion and Pain bringing Clouds, instead of Brightness, to the Understanding of Men. Yet do but reach a Man's Understanding, and he cannot disbelieve what he is convinced of.

Stars differ in Magnitude and Glory in Heaven, and also Men differ in Brightness on Earth. In Heaven are many Mansions: But they that are of a Quarrelling Temper, and Cruel on Earth, are not in a Condition suitable for any of those bless'd Habitations above. There are no vertuous good-natur'd Men in Hell; he that dwells in Love, dwells in God; Neither are there any Ill-natur'd Cruel Men in Heaven, the Devil being their Father: who was a Murderer from the Beginning, and endeavouring to destroy that Creation which God hath made, and good Men desire to Preserve.

If Creeds should always be made the Standard of Property; *Europe* would be depopulated as *America* is; and the People as Barbarous as the *Indians*: By carrying their Resentments and Revenge from one Generation to another.

Can Christians live peaceably among *Turks* and *Indians*, and not among themselves, without destroying one another? O unhappy Men! an Enemy hath surely sow'd these Tares in *Christendom*, not so much because of different Principles, as of an uncharitable Unchristian Temper. Having

Having said thus much of the Mischiefs that attend Religious Feuds and Wars, to prevent which for the future, I would Propose a New sort of General Council of all the several Christian Perswasions in *Europe*.

The Vertuous and Sincere of all Nations being of one Religion, for we find them in General Council and Convocation Assembled together in Heaven, to Adore and Praise God and the Lamb. *Rev. 7. v. 9.*

God being no Respector of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him. *Acts 10.*

It's the Hypocrite and Prophane that are Excluded, it being the Integrity of the Heart that God accepts, which he, and not Man, is Judge of.

All the Powers on Earth cannot make one Man sincere by force; tho' they may make Millions conformable.

A PROPOSAL for a General Council, of all the several Christian Perswasions in EUROPE.

To Meet together with a Disposition of Loving their Neighbours, and doing good to each other, more than to contend about what they Differ in.

I. **A**S first, they should take an Account what Things all the several Religious Perswasions in *Europe* Agree in. And then it will appear, That those two Essential Articles of Loving God and their Neighbours, will be two of them. Which, if all Perswasions would but put into Practice, it would Effectually put an End to all Wars and Bloodshed for Religion. And considering that as a Sincere love to God qualifies any Man for Heaven; So doing good to one's Neighbour gives such a Man a Right to a Peaceable living upon the Earth.

II. If

II. If they would consider, That if Mankind were strictly to Examine into all the different Sentiments that are among the thinking part of them; with the same Hatred and Heat that they usually contend with their reputed Adversaries, they would find Matter enough, among their most intimate Friends, to raise Feuds and Animosities, even to the last two Men that should be living. We know of but three Men in the World when *Cain* kill'd *Abel* for Religion.

By which two Articles, it appears that the Case lies in a little room.

That as Liberty of Conscience, to the Peaceable, tends to make Countries flourish by Peace; So Severities only for different Sentiments of Religion strictly followed, tends to Misery and Ruine.

III. If such an Assembly would Explain all the Things they seem to differ in, that they may all have one Idea of the same Words, the Difference in many of those Things they have disputed about, would be much less than they seem to be.

Therefore it may with the greater Reason be hoped that such an Assembly would Establish a Peace and Friendship among Themselves, though they Differ in Religious Forms, that may be for the Peace and Prosperity of the Princes and People of *Europe*, where they dwell.

And joyntly endeavour to Spread, and Leaven the Mass of Mankind with, the Generally receiv'd Principles of which, the Following ones are part.

First, Believing that there is a God that Made and Preserves all Beings.

Secondly, That he is a Spirit, Omnipresent, filling all Places.

Thirdly, That he ought to be Worship'd with an humble, sincere, and clean Heart.

Fourthly, That Jesus Christ was the Messiah, sent by God into the World as a Saviour, &c.

Fifthly, That Men should live Vertuously, as most agreeable to the Will of God, and their own Healths and Happiness here, as well as hereafter.

Sixthly,

Sixthly, That Men should Love and do good one to another, as they would have others do to them.

With many other Articles, which the whole Body of Christians own, as to the Attributes of God, and the Moral Duties among Men.

Not regarding the many things Christians have agreed in; but imposing those few Articles, which they knew they differ'd about; long Experience sheweth, hath been the cause open, or secret, of much Blood shed in Europe.

Whilst if the various capacities, and dispositions of Mankind, had been duly considered, and only what had been necessary, for the good of humane society been impos'd; and what related to the way to Heaven, had gone no farther than Advice, and Information, the Lives of many Thousands had been saved.

My kingdom is not of this World: If my kingdom were of this World, then would my Servants Fight. John 18. ver. 36.

Though I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal. 1 Cor 13. ver. 1.

And though I have the gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. ver. 2.

And though I bestow all my goods to feed the Poor, and though I give my Body to be Burned, and have not Charity, it profiteth me nothing. ver. 3.

An

An Abstract of a Model, for the good, and perpetual repose of Christendom; by that Great Prince, King Henry the 4th of France; as in the Memoirs of the Duke of Sully, and published by the Bishop of Rodez, (once Tutor to the present King, Lewis the 14th) in his Life of Henry the 4th.

I. **H**E believed, that he ought to establish in his own Kingdom, an unshaken Peace, by Reconciling all Spirits, both to him, and among themselves, by taking away all causes of bitterness.

And that moreover, it was necessary for him to chuse People Capable and Faithful, who might see, in what his Revenue, or Estate might be better'd, and instruct him so well in all his Affairs, that he might discern himself the more Feasible, from Impossible Enterprizes.

He granted an Edict to the *Protestants*, that the two Religions might live in Peace.

He made an Order to pay his Debts, and those of the Kingdom, contracted by the disorder of the Times, and the profuseness of his Predecessors.

II. That done, he continually laboured, to joyn all Christian Princes, by seeking all occasions to Extinguish disorders, and pacify differences among them.

He began to make his Friends and Associates, the Princes and States, which seemed best disposed towards *France*, as the States of *Holland*, the *Venetians*, *Swisse*, and *Grisons*.

And also, he endeavour'd to Negotiate with the three puissant Kingdoms of the *North*, *England*, *Denmark*, and *Sweedland*, to discuss, and decide their differences

And to do the same thing, among the Electors and Estates, and Cities Imperial.

And he founded the Lords of *Bohemia*, *Hungary*, *Transylvania*; and *Poland*, to know if they would concur with him.

These were the dispositions of his great design, of which, the Plat form, or Model follows.

He desir'd, perfectly to Unite all Christendõm into one Body to be called,

The Christian Commonwealth.

For which effect, he Proposed to part it into 15 Dominions, or Estates; as the most he could do, to make them of equal Power and Strength, and whose limits should be so well specified, by the Universal consent of the whole 15, that none could pass beyond them.

The 15 Dominions were,

- 1 The Pontificate, or Papacy.
- 2 Empire of Germany.
- 3 France.
- 4 Spain.
- 5 Great Britain.
- 6 Hungary.
- 7 Bohemia.
- 8 Poland.
- 9 Denmark.
- 10 Sweedland
- 11 Savoy, or Kingdom of Lombardy.
- 12 The Signory of Venice.
- 13 The Italian Commonwealth, or little Princes, and Cities of Italy.
- 14 The Belgians, or Low Countries.
- 15 The Swisses.

Now to regulate the differences, which might arise between these Confederates, and to decide them: There should have been Established, an Order, and Form of procedure, by a general Council, compos'd of 60 Persons, 4 on the Part of every Dominion, which should have been placed in some City, in the midst of Europe, as *Mets, Nancy, Collen,* or others.

There should likewise have been established 3 others, in 3 several Places, every one of 20 Men, which should all three, make report to the grand Council, And

And by the consent of the General Council, which should be called, **THE SENATE, OF THE CHRISTIAN COMMONWEALTH:** There should be established an Order and Regulation, between Sovereigns and Subjects; to hinder on one side, the Oppression and Tyranny of Princes; and on the other side, the Tumults and Rebellion of Subjects.

There should likewise be raised a Stock of Money, and Men; to which every Dominion should contribute, according to the Assessment of the great Council: For the Assistance of the Dominions bordering upon Infidels, from their Assaults, to wit, *Hungary* and *Poland*, against those of the *Turks*, and *Sweedland*, and *Poland*, against the *Muscovites* and *Tartars*.

In fine, by the remonstrances of all his Associates, he had let the King of *Spain* understand his design, together with the Princes of the House, and had conjur'd them, by the Blood of Jesus Christ, to consent to it, as being **HOLY, PIOUS, CHARITABLE, GLORIOUS, and PROFITABLE** to all Christendom.

They had withal laid before him, the advantages which would have come to himself, and endeavoured to make him comprehend, that he would be more Rich, less Disturbed, and more Peaceable.

That in 20 Years, *Spain*, which was almost a Desert, would be Re-peopled, and become the most flourishing Estate of Europe.

But it's hard to persuade, where unlimited, and ill designing Ambition, embraces rather Chimeras, than solid things; chooses rather to possess Vast and Desert Countries; than a Reasonable extent, well cultivated, and well Peopled.

He had laid his designs, and made Preparations withall diligence imaginable, for 8 or 9 Years, which plat-form, the Historian Writes, was so great, that it may be said, it was conceiv'd by an intelligence more than Humane.

The Conclusion.

THE Judicious sayings, of *Henry* the 4th of *France*, shew him to be a Prince of great Sense, and the Multitude of difficulties he surmounted, of great Courage, but no one thing bespeaks the excellency of his Mind, more than his great Desire, for the Uniting of Christendom.

His excluding the *Muscovites*, and *Ottomans* out of it, I take as a Complement to the See of *Rome*.

For as nothing makes Nations, and People more Barbarous than War; so Peace must be the first step, to fit Mankind for Religion: War is destruction, and puts Men (they think) under a necessity of doing those things, which in a time of Peace, they would account cruel, and horrid.

The *Muscovites* are Christians, and the *Mahometans* Men, and have the same faculties, and reason as other Men, they only want the same Opportunities, and Applications of their Understandings, to be the same Men: But to beat their Brains out, to put sense into them, is a great Mistake, and would leave Europe, too much in a state of War; whereas, the farther this civil Union is Possible to be Extended, the greater will be the Peace on Earth, and good will among Men.

The Bishop writes, among other helps, this King *Henry* had gained all the good Pen's in Christendom, as chusing, rather to perswade, than force People: But I have seen nothing upon this subject, but what that Author saith, and what hath been Writ by the Eminent and Accomplished Gentleman, *William Penn* Esq, Governour of *Pensilvania*. * But if any Gentleman, knows of any other Authors on this subject. A publick Advertisement of them, would tend the more to Illustrate this great Design, and stir up many Worthies in the several Kingdoms and States, of Europe, that would contribute their assistance, towards such a happy Day in Europe.

John Bellers.

* In a small Treatise, Sold by J. Sowle in White-Hart-Court in Gracious-Street.

O Thou Glorious holy Lord God of Sabbath ! Thou great Creator of all Things, and High and Holy One who Inhabits-Eternity and Dwellst in the Light ; Who art Omnipresent ; Thou art Glorious in Majesty, and Infinite in Wisdom and Power ; Thou King of Heaven and King of Saints ; Lord of the Innumerable Host of mighty Angels ; Thou art King of Kings, and hast the Hearts and Lives of Princes in thy Hands ; Thou Preserver of Men, do thou Bless the Princes of Europe with the Knowledge of thy Self, and make the Kings thereof as Nursing Fathers, and the Queens as Nursing Mothers, that they may be Instruments in thy hands ; That the Kings of the East may come to the brightness of thy Rising ; and the Dark Corners and Cottages of the West may be reached by thy Light. That the Knowledge of thee may Increase and Cover the Earth, as the Waters cover the Sea, that the Earth may Enjoy its Sabbath and Righteousness run down as a mighty Stream ; and the Nations beat their Swords into Plow-shares, and their Spears into Pruning-hooks, that the Noise of War may be heard no more, and thy Will may be done in Earth as it's done in Heaven.

And that when the Princes, as Sheafs of Corn full ripe, shall have finish'd their Courses in serving thee, the Holy God, they may Exchange their Temporary Crowns for Eternal Ones, and be joynd with that Innumerable Immortal Company of Saints and Angels, worshipping thee, and Crying aloud, Salvation, and Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might to thee, who sitteth upon the Throne, and unto the Lamb ; for thou, O Lord, that Lives and Reigns in the highest Heavens, over and above all, art beyond all Expression or Conception of Men and Angels, God blessed in thy Self for Ever and Ever. Amen, Amen.

THE CONTENTS.

<i>To Anne Queen of Great Britain, &c.</i>	Page i
<i>To the Lords and Commons of Great Britain.</i>	p. iii
<i>To the Powers of Europe.</i>	p. i
<i>To the Councillors and Ministers of State.</i>	p. 7
<i>To the Bishops, Confessors, Chaplains and other Clergy.</i>	p. 10
<i>An Abstract of a Model, formed by King Henry the 4th of France.</i>	p. 17
<i>The Conclusion.</i>	p. 20
