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Impressum

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E R R A T A

In the ...
Page ...
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The word ...
should be ...
instead of ...

Imprimatur,

Liber cui Titulus, *The Missionarie's Arts Discovered, &c.*
Guil. Needham, R. R. in Christo
Patri, ac Domino Domino, Wilhelmo
Feb. 28.
1687.
Archiep. Cantuar. à Sac. Domest.

E R R A T A.

In the Preface.

PAge, 7. Line 39. in marg. r. *avons*. Ibid. l. 40. r. *donec*. p. 14. l. 36, in marg. after *danse* r. à la.

In the Book.

PAge, 2 l. 20. r. *acknowledged*. Ibid. 13. l. 5. dele of. p. 22. l. 21. r. *pretences*. p. 24. l. 29. r. *Tower*. p. 36. l. 5. r. *those Pillars*. p. 43. l. 4. dele §. 3. p. 47. l. 5. r. *given*. Ibid. l. 13. r. *Barbarini*. p. 48. l. 31. r. *as*. p. 53. l. 12. dele when. p. 54. l. 33. r. *vigorous*. p. 67. l. 13. r. *unwillingly*. p. 76. l. 31. after the r. *decisions of the*. p. 78. l. 19. r. *Ireland*. p. 81. l. 10, r. *expos'd*. p. 82. l. 28, for and r. *had*. p. 90, for LEAVE, r. BELIEVE, p. 96, l. 24, dele a.

In the Margin.

PAge 6, line 8, r. *fimo*. p. 11. l. 15, r, p, 9. p. 20, l, 9, r, *perjurii*. Ibid, r, *æterna*. p. 23. l. 5. 1602. p. 30, l. 5, after Epistle r, of *Epiphanius*, p. 32, l, 11, r, *commeçavit*. p. 53. l, 13, *οὐκ ἔλεγε*, p. 64, l, 8. for in r, and. p. 69, l, 1, r, c, 18. p. 70, l, 4, r, *misrep*. p. 83, l, 4, r, *Contz*. Ibid, r, *setz*, 8, Ibid, l, 6 r, p, 78, p, 89, l, 10. r, *pigrizia*, p, 90, l, 7, r, p, 10. In some of the French Quotations, the (é) is left without an Accent, which with some few literal faults the Reader will easily amend.

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FEB 14 1919
THEOLOGICAL SEMINARY

THE
MISSIONARIE'S ARTS
DISCOVERED:

O R,

AN ACCOUNT of their Ways of INSINUATION, their ARTIFICES and several METHODS of which they serve themselves in making CONVERTS.

W I T H

A LETTER to Mr. PULTON, challenging him to make good his Charge of *Disloyalty* against PROTESTANTS.

A N D,

An HISTORICAL PREFACE, containing an ACCOUNT of their *introducing* the HEATHEN GODS in their *Processions*, and other Particulars *relating* to the several CHAPTERS of this TREATISE.

Jer. 12. 6. *Believe them Not tho' they speak fair Words unto thee.*

Tertull. Adv. Valent. *Habent Artificium quo prius persuadent quam edoceant. Veritas autem docendo persuadet, non suadendo docet.*

Persius. Sat. 5. ————— fronte politi,
Astutam rapido servant sub pectore vulpem.

Wake

L O N D O N,

Printed, and Sold by Randal Taylor near Stationers Hall. MDCLXXXVIII.

MILITARY & NAVAL

DISCOVERIES

THE HISTORY OF THE WAR OF 1812
FROM THE PERSPECTIVE OF THE
MILITARY AND NAVAL
OFFICERS WHO WERE
PRESENT AT THE BATTLE

BY

WALTER S. BURNETT, Major-General
in the Army, and
Author of "The War of 1812"

THE HISTORY OF THE WAR OF 1812
FROM THE PERSPECTIVE OF THE
MILITARY AND NAVAL
OFFICERS WHO WERE
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FROM THE PERSPECTIVE OF THE
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LONDON

Printed and Sold by
Messrs. H. MILLAR & CO.

To the Reverend Mr. *Pulton*, Jesuite and
Schoolmaster in the *Savoy*.

Reverend Sir,

Though the Author of the * Answer to Dr. Pierce's Sermon had the hardiness to affirm, that it is evident more Rebellions have been rais'd against Princes for Religion onely, in this last Reformed Age, in a few Protestant Countries, than have been rais'd by Catholicks for any cause whatsoever, in seven Ages before throughout all *Christendom*; wherein he is seconded by another, who with the same modesty tells the world, that in this last Century, there have been more Princes depos'd and murder'd for their Religion by Protestants, than have been in all the other since Christ's time by the attempts and means of Roman Catholicks: Yet these Gentlemen were so politick, as to avoid the infamy which a Confutation would subject them to, by concealing themselves from the world: But what either a Sense of their inability, or a conscientiousness of their immodesty hinder'd them from prosecuting, you have very freely engag'd your self to perform; by renewing their Assertion, and advising your learned Adversary not to meddle with the Subject of
the

* The Primit.
Rule before
the Reformat.
par. 2. p. 23.
Ant. 1663.
4to.

See Vindic. of
the Sincer. of
the Prot. Rel.
p. 116. *Lowd.*
1679. 4to.

Mr. *Pulton's*
Acc. p. 18.

A Letter to Mr. Pulton.

the Difloyalty of your Party, left you return the Charge upon the Reformed Churches.

*But, Sir, we are not to be frightened with blustering words; nor will your informing us that * you have many Remarks in store to shew that whatever Catholics have judg'd in the Theory about the deposing Power, it was the Reformers who reduc'd it to practice, and that you will produce them if farther provoked, terrifie us any, more than your several Volumes of Collections out of the Fathers, which you boast of; we know, Sir, your Assertion is untrue, and therefore are not afraid to bring it to the Test.*

“ I DO THEREFORE HERE CHALLENGE
“ YOU AS YOU WOULD NOT APPEAR A
“ SLANDERER, AND GUILTY OF VEN-
“ TING A MOST PERNICIOUS AND NO-
“ TORIOUS FALSHOOD, AS YOU VALLIE
“ THE HONOUR OF YOUR CHURCH,
“ AND YOUR OWN REPUTATION,
“ TO PUBLISH THOSE REMARKS YOU
“ SAY YOU HAVE MADE; AND VINDI-
“ CATE YOUR SELF, OR ELSE ACKNOW-
“ LEDGE THAT YOU HAVE PRINTED
“ AND PUBLISHED AN ASSERTION, WITH-
“ OUT REGARD EITHER TO TRUTH OR
“ MODESTY.

I must confess in any other case I should be apt to censure my self for the freedom of this Address, but it is certainly a time to speak, when a man pretending to be

* Mr. Pulton's
Remarks,
p. 31, 32.

A Letter to Mr. Pulton.

be a Priest of the living and true God, shall in defence of his Religion (which if true, needs no such abominable Arts to uphold it,) vent so bold a Slander, tending to expose the pure Churches of Christ, as Enemies to their Sovereigns, and so render them odious to those from whom they have all imaginable Reason to expect Protection, as from nursing Fathers.

I will not tye you up to your own Assertion, that the Reformers have deposed and endeavoured to depose more Princes in the space of one hundred and fifty years, than the Roman Catholicks had done in sixteen hundred; for you will be more puzzled to find a Papist in the first Centuries of that period, than you were to tell under what Pope the fourth Council of Lateran was assembled.

Mr. Pulton's acc. p. 28.
Dr. T's Acc. of the Conference, p. 16.

Nor do I desire the enquiry should be confin'd to the term of the last seven hundred years on the Romish side, which the above-cited Author pitch't upon; but will freely remit you above five hundred of that, and in the time since the Reformation do engage my self to probe what I have asserted p. 76. of this Treatise.

Prim. Rule bef. the Ref. par. 2. p. 23.

I do not much expect an Answer to this Challenge, for those men who could lye near twenty years under such a Charge as Dr. Du Moulin laid against them, and dar'd them to call him to an account for, "the Murder of K. Charles the First, without ever venturing to clear themselves, may easily bear this; Besides your Champions have of late left their Doctrines to defend themselves.

Vind. of the Sincer of the Prot. Relig. p. 61. &c. Lond. 1679. 4^{to}. I have desired them now seventeen years to call me in question before our Judges, and so I do still.

How-

A Letter to Mr. Pulton.

Reply to the
Def. of the
Exposit. of the
Doct. of the
Ch. of Eng.
Pref. p. 12.

However I once again renew the Challenge, which if you accept, it will soon be seen that you are not alone, guilty of such insincere and immodest dealing, since the Vindicator of Mr. de Meaux hath told the world, that not only the protestations but the practices of the Romanists have justified them in the point of Obedience to Princes.

A little time will shew who is in the right; for having your Remarks ready, I suppose we need not expect long, if you have any design to justify your self, and think you are able; but if not, do but own your rashness and error, which in duty you are bound to do, that the Church of God may have some reparation for so bold a Calumny; and notwithstanding this freedom you shall find me on all occasions,

Reverend Sir

Your most Obedient Servant

as far as Love to Truth

will permit

ANONYMUS.

A D V E R T I S E M E N T.

Good and Solid Reasons why a Protestant should not turn Papist, or Protestant Prejudices against the Roman Catholick Religion in a Letter to a Priest. Sold at the Ship in St. Paul's Church-yard, 1688.

THE
P R E F A C E.

THE Design of the ensuing Discourse is laid down in the Introduction ; so that the business of this Preface is chiefly to supply some particulars which either are omitted or could not conveniently be inserted in the Book it self.

§. 1. The device of bewitching mens Senses with Pomp and Shew, I have both mention'd and expos'd, yet is it look't upon so considerable in that corrupt Church, that it is not onely defended by Cardinal Pallavicini, and thrust into the number of the Notes whereby they pretend to distinguish their Church from all others ; and prove that it is the onely true one ; but so much Stress laid upon it, that it seems one of the main Pillars of the Roman Fabrick ; which if we may believe one of the Learnedest Divines of France, could not subsist without it. " The world (saith he) could not bear a Religion calculated onely for Philosophers ; The People did not know what it was to think, and to govern themselves by the impressions that abstracted thoughts made on their Minds, they must have outward things to strike upon their Senses and Imaginations : to amuse, to terrifie, and to excite them ; so Legends, dreadfull Stories, and a pompous Worship were necessary to make the Impressions of Religion go deep into such course Souls: from whence he concluded,

Three Letters concern. the Pref. State of Italy. p. 83.

(a) " that

See Chap. 5.

“ that the Reformation had reduc’d the Christian Religion
 “ to such severe terms, that it was onely a Religion for
 “ Philosophers: *Thus these Gentlemen contradict themselves,*
one while pretending that our Religion is founded upon such
 loose Principles, as require no Strictness nor Mortification
 of its Professors; *at another time advancing a charge which*
would sound well in the Mouths of any but such as bend their
whole Endeavours to find a way for men to go to Heaven and
keep their sins too, and who blame the Reformed Churches
for nothing more than their calculating their Doctrines in
 opposition to the Laziness and Lusts of men as their great
 Master, whose steps they follow, did before them.

The Precepts of Christianity are so severe in themselves,
that the Founders of the Papal Greatness could not find their
 Interest in too strictly pressing the Observation of them;
the ambitious, the covetous and the luxurious man can see
 nothing there to gratifie his predominant Desire; *and seeing*
such a Grandeur as that of the Papacy could not be upheld
by those melancholy Vertues of Humility, contempt of the
 World, Meekness and Mortification; *there must be some meth-*
od found to dispence with them: the first step in the prose-
cution of this design was; “ to draw men insensibly from
 “ the Contemplation of the more spiritual part of Religi-
 “ on, to external Pomp, which by charming the Senses might
 “ keep them so fixt as to afford no leisure for inward re-
 “ flexions; while the spirits being dilated and the Affections
 “ rais’d by the impresson they make on the beholders of them,
 “ those superficial Emotions, are highly extoll’d for divine
 “ Transports, and the operations of the holy Spirit.

They knew well that nothing renders any thing more odi-
 ous to the vulgar, than to represent it in a ridiculous man-
 ner; *and therefore instead of the more rational way of con-*
vincing mens Understandings, they have taken up the meth-
od of jeering men out of their Opinions; tho’ the shame
sometimes (as it ought always to do among thinking men)
 returns

returns upon themselves; as it did * when they attempted to ridicule the Jansenists in a procession at Mascon in the year 1651.

* See *Avis a RR. PP. Jesuits. Sur leur procession de Luxembourg, Du 20. May; 1685. p. 2. 125.*

I have noted the concession of Baronius, that the Heathen Rites and Ceremonies were purposely introduc'd among the Romanists in their service of God; and I thought that pretty difficult to do without violating the very first Principles of Christianity; but the † Jesuits of Luxembourg have found a way to consecrate not onely the Pagan Rites, but their Gods too, to the service of the Blessed Virgin, which they pretend is the service of God.

† And not onely they, but the Jesuits of Aix in Provence have done the same: and there is nothing more usual among those of Goa in the East Indies. See *Avis aux R. R. P. P. Jesuits des Aix en Provence. Col.*

The Relation is of such nature, and so scarce even in French, that I am sure the Reader will not be displeas'd to see, what a prophane puppet-shew they make of Religion, and to what Extravagances their humour of gorgeous Shews carries them.

1687. 12s. & *D: la Vall's Travels. p. 203. 208. Lond. 1665. Fol.*

|| “ There were several Pageants carried through the Town which they tell us were design'd to inspire agreeable Sentiments of Piety towards our Lady of Consolation; in one of them sat Mars the God of War, who commanded his Souldiers, not to do any mischief to the Chappel of our Lady of Consolation; and the word for this God, was, *Procul, O procul este profani. As if any thing could be more profane than this Heathen Deity in a Christian procession; no doubt the people were wonderfully excited to piety by this Object introduc'd into one of the most solemn Acts of their Religion.*

|| *Avis a RR. PP. Jesu. p. 5. Pendant que la procession marchera elle rencontrera dans le ville, divers Theatres, dont les spectacles differens, serviront à inspirer agreeablement la pieté envers Nôtre Dame de Consolation. Mars commande à ses Guerriers, & à Vulcaine, Bronte, Sterope, Pyracmon, & autres anciens Bombardiers de prendre garde de ne plus faire aucune insulte à la Chapelle de N. Dame de consolation. --- Mot. pour le Dieu Mars Procul ô, procul este profani.*

* “ Then came Ceres, Flora, Pomona, the Naiades, the Nymphs of the Field and of the Groves, rejoicing for the return of our Lady of Consolation; (whose Image they were conducting to her Chappel) and the word for these rustick Divinities, was, --- *Jam redit & Virgo, redeunt Saturnia Regna.*

* *Id. p. 6. Ceres, Flore, Pomone, les Naiades, les Nymphs des Prairies, & des Bois, se rejouissent*

du retour de Nôtre Dame de Consolation, a la Campagne. --- Mos des Nymphs, & dez Divinitez rustiques --- Jam redit & Virgo, redeunt Saturnia Regna.

Ibid. p. 7. La Renommée accompagnée de la Religion, de la verité, & de la Gloire, publiée au monde que Louis le grande n'et pas moins illustre par la solide pieté envers la Sainte Vierge, que par l'éclat de ses Victoires. Mot pour des quatre Nymphes. Cedant arma sacris.

holders ; who saw her put in the same rank with Fame and Glory.

Ibid. p. 8. La Foye, la Force, la Abondance, & la Sante effets ordinaires de N. Dame de Consolation, marchent à la teste des villes du Luxembourg pour marquer que ces agreables Nymphes ont persuadé à toute la Province de se mettre sous la protection de la Sainte Vierge.

|| La Province du Luxembourg fait voir sur son char la Ste Vierge triomphante, & montre d'un côté la paix, & l'abondance & les beaux arts ; & de l'autre Mars, & Bellone dans les Chaines. On comprend assez de son geste & de sa contenance qu'elle attribué l'eloignement de ses maux & le retour de son bonkeur à la protection de sa chere Patronne. p. 9.

* *Ibid.*

Si Mars arreste ses Guerriers.
Si le sang repandu ne tient plus des
(Lauriers)
Et si la Paix long temps bannie,
Et l'abondance & les beaux arts,
Rentrent dans nos heureux Remparts,
C'est l'effet du repos que nous donne
(Marie)

* Then four Nymphs, Fame, Religion, Truth and Glory, the first of which affirm'd, that Lewis the Great was as illustrious for his piety towards the holy Virgin, as for his many Victories ; and the word for them all was, *Cedant arma sacris.* Religion was certainly very much advanced in the esteem of the

“ After them came † Joy, Fortitude, Plenty and Health, the ordinary effects of our “ Lady of Consolation ; at the head of the “ Towns of that Province, perswading them “ to put themselves under the Protection of “ the Virgin ; who || appeared in triumph, “ with Peace, Plenty and Learning on one “ side, on the other Mars and Bellona in “ Chains ; who discover'd by their looks that “ the deliverance of that Country from War “ was onely to be attributed to their Patrone “ the Blessed Virgin. Which was farther express'd in these following Verses ;

* Mars says the word, the Sword devours no (more ;) Our Laurels are no longer dy'd in Gore, Peace, which we long desir'd and wish'd in (vain) Learning and Plenty are return'd again ; To Mary's Bounty we these Blessings owe Who freely doth this sweet Repose bestow.

And the three * *Genii* of the Church,
of *France*, and of *Luxembourg*, are made to
speak thus,

* *Ibid.* p. 12. *Inscription pour les
trois Genies, de l'Eglise, de la France,
& du Luxembourg.*

By an irrevocable Law we three
To Celebrate Great *Maries* Praise agree,
Our 1. Keys and 2. Lillies we to her submit
Our 3. Lyons humbly couch beneath her Feet.
The Heavenly Powers bless this Accord of
(Heart,)

*Par d'immuables Loix,
Nous conspirons tous trois,
Acelebrer les grandeurs de Marie,
Nos Clefs, nos Lyons, & nos Lis,
Luy sont par faitement soumis.
Le Ciel benit cette belle harmonie
Qui tient nos coeurs si bien unis,
Et la terre en paroit ravie.*

In which the Earth seemeth to bear a part.

1. *The Arms of the Church.*
2. *The Arms of France.*
3. *The Arms of Luxembourg.*

“From the praise of the Virgin they pass to another”
“Subject; but still designing to raise Devotion in the Spe-
“ctators, where they bring in † *Lewis* the
“Thirteenth, dedicating himself and King-
“dom to our Lady; for which they extol him
“in these Lines.

† *Ibid.* p. 15. *Louis XIII. de glo-
rieuse memoire accompagne de sa Cour
qui offre sa personne, & son Royaume,
a la Sainte vierge---Inscription pour
Louis le Juste.*

Lewis whose Virtues Fame resounds a far
Lewis the just in Peace, the just in War,
Was ne're so just as in one glorious Deed,
By which he did even himself exceed:
And hath a Rule to other Princes given,
Off'ring his Kingdom to the Q. of Heaven.

*Juste en la Paix, juste en la Guerre,
Louis repandit par la Terre,
Un Nom que la justice orna deces ap-
(p. 15)*

*Mais ce Monarque Auguste
jamais ne fut plus juste,
Que quand traçant la regle aux autres
(Potentats,
A la Reine du Ciel il offrit ces Etats;*

“And thus having introduc'd false Gods to honour the
“Virgin, in the next place they endeavour the same by false
“Assertions, for || *Victorie* and the Virtues, carrying Palms
“and crown'd with Laurels, expose upon seven Tablets the

|| *Ibid.* p. 16.
*La Victoire &
les Vertus char-*

*gées de Palmes & couronnées de Lauriers, qui representent en plusieurs Tableaux les grandes actions de nostre
invincible Monarque faite pour l'honneur & le service de la Sainte Vierge.*

Inscription pour Louïs le Grand.
 Pendant que la Terre étonnée
 Decent prodiges inouis
 Que fait l' admirable Louïs
 Ne comprend pas Le But de certe destinée,
 Le Ciel applaudissant à ses faits glorieux
 Nous Dit que ce Grand Roy s'acque-
 (vant la Victoire,)
 Travaille bien moins pour sa Gloire
 Que pour l'honneur de la Reine des
 (Cieux.)

“ great Actions of the present French King,
 “ which he performed for the honour of the
 “ Virgin.
 “ But because the World would not easily
 “ believe that the ensuing Particulars, were
 “ undertaken with that Design; they pre-
 “ tend a revelation of it, which like the old
 “ Heathen Oracles is deliver'd in verse.

An Inscription for Lewis the Great.

While the whole World his mighty Actions sees,
 It wonders at th' amazing Prodigies
 Before unheard of; but the true Design
 It cannot find, because it can't Divine:
 That lay unknown to all, from all conceal'd,
 'Till Heav'n applauding it, the cause reveal'd;
 He fought not Glory for himself alone,
 But he prefer'd the Virgins to his own,
 To honour her more than himself he fought.
 And won his Victories her Glory to promote.

* Ibid. p. 17. Tableau 1. Eglises
 de diées à Nostre Dame bâties, re-
 parées, & ornées.

† Ibid. Prise de la Hollande & reta-
 blissement du culte de la Vierge dans
 les Temples reconciliez.

|| Ibid. p. 18. Adversaries du culte
 de la Mere de Dieu chassez de Port-
 Royal, & de la France.

* Ibid. p. 19. Mahometans En-
 nemis de Jesus Christ, & de Marie
 punis de Alger.

† Ibid. 20. Defaite de l' herese En-
 nemie de la Mere de Dieu.

“ Then descending to Particulars, * the
 “ first Tablet tells us of Churches built and
 “ dedicated to the Blessed Virgin.
 “ The † second sets forth the taking of so
 “ many Towns in *Holland*, and re-establishing
 “ the Worship of the Virgin in their Churches.
 “ The || third informs us that the Enemies
 “ of the Virgin are driven from *Port Royal* and
 “ out of *France*.
 “ In the * fourth they tell us that the *Alge-*
 “ *rines* were punished by the French Bombs
 “ for being Enemies to *Mary*.
 “ The † fifth brags of the extinction of the
 “ *Hereticks* in *France* Enemies of the Mother
 “ of God.
 The

“The * sixth and seventh are much to the same purpose, importing that the French King hath put an end to the War, which was so dishonourable to our Lady, so that now they can go on Pilgrimage and pay their Devotions to her.

These Tablets are compos'd of so many false and ridiculous Materials, that I cannot forbear inserting some Reflexions which one of the Roman Communion hath made upon them; who † wonders that they should pretend the War of Holland was on a Religious Account; but is very much scandaliz'd at their telling the world that the Reconciliation of the Churches was in honor of the Virgin, while they take no notice of the greater parts of their Worship then restor'd; “which passage he freely acknowledges would “incline one to believe, that they place all Religion in the Adoration they pay to her.

He positively † affirms that the second Tablet is absolutely false; and * laughs at the Inscription of the third, for if the design against Algiers had been to punish them for their Enmity to our Lady, they would certainly have been obliged by the Articles of Peace, to render her more Honour for the future.

He † charges them with misrepresenting those they call † P. 20. *Notis*
Hereticks in the fifth Inscription; who he says are no Enemies to the Blessed Virgin, and that in the † sixth they have

rendre odieux nous imputent beaucoup de choses que nous avons toujours soustenu N'estre poiut les sentimens de l'Eglise Catholique. Nous devons donc garder le mesme equite envers eux. Or ils toujours protesté qu'ils n'étoient point Ennemis de la Vierge, † P. 21. Or n'est ce pas Louis le Grand qui a assiege cette place, vous ne le representez donc point comme sort de vot à la Sainte Vierge puis qu'un disant d'une part qu'il a mis fin à la guerre contraire aux honneurs de Nostre Dame de Consolation, nous faites entendre de l'autre qu'il a fait une guerre contraire aux honneurs de Nostre Dame de Consolation.

* P. 21, 22. Le Roy met fin à la guerre contraire aux honneur de nostre Dame de Consolation.--Paix redonnée à l'Europe qui va retablir la sureté à la campagne ensuite les Pelerinages, & les autres devoirs de pieté que l'on a costume de rendre à nostre Dame de Consolation.

† P. 17. Il ne parroit par aucun act public que la guerre, contre les Hollandois ait esté pour cause de Religion: & de plus pour quoy pretendre que le but du Roy, dans la reconciliation de quelques Temples en Hollande ait esté le culte de la Vierge plustot que l'adoration du S. Sacrament, & le rétablissement en general de la Religion Catholique. N'est ce pas donner lieux aux heretiques de croire qu'on met toute la Religion dans le culte de la Vierge cequi ne leur peut estre qu'un grand sujet de scandale?

|| P. 18. Car c'en est une horrible adire.--Il est faux, &c.

* P. 19. Ory eut il jamais une plus grand chimere que de vouloir qu'il ait fait bombarder Alger, pour punir les Mahometans de ce qu'ils sont ennemis de Jesus & de Marie. Il faudroit donc qu'il eut mis pour condition dans la paix qu'il a faite depuis avec eux, qu'à l'avenir ils porteroient plus d'honneur à la Sainte Vierge.

represented that great Prince (whom they design'd to flatter) as an Enemy to the Q. of Heaven, while they tell us that the War of *Luxembourg* was dishonourable to her; when all the World knows the City was besieg'd and taken by that Monarch.

And indeed the whole Proceſſion throughout was ſuch a piece of Heatheniſh Pomp, that the ſame Author

* P. 3. *Ces manieres Theatrales d'honorer la Mere de Dieu, ſont ſi indignes de la gravité de la Religion Chreſtienne, & qui ne peuvent que donner ſujet aux Ennemis de l'Egliſe de decrir la devorion que les ſiſelles ont à la Sainte Vierge, & de la faire paſſer pour un culte ſuperſtitieux & profane.*

† P. 11. *Et en effet comment peut on croire que tant de perſonnes peu ſpirituelles que la curioſité a fait trouver à cette feſte, ayent pû avoir une attention raſſonnable à cet auguſte myſtere parmi tant de vains ſpectacles qui rempliſſoient leur eſprit de continuelles diſtractions & qui les portôient inceſſamment à penſer à toute autre choſe.*

tho' a ROMANIST * complains of it as unworthy the gravity of the Chriſtian Religion, and which is ſufficient to make the Worſhip of the Bleſſed *Virgin* be look't upon as ſuperſtitious and prophane; † *for (ſaith he)* “ can any one believe that it was poſſible for ſo many perſons of all ſorts as were Spectators out of Curioſity, and little enough acquainted with ſpiritual things, to have any ſerious reflexions upon the great Myſteries of Religion in the miſt of ſo many vain Shews which continually diſtract the Mind, and inſenſibly lead it to other Subjeſts.

Theſe Conſiderations are ſo Weighty with that Reverend

|| *Ibid. On ſçait auſſi qu'eſt pour ce là que M. l' Archeveque de Malines avoit défendu avec grand' raiſon non ſeulement de meler des choſes profanes aux choſes Saintes dans les Proceſſions; mais même d'y porter les Images des Saints quand on y porte le S. Sacrament, parce que l' experience ſi fait connoître, que c'eſt un ſujet de tentation, à la plus grande part du peuple, qui s' occupe bien d' avantage à regarder ces Images, ſornées & ſi bien parées, qu'a rentrer dans ſoy-même pour adorer Jeſus Chriſt, &c.*

|| *Prelate the Arch-biſhop of Mechlin, that he hath prohibited not only ſuch profane Spectacles in their Proceſſions; but even the carrying the Images of their Saints, at the ſame time with the Sacrament, which is found by Experience prejudicial to Devotion, the generality of the people being ſo buſied in obſerving the curious Images, and their rich Ornaments, that they have no leiſure for ſerious Devotion, “ And this perhaps is one of the Reaſons why that Biſhop” is ſaid to be a Janſeniſt and but little eſteem'd among them.*

Neither is it altogether to be paſſ'd over that theſe Jeſuits could not be content to expoſe thoſe Pagan Deities under

der the names of Gods and Divinities, to the Eyes of the Spectators, but they have also * published an Account of the Procession, which because I could not procure, I have given but an imperfect Relation from the Adviser; but which I think is sufficient to the end for which I have inserted it, and I appeal to all the world whether it be possible for such a representation, wherein † there is not one word of Scripture, but several passages out of Heathen Poets; nothing of Religion, of the Benefits and Beauties of it, but Pagan Divinities bestowing Blessings, delivering from War, &c. and such a medly of Falsities, to tend any way to promote Holiness, when every particular is in it self destructive of it.

§. 2. Every day furnishes us with fresh Instances of the strange immodesty of these Gentlemen; I have shewn p. 29, 30, 31. that it is an usual practice among them when pres'd with any passage out of the Fathers or other Writers, to deny that they wrote the Book out of which it is quoted; or else to set themselves to devise some interpretation by which to avoid its force, the Reader will find several Instances of it, and that the Inquisitors and other of their Divines defend this Method, and advise to use it; but Mr. Meredith without any proof, affirms, that when the Work of any Father is quoted by Catholicks, if it were ever doubted of there is no remedy but it must pass for spurious, and when it shall happen to be undoubted, they will do as much as in them lies to render it dubious, at least in those places which are quoted. But when nothing of this will do, their last shift is Interpretation: And this (he says) is one of the methods which the Protestants use in their Disputations.

'Tis true, the Papists have forg'd so many Authors; and corrupted others to that degree, that it is reason enough to be

* With this Title. *La Ste Vierge Paroñe Honorée & bien faisante dans la France, & dans le Luxembourg, Dessin de la Procession qui se fer: par les Ecoliers du Colege de Compagnie de Jesus, à Luxembourg le 20. May 1685. Four auquel l'image miracule use de Nõtre Dams de Consolation Patrone du Duché de Luxembourg & Compré de Chiny sera reportée de la Capitale de la Province en sa Chapelle.*
 † Avis p. 10. *Parmi tant de choses profanes & de versés de Poëtes Payenle il n'y a pas un seul mots de l' Ecriture, qui auroit du faire seule les ornemens d' une Procession vrayment Chrétienne....*

Mer. Remarks.
p. 70.

suspicious of every thing they publish; but we are so far from doing this, that the Books we call in question are such as have Evident Characters of Forgery in them, and which are suspected by the learned Romanists themselves; we fairly propose our Objections to be answered, which generally have that Weight as to convince the more knowing of our Adversaries; we decry all such shifts as this Gentleman mentions, while any one that looks into the second Chapter of the following Discourse will find, that it is a Rule among those of his Communion, to invent some favourable Exposition, or deny the Authority and genuineness of the Author.

The Charge shows so much impotent Malice, which would fain be doing some mischief, that I am apt to believe it is rather an insinuation of some furious Missionary, than the real product of Mr. Meredith's Pen; who seems more zealous than spitefull in his erroneous Profession, and knowing no better, may perhaps be prevail'd on to publish anothers pretended Observation, which neither he nor any for him can make good: If they can, it is incumbent on them to prove it, by as full Evidence as I have given of their being guilty of this disingenuous Artifice.

I know the Methods of these Gentlemen too well to let any thing pass, which may be liable to an Exception without preventing it; if they would fairly answer a Discourse, I would wait till they publish their Objections, but the trick of running about and casting virulent Reflexions upon particular Passages in private, makes it necessary for me to give the reason why I affirm, that the cause of the great bitterness against the Waldenses was, their freedom in taxing the vices of the Pope and Clergy; I could demonstrate the truth of it from what is acknowledged by themselves of those poor people, who could deserve such Treatment upon no other

* Rainer. cont. Wald. c. 4. *fol-
lummodo Romanam Ecclesiam bla-
spemant & clerum.*

account, seeing according * to Rainerus their bitter Enemy they were blameless in every thing, but that they spoke against the Roman Church and Clergy; but I will confirm my Assertion with

with the Authority of the * Sieur du Haillan, in his History of Philip the Second, who affirms, "that tho' they had some ill Opinions, yet they did not irritate the Pope and Princes and Clergy against them, so much as their freedom of Speech did; which brought upon them an universal hatred, and caus'd so many abominable Tenets to be falsely imputed to them.

* Sieur du Haillan. *V. Hist. du France. p. 511. Et bien qu'ils eussent des mauvaises opinions, si est ce qu'ell ne suscitèrent pas tant la haine du Pape, & des grands Princes, & des Ecclesiastiques contre Eux, que fut la liberté du langage; ce fut le principal Point qui lesmit en haine universelle & qui les charger de plus de mes chantes opinions, qu'ils n'en avoyent.*

This Testimony coming from a Roman Catholick of his Quality, both confirms my Observation and shews the Original of those Misrepresentations and Calumnies we labour under, that they are purely in prosecution of their Doctrine, which avows the lawfulness of slandering another to preserve ones honour; a position which is own'd and defended by their greatest Casuists, and which they reduce into practice upon all occasions, as I have proved in the third Chapter.

§. 3. Thus they dealt with Molinos, a few Months since at ROME insinuating that his design was, under the pretence of raising men to a higher strain of Devotion, to wear out of their minds the Sense of the Death and Sacrifice of Christ, and attempting to perswade the people that he was descended of a Jewish or Mahometane Race, and carried in his Blood or first Education some seeds of those Religions; to which they added several immoral Crimes, tho' they were asham'd to insist upon them in his process, so that their slanderous Reports have gain'd but very little Credit.

See the Acc. of the Quietists in Three Letters concerning the present State of Italy. p. 27, 28. &c.

They have been so kind of late as to let us see who they were that first devised those noisie Calumnies that most of the Clergy of our Church were Papists, by appearing barefac'd and endeavouring to prove that the whole Controversie lay between the Dissenters and the Church of Rome; since when, one of their greatest Champions hath put on the disguise of a † Dissenter, and attempted to perswade us that the Learned Answerer of Nubes Testium

In the Agreement between the Ch. of Engl. and the Ch. of Rome. † Letter from a Dissenter, Lond. 1687. 4to. p. 2, 3. See the Answer to it, and Primitive Fathers no Papists. p. 4, 5.

held several Popish Principles, and that it would be all one to joyn with the *Papists* or the Church of England: but he was soon discovered by his ingenious Adversary, and so expos'd for his wretched Artifice that if he had not a face of an unusual Composition he would blush to appear in publick after such a shamefull trick: "which I hope will make our Brethren the Dissenters more cautious how they entertain such Surmises of those men, who so learnedly and successfully oppose Popery, when they who would be thought the onely true Protestants, are content to sit still, and be lookers on.

Decree made at Rome 21. of March, 1679. Lond. 1679. 4to.

I expect to have the* Decree of the 2d. of March 1679. opposed to it, and to have a great many hard names bestowed on me, for daring after that to lay such Doctrines as are condemn'd in it to their Charge.

* The Title of it is, *Decretum SS. D. N. Innocentii Divina providentia Papæ XI. quo 65. casuistarum propositiones damnavit.*

† Bern. Gér. Pat. Apolog. p. 125, 136. *Trans Alpes Catholici non æque se vel Concilii [Tridentini] vel congregationis [Romanæ] legibus subjecerunt adeoque nemo sibi privilegium arrogari patitur, quod aliis plerisque omnibus liberum esse ac solum videat; qua quidem in re nihil eos peccare, ipse Gretserus Jesuita, in libro suo primo de jure & more, prohibendi libros malos. c. 38. demonstrat. In Hispania autem alio librorum veterum indice utuntur, eoque fit ut plures libri palam ibi venales prostant, quos in Italia legere piaculare sit, sic rursus alios ibi legere nefas habent quos Romæ nemini Religio sit cognoscere, Veneti nostri, satis se Catholici hominis officio surgere arbitrantur, si libris fidem Catholicam bonosque mores ex professo oppugnantibus se abstineant; ceterum nec Romano nec Hispanico Librorum Indice se obligari patiuntur, neque eo nomine quisquam adhuc Romanorum Pontificum Venetæ Republicæ negotium facessere animum induunt, &c.*

But besides that this Decree is an unanswerable Evidence that those Doctrines were taught by the Jesuits and other Casuists, it is notoriously known that these Censures are so little regarded that they are almost contemptible.

The † Apologist for the Decree of the Senate of Venice against the Jesuits, tells us, that on this side the Alps the Censures of the Roman Congregation are so little valued, that every person is at liberty to read those Books, which they condemn; whose practice in this point is defended by Gretzer. That in Spain they have an Index of prohibited Books peculiar to themselves, whereby those Books are frequently allowed, which are forbidden at Rome, and many others which are permitted there, are censur'd in it; but at Venice they observe neither Index, nor do they admit of any of the Roman Decrees; which

indeed are in themselves of no moment being often ground^{*} on mistakes and misconceptions, by which the best Books are sometimes prohibited and condemned. So that

† Doctor Holden assures us that among all thinking and sober men there is little or no regard had to them.

And it is impossible to be otherwise : when a Book shall upon the most strict Examination be twice approv'd and yet afterwards condemned as contrary to the Faith ; which is the Case of Doctor Molinos at this time ; whose Treatise intituled the Spiritual Guide was in the year 1675. printed with the Approbation of the Arch-Bishop of Rheggio, the General of the Franciscans, D'Eparfa a Jesuite, and Qualificator of the Inquisition, and two others, and received with great Applause in all places, even of the Present Pope himself, who lodg'd him in his Palace, and gave several marks of a great esteem for him : and when his Book and the Discourses of the now Cardinal Petrucci were afterwards upon some complaints, brought before the Inquisition ; and severely examin'd ; they were again approv'd, and the Answers which the Jesuits had writ censured as scandalous ; but upon the Interposition of the French King the same Treatises were condemn'd by that very Court which had approv'd them, Molinos publicly expos'd and sentenc'd to perpetual imprisonment. Cardinal Petrucci under disgrace, and the Pope himself so far suspected, that some were deputed by the Inquisition to examine him, so Heretical were those Opinions now, which but a little before were sound and Orthodox.

That Passion and Interest as Doctor || Holden observes, influence all the determinations of that Court is so well known to our English Romanists, that the Author of Nubes Testium, not onely read, but transcribed his whole Book out of Alexandre Natalis ; though the Pope had two years before^{*} forbidden

* See St. A. mour's Journal, Par. 4. ch. 7.

† See his Letter at large in the History of the Irish Remonstr. p. 524.

See the Letter about the Quietists p. 19, 25, 26, 33, 34 39.

|| In his Letter before cited.

* By his breve of July. 10.

1684. wherein are these words. De Apostolica potestatis plenitudine omnes & singulos libros supradictos tenore presentium damnamus & reprobamus, ac Legi, seu retineri prohibemus ipsorumque librorum omnium & singulorum impressionem, descriptionem, lectionem & usum, omnibus & singulis Christi fidelibus etiam specifica & individua mentione & expressione dignis, sub pœna Excommunicationis per contra facientes ipso facto absque alia declaratione incurrenda--omnino interdiciamus. See it at large in Nouvelle de la Rep. des Lettres 8vo. 1684.

all the faithfull under pain of incurring Excommunication *ipso facto* without any other denunciation, to read, keep, print, transcribe, or use any of that Fryers Works, and when his Learned Adversary * *told him of this, he makes so light of it, † as to turn it off with a flout as a matter not worth regarding, and not only so, but he affirms, that Natalis was then of very good Repute as to his Authorities and every thing else.*

And as little respect have the Romanists of France shewn to the Decree of March 2. 1679. for by the Jesuits means, || who informed the Procurator General that since the Court of Inquisition was not acknowledged in France, it would be prejudicial to the King's Authority to suffer any Decree made in it to be printed there, a Remonstrance was made to the Court of Parliament at Paris, and the Censure declared to be of no Authority in that Kingdom, so an Impression that was made of it was called in, since which it hath not been publicly sold in France.

"The pretence of the Jesuits for procuring this Act, was the Honour of the King, but the true motive appears to be their love to the Propositions condemn'd in it; For the first draught of the Declaration of the Parliament had these words, Though that these propositions are justly condemn'd; but Father le Chaise caus'd them to be struck out.

Thus in this part of the world we find the Censures of that Court, to have no Authority, and even among those who pretend to own them, a faculty may take off the Obligation, and they be dispenced with from yielding Obedience to them; and we know that such private Dispensations are not difficult to be obtain'd in the Roman Court. So that upon all accounts the Romanists according to their own Principles and Practices are at liberty still to teach those Doctrines which are censur'd in that Decree; and there is some reason to believe that it was not design'd to hinder them, but onely to amaze the world, seeing it was not made by the Pope in Consistory

* Answer to Nibbes Testium in the Pref. p. 4. Lond. 1688. 4to.
† Primit Fath. no Prot. p. 7. 8.

|| See Burnet's History of the Regale, pref. p. 38. and his Sermon on Fin. 30. 1687.

before the Lord Mayor. p. 21. 22.

Policy of the French Clergy. p. 67, 68.

When this decree was objected in a Disputation at Thoulon against one of the Propositions condemn'd in it, the Moderator who defended that Position answered, that it was not made by the Pope in Consistory. And M.

de la Berchere now A. B. of Aix, order'd the Morals of M. Abelly (which maintain many of the points censured in that Decree) to be taught in his Seminary. See Avis au R. R. PP. Jesuits de Aix en Provence sur Imprimé qui a pour Titre, Ballet danse Reception de M l'Arceveque d' Aix. p. 49. 51. 52. 61. A Col. 1637. 125.

which

which would have given it much more Authority, than the Cardinals of the Court of Inquisition could stamp upon it.

§. 4. In the fourth Chapter I have mention'd the Bull Cœnæ as a lasting Evidence of the claim which the Pope lays to a power over Kings, but not having the Bull by me, I onely gave a short hint of it from a late Author of that Communion: but I find in Cardinal Tolet, that not onely the persons there mention'd are Excommunicated every year, but that the Absolution which is given the next day after the publishing of that Bull extends not to such as impose Taxes on their people without the Pope's Consent, who imprison or punish or otherwise bring a Clergy-man into secular Courts, who harbour Hereticks or read so much as two or three lines in their Books; who furnish Hereticks with Arms or Materials for Arms, with Ships or Timber to build them with; who hinder Appeals or Journeys to Rome, who hinder the Romish Clergy from exercising their Jurisdiction, and who possess any Church-Lands or Goods; but all these are left under the Sentence of Excommunication; till by repentance they obtain Absolution from his Holiness; and all Ecclesiastical Persons are required to publish this Bull in the greatest Congregations, that all the faithfull may know the Contents of it.

comprehendere nec suffragari ulli ex prædictis, nisi prius à commissis cum vero proposito similia non committendi desisterent. — Præcipit in virtute sanctæ obedientiæ Patriarchis, &c. ubi libet constituitur ut, præsentis literarum semel in anno aut pluries in Ecclesiis suis dum in eis major Populi multitudo ad divina convenerit solemniter publicent.

See Tolet. Instruct. Sacerdot. cap. 20. ad 32. Fulminatur contra Hereticos credentes, receptatores, legentes paucas lineas librorum Hereticorum. --- Appellantes ad futurum Concilium --- imponentes nova padagia seu gabellas in terris suis, præterquam in casibus sibi à jure ex speciali sedis Apostolica licentia permissis; qui deferunt ad infideles aut Hereticos arma & equos, lignamina, eorumque materia ferrum, filum ferri stannum, & alia metallorum genera, &c. eos qui à aliqua injuria afficiunt, venientes ad sedem Apostolicam, --- eos qui advocant causas beneficiales à commissariis Apostolicis, & autoritate laicali impedunt earum cursum; vel executionem literarum Apostolicarum, --- et qui impediunt Archiepiscopos, &c. ne possint uti jurisdictione Ecclesiastica, occupantes quævis loca jurisdictionis Ecclesiæ Romanæ, sive sint fructus, sive redditus sine licentiâ Romani Pontificis. --- Imponentes onera, decimas, &c. quibuscumque Personis Ecclesiasticis, quæcumque; Magistratus & quomodo libet se interponentes in causis criminalibus personarum Ecclesiasticarum --- Proferatur Pont. absolutionem solemnem in Die Jovis Cænæ faciendam non

Thus his Majesty of Great Britain, the French King, the States of Venice and Holland, Sweden, Denmark, the Princes of Germany, &c. are Excommunicated by this Bull; who have

have done *and* daily do refuse to observe several, if not every part of it: *and what they* look upon an Excommunicated

* Cauf. 15. cann. Nos Sanctorum. Eos qui excommunicatis fidelitate aut sacramento obstricti sunt, Apostolica auctoritate a juramento absolvimus, & ne sibi fidelitatem observent omnibus modis prohibemus.

Prince to be may be seen in their Canon Law; * whereby all those who have sworn Allegiance to him are absolved from their Oaths, and forbid to yield him any manner of Obedience.

I reserve the Account of their Treasons to be published when ever Mr. Pulton or any for him shall think fit to begin with us, as he hath threatned he would upon the first provocation, *WHICH I HAVE GIVEN HIM*, but having affirmed, p. 71, 72. that they have been often both in publick Courts of Justice and in other places, call'd upon to renounce the Depositing Power as unlawfull, but could not be perswaded to it; to prevent their Cavils at that Assertion I thought it not unnecessary to give some few instances which may suffice to prove it.

See Declarat. of the favourable dealing of her Majesties Commiss. p. 4. 1583. 4^{to}.

We are assured by the greatest States-man of his, and perhaps of any Age, that the Priests who were apprehended and executed for Treason in his time † always restrain'd their Confession of Allegiance onely to be the permissive Form of the Popes Toleration; As for Example, if they were ask'd whether they did acknowledge themselves the Queen's Subjects and would obey her, they would answer, yes, for they had leave for a time so to do; And at their very Arraignment when they laboured to leave in the minds of the people an opinion that they were to dye, not for Treason, but for matter of Faith and Doctrine — they cryed out that they were true Subjects, and did and would obey her Majesty; immediately — they were asked by the Queens learned Council whether they would obey and be true Subjects if the Pope commanded the contrary, they answered by the Mouth of *Campion*, this place (meaning the Court of her Majesties Bench,) hath no power to judge of the Holy Fathers Authority; and other Answer they would not make.

The very same account of them, with some other Particulars, is given us by the secular Priests, in their * Important Considerations; that being ask'd which part they would take, if the Pope or any others by his appointment should invade the Realm: some answered, when that case happened they would then consider what they had best to do; others, that they were not resolv'd what to do, and others positively, that if any such deprivation or invasion should be made for a matter of Faith, they were then bound to take part with the Pope. Which Mr. Campion was so zealous for, that he was not contented to affirm that he would take part with his Holiness, but very earnestly demanded, Pen, Ink and Paper that he might sign his Resolution. And Mr. Kirby, Cottom, Richardson, Ford, Shert, Johnson, Hart and Filbee all Priests, affirmed under their hands to her Majesties Commissioners appointed to examine them, that the Pope hath Power to depose Princes, and her Majesty was not to be obeyed against his Holiness's Bull; in which answer they all agreed, only two sheltred themselves under this general Assertion, That they held as the Catholick Church held.

Hunt. of the Rom. Fox, p. 146, 147.

Fowl's Hist. of Rom. Treas. p. 55, 56, 57, 58.

And his Majesty of Blessed Memory, K. † James tells us, that The Conspirators who suffered for the Gunpowder Treason justified themselves, and even at their deaths would acknowledge no fault; || And when Faux and Winter were admitted to discourse together in the Tower, they affirmed, they were sorry that no body set forth a Defence or Apology for the Action; but yet they would maintain the cause at their death.

† Premonition p. 291. of his works.

|| Account of the Proceedings, p. 126.

* When some of the Plotters escap'd to Callis, and the Governour assured them of the King's Favour, and that though they lost their Country they should be received there, they replied that the loss of their Country was the least part of their Grief, but their Sorrow was, that they could not bring so BRAVE A DESIGN to perfection; And not onely they who were engag'd in it justifi'd the Design, but Mr. Copley assures us, that he could never meet with any one Jesuite who blam'd it.

* Hist. of the Gunp. Treas. p. 29.

Copley's Reasons, p. 23.

“ Some time after the Jesuits were banish'd FRANCE for the
(c)
“ at-

See *Hist. Jesuit.* p. 160. *Oportetigitur ut illi qui tenent in regno vestro manere volunt, eas [sc. opiniones] publice in suis collegiis aljurent.*

“ attempt upon the KING by Chastel one of their Scholars, when they were soliciting a repeal of that Sentence, the Parliament of PARIS remonstrated to the KING, that it was absolutely necessary for them to renounce those treasonable Doctrines of the Popes power over Princes, or else France could not with safety admit them to return; but tho’ they were very desirous of admission, they would not renounce those positions for it.

One was dated Sep. 22. 1606. Another Aug. 23. 1607. A third, Feb. 1. 1608. And a fourth, May, 30. 1626.

It is notoriously known how many Breves were sent over into England to forbid the taking the Oath of ALLEGIANCE, which they affirm to contain many things contrary to the Catholick Faith.

Hist. Jesuit. p. 219, 220, 221, 222, 223, 224, 225.

“ Immediately after the Murther of K. Henry the Fourth of FRANCE, the Jesuits desir’d leave to teach Schools in their Colledges, upon which the Parliament required, that they should first declare, that it is unlawfull for any person to conspire the death of the King, that no Ecclesiastick hath any power over the Temporal Rights of Princes, and that all are to yield the same obedience to their Governours which Christ gave to *Cæsar*: these positions were propos’d to them to subscribe, but they refus’d to do it without leave from their General.

Franck. Ann. p. 6, 7.

Ann. 1614. Father Ogilby a Jesuite was taken in Scotland, who being asked whether the Pope be judge in Spirituals over his Majesty, refus’d to answer except the Question were put to him by his Holiness’s Authority, but affirmed that the Pope might Excommunicate the King; and that he would not to save his life, say it is unlawfull, if the K. be depos’d by the Pope, to kill him.

Cressy’s Exomolog. p. 72. Par. 1647. 800.

In the time of the late Confusions, when Mr. Cressy published the Reasons of his leaving the Church of England and turning Romanist; he therein inserted a Declaration differing little from the Oath of Allegiance, affirming that all the Roman Catholicks in England were ready to sign it; but his Superiors were of another mind, and therefore that Edition was soon bought up, and the profession of OBEDIENCE omitted in the second: and when some English Gentlemen of that Communion

Lord Clar. against Cressy. p. 76, 77.

nion had *subscribed certain propositions of the same import with that declaration, their subscribing was by the Roman Congregation censur'd as unlawfull.*

Hist. of the Ir.
Remonst. p.
523, 524.

What opposition was made to the Irish Remonstrance, after the King's Restauration is generally known, and I have given a short account in the third and fourth Chapters; all that I shall remark here is this, that it was a Transcript of Mr. Cressy's declaration which the Pope forbid the Irish Clergy, and they refus'd to sign; "Nay, when Father Walsh advised them "to beg his Majesties pardon for the Execrable Rebellion, "they not onely refus'd to ask pardon, but so much as to "acknowledge that there was any need of it: affirming "publickly, THAT THEY KNEW NONE AT ALL "GUILTY OF ANY CRIME FOR ANY THING DONE "IN THE WAR.

Hist. of the Ir.
Rem. pref. p.
3. 4.

They often offer'd to declare that the Deposing Power was not their Doctrine, but could not be perswaded to condemn the Doctrine which abets it as unsound and sinfull, wherein they have been imitated by some late Writers on their side, who tho' call'd upon to affirm it unlawfull to maintain such a power over Kings, would never do it. But tho' Father Cann would not renounce these Doctrines, he proposed at Rome that a formal OATH abjuring the OATH of ALLEGIANCE should be imposed upon those who had taken it; and that all who should be admitted Students in the Jesuits house, should SWEAR never to take the OATH; since as he affirmed, a time might come, in which it would be necessary for their interests, that they be under no such tye to an Heretical Prince.

Hist. of Ir.
Rem. p. 763.

See Pap. not
misrep. by Prot.
p. 58. 1688.
4to, &
Answer to Pap.
Prot. against
Prot. Popery. p.
131. Lond.
1685. 4to.
See Three Let-
ters of the pref.
State of Italy,
p. 46.

§. 5. *The last Chapter of the following sheets, gives a brief Account of some of their Artifices to MISREPRESENT the Doctrines of the REFORMED CHURCHES, for every single instance, I might have given some hundreds, for I never yet saw any of their controversial writings which represent our Doctrines as they are, but lest I should be charg'd with imitating such a bad Example, I desire the Reader to take notice that the first Quotation out of Securis * Evangelica is not*

* See p. 84

† Pap. Protes.
against Prot.
Popery. p. 18.
19.

quoted as a strict Misrepresentation, but to shew how while they † tell us, that the People swallow all down greedily in the lump, that Antecedents and Consequents go down with them all at once, and therefore we ought not to draw odious Consequences from their Doctrine; they are doing that which they blame us for, and are licens'd to do it by the greatest Licensers of their Church; now if their Rule be good, then is Father Porter guilty of a notorious Misrepresentation in that instance, if it be not good, then they must acquit us from that imputation which with so much Noise and little Reason they have endeavoured to fix upon us: Let them choose which side they think best

§. 6. *Before I close the Preface I must take notice of one thing more which I have not touched in the Book it self, it being my design there onely to prevent the danger of their usual manner of Address; which would be of no force if our People did not give them a very great Advantage, by running on all occasions into disputes with them; I would not have them kept in ignorance (FOR BLESSED BE GOD OUR CAUSE NEEDS NO ROMISH ARTS TO UPHOLD IT) but it is an ill thing to be making Experiments in Religion, and for unskilfull and weak men to be trying their skill, with those who by reason of their Sophistry will be too hard for them; I cannot therefore but earnestly request the Reader to keep them (if he fall into their company) to plain Scripture, which it is his duty to be well acquainted with; or else to propose their Arguments to some learned Minister, and I dare appeal to the judgment of any impartial Person, on which side the truth lies. I designed to have published some directions for the help of the unlearned, by which they might be able to deal with the Missionaries, but I am happily prevented by the Learned and Reverend Doctor Sherlock, whose seasonable and excellent Discourse ought to be in the hands of all PROTESTANTS, who by it may be enabled to deal with the greatest Champion among them; and I am heartily glad that so good a pen hath undertaken a work of that Consequence, and I hope in a little time will oblige the world with the second part, in the mean while*

In his Prefe-
rative against
Popery, Lond.
1688. 4to.

while the Answer which hath appear'd against it hath shew'd the WORLD how little can be said for Popery.

§. 7. I would not have the Gentlemen of the Church of Rome pretend, that I have (as one of their celebrated Writers expresses himself) imitated the Scavenger in stopping no where but at a Dung-hill, for I have quoted none but allowed and approved Authors; such as are daily published with allowance by their Party, and therefore they ought not to be ashamed of, or such as have been long received with Applause among them; and as for what I have cited out of Protestant Books, let them invalidate their Testimony if they can, I will engage for the truth of my Quotations and know of no Objections against any Author I have cited which are of any force.

§. 8. I design very speedily to publish the SECOND PART giving an account of several other ARTIFICES, by which they endeavour to possess the people with favourable Opinions of them; such as their Miracles, the brags of the Holiness of their Church, of their Succession, Unity and Certainty; of the usefulness of their Confession, and that all Antiquity is on their side: exposing their method of disgracing the Holy Scripture, of forging and corrupting Authors, the sowing several Sects and Heresies to divide us; and that successfull Artifice of disguising and palliating their doctrines; to which add the working on the peoples affections by asking WHAT IS BECOME OF THEIR POPISH ANCESTORS? and blinding their judgments by perplexing and sophistical Similitudes; with several other Topicks which they frequently insist on.

But after all that we can do, 'tis GOD alone must give the Blessing who is the GOD of TRUTH, to whom if our Prayers be constant and fervent, and our Obedience to his Commands universal and sincere, he is engaged by his Promise which can never fail to keep us in the Truth; in which that all who read this Treatise may continue unmov'd, and order their Conversations so as becomes the GOSPEL of TRUTH, and HOLINESS, is the hearty Prayer of the AUTHOR of it.

Answer to Dr
Sherlocks Pre-
ser. against Po-
pery. Lond.
1688. 4^{to}.
Pap. prot. a-
gainst Prot.
Popery. p. 17.

That the Gentlemen of the Church of Rome may have all the help in the world to convince me of Falsifications, if they can; and to spare them that trouble which they put us to, by careless and ignorant Quotations, I have here given them a Catalogue of the Books cited in the ensuing Treatise, with their Editions.

A.

- A**rcana Societatis Jesu, *Edit.* 1635. 8vo.
 Acts of the Conference at Paris, 1566
Lond. 1602 4to.
 Acosta de noviss. tempor. *Ludg.* 1592 8vo.
 Answer to the confil. on the Spirit of *Martin Luther*, *Oxford* 1687 4to.
 Animadv. on Fanaticism fanatically imputed to the Cath. Church, *Lond.* 1674, 8vo.
 Animadversions on a Sermon of the Bish. of *Bath and Wells*, *Lond.* 1687 4to.
 Augustini opera, *Paris* 1571 fol.
 Ambrosii Opera, *Col.* 1616 fol.
 Answer to the Provin. Letters, *Paris*, 1659 8vo.
 Advice to the confuter of *Bellarmino*, *Lond.* 1687, 4to.
 The Agreement bet. the Ch. of *Eng.* and the Ch. of *Rome*, *Lond.* 1687, 4to.
 Athanasii Opera, *Col.* 1686, fol.
 Answer to the Letter to a Dissenter, Printed for *H. Hills*, *Lond.* 1687, 4to.
 Answer to two main Questions of the first Letter to a Dissenter, *Lond.* 1687. 4to.
 Answer to a Disc. against Transub. *Lond.* 1687, 4to.
 Avis aux R. R. P. P. Jesuits sur leur Procession de *Luxembourg*, *Edit.* 1685, 12s.
 Anf. to the Let. from a Diss. *Lond.* 1688. 4to.
 Answer to Pap. Prot. against Prot. Popery, *Lond.* 1686, 4to.
 Answer to Dr. *Sherlock's* Preservat. against Popery, *Lond.* 1688. 4to.
 Avis aux R. R. P. P. Jesuits d' *Aix en Provence*. Sur on imprime qui à pour Titre: *Ballet dansé à la Reception de Monseigneur Archevêque d' Aix*, *A Col.* 1687. 12s.

B.

- B**urner's Answer to the Letter of the Fr. Clergy, *Lond.* 1683, 8vo.
 Bellarmini Controvers. *Colon.* 1628, fol.
 Baronii Annales, *Antw.* 1610, fol.
 Dr. *Burner's* Letters of his Travels, *Rotterd.* 1687, 8vo.
 Luca: *Brugensis* in Evangel. *Antw.* 1606, fol.
 A. B. *Brambal's* Works, *Dubl.* 1676. fol.
 Dr. *Juriet's* History of the Reformation, *Lond.* 1679, fol.

- His Vindicat. of the ordin. of the Ch. of *England*, *Lond.* 1677, 8vo.
 —His History of the Rights of Princes, *Lond.* 1682, 8vo.
 Bernardi Giraldi Patavini Apologia pro Republic. Venetorum.—*Vid.* Arcana Societatis, *Felu.*
 Birkbeck's Protestant Evidence, *Lond.* 1635, 4to.
 Baiting of the Pope's Bull, *Lond.* 1627, 4to.
 Burner's Sermon before the Lord Mayor, *Fam.* 30. 1687. 4to.

C.

- F**. *Cross's* Sermon before the Q. April 21. 1686. *Lond.* 1687, 4to.
 Considerations on the Spirit of *Martin Luther*, *Oxford*, 1687, 4to.
 Jesuits Catechisin, *Edit.* 1602, 4to.
 P. *Cresser* La veritable devotion envers la S. Vierge, *Paris*, 1679, 4to.
 Discourse of Communion under both species, by the Bp. of *Meaux*, *Paris*, 1685, 12s.
 Conference with *Campion* in the Tower, *Lond.* 1583, 4to.
Crasshaw's Falsificationum Romanarum, Tomi primi, lib. primus, *Lond.* 1606, 4to.
 Catholick Scripturist. *Lond.* 1686, 8vo.
Chrysostomi Opera. *Paris*, 1636.
 Canones & Decreta Consilii Tridentini, *Col.* 1577, 12s.
 Contzeni Politica *Mogunt.* 1620, fol.
 Collection of Treat. concern penal Laws, *Lond.* 1675. 4to.
 Copleys Reasons of his departure from the Ch. of *Rome*, *Lond.* 1612, 4to.
Cresser's Exomologesis, *Paris*, 1647, 8vo.
Cresser's Vindication, *Lond.* 1687, 4to.
Fo. Camerarius, de Frat. Orthod. Eccles. in *Bokemix*, deest mihi Titulus.
Campion's Reasons, *Lond.* 1687, 4to. And the same in Latin *Cosmop.* 1581.
 Corpus Confessionum Fidei, *Gen.* 1654, 4to.
 The Connexion, *Lond.* 1681, 8vo.
 Conference entre deux Docteurs de *Sorbonne*, &c. *Edit.* 1566. 8vo.

D.

- D**Relincour's Protestants self defence, *Lond.* 1685, 12s. Def.

- Def. of the Expos. of the Doct. of the Ch. of England, *Lond.* 1686, 4^{to}.
- Discovery of the Society in relation to their Politicks, *Lond.* 1658, 8^{vo}.
- Defence of the confut. of *Bell. sec.* note of the Ch. *Lond.* 1687, 4^{to}.
- Defence of the Papers written by the late K. *Lond.* 1686, 4^{to}.
- Difference between the Prot. and Socin. methods, *Lond.* 1686, 4^{to}.
- Diff. bet. the Ch. of E. & the C. of R. L. 1687, 4^{to}.
- A Discourse for: taking off the Penal Laws and Tests *Lond.* 1687, 4^{to}.
- A Discourse of the Notes of the Church, *Lond.* 1687, 4^{to}.
- Declaration of the favourable dealing of her 'Majesties Commissioners, 1583, 4^{to}.
- Decree made at *Rome*, *March* 2d. 1679, 4^{to}.
- E.
- Europæ Speculum, *Lond.* 1687, 8^{vo}.
- Capt. *Everard's* Epistle to the Nonconformists, *Edit.* 1664, 8^{vo}.
- Exposit. of the Doctrine of the Church of England. *Lond.* 1686, 4^{to}.
- Exposit. of the Doctrine of the Catholick Church. *Lond.* 1685, 4^{to}.
- F. *Ellis's* Sermon before the K. *Dec.* 5. 1686, 4^{to}.
- F.
- Fifth part of Ch. Government, *Oxf.* 1687, 4^{to}.
- Fowles's* History of Romish Treasons. *Lond.* 1681, fol.
- Frankland's* Annals, *Lond.* 1681, fol.
- The Franciscan Convert, *Lond.* 1673, 4^{to}.
- G.
- Age's* new Surv. of the *West-Indies*, *Lond.* 1655, fol.
- Gee's* foot out of the Snare, *Lond.* 1624, 4^{to}.
- The Gunpowder Treas. with a discourse of the manner of its discovery, *Lond.* 1679, 8^{vo}.
- Good Advice to the Pulpits, *Lond.* 1687, 4^{to}.
- Gratian, *Edit.* 1518, 4^{to}.
- H.
- Hospiniani* Historia Jesuitica, *Tig.* 1670, fol.
- History of the Irish Rebellion, *Lond.* 1680, fol.
- Dr. *Harlenc's* Declarat. of egregious Pop. Impostures in casting out Devils, *Lond.* 1603, 4^{to}.
- The Hind and the Panther, *Lond.* 1687, 4^{to}.
- Hunting the Romish Fox, *Dubl.* 1683, 8^{vo}.
- History of *Geneva* by Mr. *Spm.* *Lond.* 1687, fol.
- History of the Church of Great Britain from the Birth of our Saviour, *Lond.* 1674, 4^{to}.
- History of the Powder Treason, *Lond.* 1681, 4^{to}.
- Histoire de France par Seigneur du *Haillan.* de est mihi titulus.
- I.
- Instructioes secret. pro super. Societ. Jesu. see Arcana societ. Jesu.
- Index expurg. librærum qui hoc seculo prodierunt. *Edit.* 1586, 12s.
- Instance of the Church of *Englands* Loyalty, *Lond.* 1687, 4^{to}.
- The Jesuits Reasons Unreasonable, *Lond.* 1662, 4^{to}. See Collection of Treatises.
- Important Considerations, *Lond.* 1601, 4^{to}.
- It is in the collection of Treatises concerning the Penal Laws.
- K. *Fame's* Works, *Lond.* 1516, fol.
- K.
- R. King's* Answer to the Dean of *Londonderry*, *Lond.* 1687, 4^{to}.
- Key for Catholicks, *Lond.* 1574, 4^{to}.
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- Last Efforts of afflicted Innocency, *Lond.* 1682, 8^{vo}.
- Long's* History of Plots, *Lond.* 1634, 8^{vo}.
- A Letter in answer to two main Questions in the first Letter to a Dissenter, *Lond.* 1687, 4^{to}.
- Letter from a Dissenter to the Divines of the Church of England, *Lond.* 1687, 4^{to}.
- Three Letters concerning the present State of *Italy*, 1688, 8^{vo}.
- M.
- Mysterium Pietatis, *Ulraj.* 1685, 8^{vo}.
- Moral Practises of the Jesuites, *Lond.* 1670, 8^{vo}.
- Maldonati* in 4 Evangelia, *Mogunt.* 1524, fol.
- Masoni*, Vindicix Ecclesiæ Anglicanæ, *Lond.* 1625, fol.
- Mirrou for Saints and Sinners, *Lond.* 1671, fol.
- Manual of Controversies, *Dowry*, 1671, 8^{vo}.
- Monomachia, *Lond.* 1687, 4^{to}.
- Mr. *Meredith's* Remarks on Dr. *Tennison's* Account, *Lond.* 1688, 4^{to}.
- N.
- Novelle* de la Republique des Lettres *Fuin.* 1685, 8^{vo}.
- Novelty of Popery, by Dr. *Du Moulin*, *Lond.* 1664, fol.
- Nubes Testium, *Lond.* 1686, 4^{to}.
- New Test of the C. of E. Loyalty, *L.* 1687, 4^{to}.
- Nouvelle* de la Republique des Lettres, *Off.* 1684, 8^{vo}.
- O.
- Gilby's* Japan, *Lond.* 1670, fol.

P.

Protestancy destitute of Scripture proofs,
 Lond. 1687, 4to.
Pontificale Romanum, *Col. 1632, 8vo.*
Pastoral Let. of the Bish of *Meaux, L. 1685, 4to.*
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fenter, *Lond. 1687, 4to.*
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Primitive Fathers no Papists, *Lond. 1688, 4to.*
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Papists Protesting against Prot Popery, *Lond,*
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R.

Rikerii Histo. Concil. Gener. 1683, 8vo.
 Rushworth's Collect. P. r. *Lond. 1659, fol.*
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sed in *England, Cambr. 1631, 4to.*
Reasons of Fryer *Neville's* Conversion, *Lond.*
 1642, 4to.
Reflexions on the Historical part of the fifth
part of Church Government, *Oxford,*
 1627, 4to.

S.

Summary of the Principal Controver. bet.
the Church of *England and the Church*
of *Rome, Lond. 1687, 4to.*
Secret instructions for the Society of Jesus,
 Lond. 1653. 8vo.
Sure and Honest Means for the Conversion
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formation, *Lond. 1687, 4to.*
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T.

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 Travels of Sig. de la *Valle, Lond. 1665. fol.*

V.

Vindica. of the Bishop of *Condoms* Expo-
sition, *Lond. 1686, 4to.*
 Vasquez de cultu adorationis. *Mog. 1601 8vo.*
Bp. *Wshers* Life and Letters, *Lond. 1686, fol.*
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 Lond. 1679, 4to.
 Veritas Evangelica, *Lond. 1687, 4to.*
The Use and great Moment of the Notes of
the Church, *Lond. 1687, 4to.*

W.

Walsh's Histo. of the *Irish* Renonfrance,
 Lond. 1674, fol.
—His 4 Letters on several Subjects, 1686, 8vo.
 Wilson's Hift. of *G. Britain, Lond. 1653, fol.*

INTRODUCTION.

HAVING observed the difference between the Method followed by *Protestant Divines*, and that which the *Gentlemen of the Church of Rome* take, in their unwearied endeavours, for gaining Profelytes ; I have several times taken notice, that instead of handling particular Controversies, they, for the most part, wholly decline them, and take another course ; wherein what their design is, will easily be apprehended, if we consider that their experience tells them, that *Prejudice is the main prop of their Church*, which renders their people deaf to whatever is objected to their Doctrines ; and they know very well how far that goes to make them believe whatever is imposed on them. It is an usual thing to hear the Common people justify themselves in matters of practice by the examples of those they have an esteem for ; and if they can find any thing they are blam'd for, countenanc'd or practis'd by a person they look upon as a pious or wise man, 'tis their common argument, such a man who is much better and wiser than I, is of this opinion, or acts as I do, and why may not I ? I am sure he would not do it if it were not Lawfull : which observation those *Masters of Craft*, who *manage* even the *Eternal affairs of Souls* by the wiles of *Policy* and *Cunning*, make such use of as to bend all their endeavours to create in the people a good opinion of them, and then they know their work is as good as done ; and not onely my own observation assures me that this is their design, but I offer this evidence of it ; Among all the *Romish* Converts you shall scarce find one, who is able to give you any particular reason for his change, but onely this, that he cannot think so holy a Church would deceive him ; and he is convinced, that it is his duty in all things to submit to her without examining her Doctrines, which is a clear proof that their main endeavour is to insinuate

ate themselves into the good opinion of those they would pervert ; and having sufficiently possess'd them with such favourable thoughts, they easily prevail upon them to give themselves up to be conducted by them ; so that *prejudice* and *affection* makes more *Papists* than evidence of *Truth* and *Reason*.

Thus by insisting upon generals to *possess the affections, rather than inform the judgments of men*, they go on uncontroll'd, our Divines going the fairer way to work, and aiming at the rectifying mens understandings, not the forming of a party of Profelytes, as if truth was to be found by the voices of the giddy multitude, and not by rational and convincing evidence ; which made the ingenious Answerer to the *Dean of London-derry*, profess, (a) *That he always believed that they rather designed to gain Profelytes by confounding their heads than by clear reason and information* ; their design being, (b) *To make a shew of saying somewhat, ours to instruct our people*. I have had occasion to be acquainted with several of their Converts, and do profess I could hardly ever meet with any who understood the matters in dispute, but acknowledge it was the force of these general arguments that prevailed on them to a change.

And this way is not onely followed by some among them, but the whole (c) *Clergy of France*, have propounded *general Methods* to be prosecuted to this end, and the University of (d) *Lovaine* have published theirs.

Finding therefore that all their *successes* proceeded from *particular artifices*, I thought it my duty to endeavour, to prevent their doing any farther mischief, by laying them open to the world, that the *unchristian sleights* being *discovered*, and their force enervated, the people may be upon their guard, knowing what dealing they are to expect from these busie men, and not be so easily possess'd with those *fatal prejudices* which they labour to instill into them, in order to enslave them to such a *number of errors and superstitions*, as *no one Sect* besides was *ever guilty of* ; which I shall endeavour to doe in the following Chapters.

(a) Answer to the Considerations which obliged Peter Manby, &c. P. 3. Lond. 1687. 4to.

(b) Summ. of Prin. Cont. p. 3. Lond. 1687. 4to.

(c) See Burn. Answ. to the Meth. of the French Clerg. 8vo. 1683.

(d) *Mysterium Pietatis Ultraj.* 8vo. 1686.

C H A P. I.

Of their Manner of Address.

WHEN the *Missionaries* have a design on any particular person, after acquaintance once got, they are very cautious not to begin to *insist closely* upon any *Religious subject*, untill by their industry and diligent observation they have discovered the *disposition* and *inclination* of their intended Profelyte: this is one of the *secret Rules* found in the *College of Jesuits* at *Paderborn*, that in attempting to gain young men to list themselves in their (a) Order, they endeavour to please them with such diversions as are best suited to their tempers, and most apt to allure them, to be of that Society where they meet with what is so agreeable to their inclinations. It is indeed usual with them to cast out several loose words, either concerning the holiness and certainty of their Faith, or the uncertainty and vanity of the Protestants, which they know are as so many latent Darts, which will pierce deeper when other arguments come to drive them on; But till they find how the disposition of the person lyes, they cannot practise their several arts, which vary according as the tempers differ of those they deal with.

Their Character of *Religious men* gives them always an opportunity to discourse with a serious look, and grave accent of the great things of *salvation*, which they seldom or never omit to lay hold on, seeing such discourses are very apt to make impressions upon the minds of those who are devoutly inclin'd; and if the person they deal with be such an one, they are very proper and seasonable to be us'd to him; and on the other hand, if he be not, they can put no stop to their design, for by their reiterated pretences of zeal for the *salvation of Souls*, their frequent instances of their trouble to see so many led in error, and ready to perish, and their free of-

(a) *Instruct. secret. pro super. Societat. Jesu.* p. 17.

It is one of the pieces published in the *Arca. na. Societat. Jesu.* 8vo. 1635. See it in English. Printed at London for Tho. Dring. 1653. 8vo in the 2d Part of the *Mystery of Jesuitism.*

fering the utmost of their service for so good a work, with their *earnest* and serious *urging* the great danger a Protestant is in, they gain even with the *loose* and *vicious*, a *good opinion* of them, that they are really in earnest, and *believe* and *design* what they pretend; and there being *scarce* such a thing in the world as a real *speculative Atheist*, they know that all are desirous of *happiness* hereafter, though not willing to leave their sins for it, therefore even with the *worst* they get this advantage, that by their lamentations, and zealous preferences, they are believed to have a *design* onely to *lead* them to *Heaven*; which point gained, they know how to accommodate their doctrine even to those, by *offering* them such an *easy way to future happiness*, that *distasting* the *four methods of repentance*, and universal holiness, they will willingly go where they have *hopes* of *gaining heaven*, and *keeping their sins too*.

By this means being sure to gain by serious discourses whoever they have to deal with, you will certainly meet with as *heavenly and religious expressions* as can be invented; and after they have enlarg'd upon the *worth of souls*, the importance of the *right faith*, and their own intentions being onely to *enlighten* those who are in the *darkness* of *Herésie*, which they will express with the utmost of their *Rhetorick*, and set off with the most *devout looks*, and *earnest actions*; they will vary their expressions, to find out what is *most taking*; sometimes they will tell you, we require what God never commanded, by teaching *those duties* under pain of *damnation*, which are in themselves *not necessary*, and the omission of them onely *venial* transgressions, which do not in themselves deserve damnation; and that we call those *mortal sins*, affirming that all are *absolutely obliged* to avoid them, which God never esteem'd as such; and that we make the case of *Christians* too hard, affirming that there is no difference between *Counsels* and *Commands*; whereby we bind every one to do those things, which *none* according to them, except by a particular *vow*, are *oblig'd* to; that we *affirm* all our *duties* to be

Thus where we teach Meditation to be the duty of every Christian. Fa. Cross in his Sermon before the Q. Ap. 21. 1686. saith, I do not approve the opinion of those who hold it obligatory to all.

so *imperfect*, that they are in themselves *sins*, thereby discouraging *Christians* in their performance of them ; and affronting the *grace of God*, as if he could not enable us to keep all his *Commands* perfectly, but there will still be *imperfections* in their performances, which make work for daily *repentance*, so over-burthening the *Consciences of Christians*, where God hath not done it : This, they know, will be greedily catch't at by the *Libertine*, who is glad to hear of an *easier way to Heaven*, than the *Protestant Church* shews to her Members ; and if the person they address to, should happen to be of a *devout* and severe principle, they know how to make use of the same charge, to work their ends ; by complaining, that whereas *God* hath left some things onely *recommended* by way of *Counsel*, we by preaching them as *Commands*, take away all the *Merit* of those performances, which is greater where men are left *free*, than when they are *obliged* under penalties ; and that we do thereby frighten men from *real holiness* ; and by such a general discourse, which they can apply to all tempers, they make their way, towards *fixing a good opinion* of themselves, in the minds of men, who are much taken if they be inclin'd to *vice* with the *hopes* of more *liberty*, which is offer'd them under the *shew of holiness*, and if *serious* with the hopes of *meriting*, and attaining to a greater degree of *glory*, by their *free* uncommanded obedience, than they could expect from an *obedience* yielded onely to severe *Commands* ; for the feeding of whose humour they will enlarge upon that usual *Topick*, that *we have no repentance nor good works in our Church*, (a scandal which they often cast upon us) and consequently have *none of that strictness which a pious soul delights in* ; and this seeming argument for the greatest *strictness* they can turn to the *encouragement* of an idle and *vain disposition*, by extolling the *easiness* of their *absolution* and *pennance*, when we take such methods, as keep a man all his life to a *serious examination* and enquiry whether his *repentance* be sincere.

These *discourses*, and such as these being applicable to all sorts of men, are *common* with them even at first ; but when they have made a *discovery of your dispositions*, they come more particularly to their several *methods*, which are *suit*ed to each *temper* ; And having *endeavour*ed with all their power by *actions*, as well as *words* to render themselves *esteemed*, according to that secret instruction to the

(a) *Instructiones pro super. Societ. Jesu*, p. 4.--- *Ut se gratam & acceptam præbeat societas incolis loci, multam ad hoc conducit explicatio finis societatis, præscripti in regula secunda summarii, incumbere in salutem proximi æque ac suam. Quare humilia obsequia obeunda, in Xenodochiis, & limo juvenes inviscendi.---Elemosyna conquirenda, dandaque pauperibus aliis videntibus, ut adificiis factis nostrorum sint in nos liberaliores.*

(a) *Superiours of the Jesuites, that they should ingratiate themselves with the people, by shewing the end of the society, to be as tender of the welfare of their neighbour as of their own ; and upon this account undergo the meanest Offices, visit the Hospitals, and assist the Poor ; make charitable Collections, and dispose of them to the poor in publick, that others being excited by their liberality, may be the more kind to the Society.* They begin afresh, if

they deal with a *devout Soul*, to enlarge upon their *care of Souls*, and their *unwillingness* to *meddle* with these matters being more *enclined* to the more *practical duties*, as when the *Jesuites* have a mind to *advance* any of their *Partizans* to

(b) *Ibid.* p. 30.--- *Sape inculcent principibus, distributionem honorum & dignitatum in Repub. spectare ad justitiam ; graviterque deum offendi si contra eam a principibus peccetur ; se tamen nolle dicant ingerere in ullam administrationem reip. & hæc se invitos dicere ratione sui officii ; Quod ubi apprehenderint principes, explicetur ipsis, quibus virtutibus præditi esse debeant viri assumendi ad dignitates reip. commendationis capita sumantur, ex amicis societatis nostræ, &c.---*

a *high place* in any *Prince's Court*, they are directed to (b) *insist upon the great concern that Religion and Justice hath in those who are advanced to Dignities, and therefore that such ought to be elected as are eminent for their virtues, which they are to enumerate, and then be sure to propose a friend of the Societies, as endued with the virtues they before commended ; but at the same time express their unwillingness to meddle.* Just so they govern themselves in making *Converts*, among the *piously inclined* ; and as (c) *Sir Edwin Sands* observes, of their *gestures*, and such *pretences*, *When a Fryar an abandoner of the world, a man wholly rapt with divine affections and ecstasies ;*

(c) *Europæ Speculum*, p. 71, 72. Lond. 1687. 8vo.

ecstasies; his Apparel denouncing contempt of all Earthly vanity; his Countenance preaching severity, penance and discipline, breathing nothing but sighs for the hatred of sin; his Eyes lifted upward as fixed on his joys; his Head bowed on the one side with tenderness of love and humility, extending his ready hand to lay hold on mens souls, to snatch them out of the fiery jaws of that gaping black Dragon, and to place them in the path that conducts to happiness; when such a man, I say, shall address himself to a woman---or to any other vulgar person of what sort soever, perswading, beseeching with all plausible motions of Reason, yea with sighs of fear, and tears of love, instanting and importuning no other thing at their hands than onely this, to be content to suffer God to save their souls, and to crown them with everlasting happiness: which they shall certainly attain by ranging themselves with the heavenly army of God, that is, by adjoyning themselves to the Church of Christ and his Vicar; and this again and again iterated and pursued with shew of incredible care of their good, without seeking other meed and commodity to himself, save onely of being the instrument of a Soul's salvation. Is it to be marvelled, though---he prevail and possess them in such forcible sort, that no access remain for any contrary persuasion-- and certainly by their dealing thus with men at single hand in private---they prevail as experience doth daily shew exceedingly.

But as they take this *method* to deal with some, so they address themselves to others in a quite contrary manner, they having (as I shall prove more particularly hereafter) not onely several ways of *insinuation*, but several, yea contrary doctrines fram'd on purpose to be as *baits* for all sorts of men; which as I have often observ'd, so I find it noted by that ingenious Gentleman, who had spent a great part of his time in Italy, the mint of their policies, which they have, to my knowledge, made great use of in these Kingdoms, and some neighbour Nations: (a) The particular ways (saith he) they have to ravish all affections, and to fit each humour-- are well nigh infinite; there being not any thing either sacred or profane, no

virtue.

(a) Europe speculum, P. 37, 38.

vertue or vice almost, nothing of how contrary condition soever, which they make not in some sort to serve that turn; that each fancy might be satisfied, and each appetite find what to feed on; Whatsoever either wealth can sway with the lovers, or voluntary poverty with the despisers, of the world; what honour with the ambitious; what obedience with the humble; what great employment with stirring and metall'd spirits; what perpetual quiet with heavy and restive bodies; what content the pleasant nature can take in pastimes and jollity; what contrariwise the austere mind in discipline and rigour; what love either chastity can raise in the pure, or voluptuousness in the dissolute; what allurements are in knowledge to draw the contemplative, or in actions of state to possess the practick dispositions; what with the hopeful, prerogative of reward can work; what errors, doubts and dangers with the fearfull; what change of vows with the rash, of estate with the inconstant; what pardons with the faulty, or supplies with the defective; what miracles with the credulous; what visions with the fantastical; what gorgeousness of shews with the vulgar and simple; what multitude of ceremonies with the superstitious and ignorant; what prayer with the devout; what with the charitable, works of piety; what rules of higher perfection with elevated affections; what dispensing with breach of all rules with men of lawless conditions. And so he goes on to shew how the very constitution of their Church is made up of such contrariety; which I shall insist farther on in another place, my business here being to shew how they are prepared to fit each temper and inclination, with suitable discourses and allurements. They know the greatest part of men in the world are either very much taken with gaudy and pompous sights, which bewitch their senses, and so wholly possess them, as to take away all room for rational reflexions; or so charm'd with the delights of their belov'd corruptions, that they are unwilling to part with them.

To catch the first sort, we find them *boasting* of the splendour and outward glory of the Church of Rome, to such a degree, that they have made this (a) pomp a mark of the True Church:

Church; this is observ'd by an ingenious Author of their own Communion: That * they insist much upon the fine Churches they have at Rome, whose admirable Structure doth greatly edifie Believers, and as Cardinal Pallavicini says [lib. 8. c. 17.] is of it self capable to convert infidel Princes; this way of catching people by gaudy Shews, and splendid Sights is look't on with such a favourable Eye among them, that the three Bishops † from Bononia in a Letter of Advice to Pope Julius the Third, observe that the vulgar are given to admire and to be amused with these things, in the contemplation of which their minds are as it were so intangled that they have no relish for any other Food; no inclination to any other Doctrine: they affirm that they were design'd for that purpose, and therefore give it as their Judgment, that they should be augmented and multiplied, for (say they) if the introducing and appointing those few which we have mention'd were of such use to the Settlement of your Kingdom, of what advantage would it be were there some new ones added, and this Advice was so exactly observed, that the excellent Richerius a Doctor of the Sorbon, tells us, that || this was the the Scope and Design of the Reformation established by the TREN T COUNCIL, nothing being effected for the Truth, but external Pomp provided for; so that innumerable splendid, gaudy Ceremonies were daily invented; whence proceeded a magnificent and theatrical Way of adorning their Churches, the Sacerdotal Ornaments glittering with Gold and Silver, while the Priests who wore them were mere Stocks; by which Artifices the peoples minds were amus'd and insensibly drawn from the consideration of the necessity of Reformation: which made the * learn'd Andreas Masius complain, that Piety was extinguished and Discipline neglected, while all Applications were made and Inventions used to increase their Pomp. The glittering Gold in their Temples and curious Images of Saints and Angels, the numerous and stately Altars, the mighty silver Statues, the rich and glorious Vestments you see up and down in their Churches, strike the Senses into a kind of Ecstasy; which they are so sensible of, that with all their Rhetorick they enlarge upon this Subject striving to perswade their intended Pro-

* Sure and Honest means for the Conversion of Heretic. p. 110. Lond. 4to. 1687.

† See their Letter at large in Vergerius; and lately in English; intitled, The State of the Church of Rome, before the Reformation. 4to. 1687.

|| Richer. Histor. Concil. Gen. l. 4. par. 2. p. 246, 247. Colon. 1683. 80.

* Apud Richer. ubi sup.

* *Rushw. Col-
lect. par. 1. p.
83. fol. Lond.
1659.*

† In his Epistle
to the Non-
conformists.
1664, 8vo.

|| *Gages New
Survey of the
West-Indies. p.
152. Edit. Lond.
1655. fol.*

*Ogilby in his
History of Fz-
pan, edit. Lond.
1670. p. 242,
246, 247, &c.
gives an ac-
count of the
same method
used by the
Missionaries in
that Country.*

*selytes to see with what Magnificence they perform their Wor-
ship; thus when his MAJESTY of Blessed Memory * KING
CHARLES the First being then Prince, was in the Spanish
Court, there were great Summs expended in solemn glitter-
ing Processions, and their Churches set out with their richest
Ornaments, to charm his Senses, but he was too well ground-
ed in his Religion to be caught with that Bait: And I remem-
ber this is given by † Capt. Robert Everard as a Motive to
his Conversion as he calls it to the Roman Church. The great
use they make of it, enclines me to believe this device is
accompanied with more than ordinary Success; it is also so uni-
versal, that in the Indies they have these Pageants, to delight
the Senses and Phancies of the INDIANS; || Against Christ-
mas Day, they set up a thatch't House like a Stall in some Corner
of their Churches, with a Blazing-Star over it, pointing to the
three Wise Men from the East; within this Stall they lay a Crib,
and the Image of a Child, the Virgin Mary standing on one
side, and Joseph on the other, there is likewise an Ass and an Ox,
the three Wise Men kneel and offer their Gifts, the Shepherds
stand aloof off with theirs, and the Angels hang about the Stall, with
several Instruments of Musick; and there is scarce an Indian
that cometh not to see this Bethleem, as we are assured by one
who was a Fryer, and dwelt in those parts above twelve Years;
who gives several other Instances of the same Nature:*

I have frequently been answered by their Converts (when de-
siring to know what they found amiss in our Church) that we
did nothing to keep up the Remembrance of our Saviour, which
they were at the greatest Charges to effect; and I have received
a Relation from a Gentleman very conversant among them, which
for several Reasons I think worth inserting.

This Gentleman in his Travels being at Brussels in the Low-
Countries, was often invited by the Priests there to their
Churches and Convents, after some time spent in debating
Points in difference between the two Churches, they finding
no probability of his Conversion; one day told him, there would
be a great Ceremony at such a Church the Fryday following (be-
ing

ing Good-Fryday) at which they desired he would be present, one of them adding that he thought the sight of it alone was enough to convert any Heretick; and instanced in one or two Persons on whom it had a very powerfull effect: according to their desire the Gentleman went, and by the motion he felt in himself, (the Representation being so lively that it melted him into Tears) doth profess, "he believes the weaker sort of men, who are not very well grounded in their Religion may be strangely altered by such a sight; tho' upon deliberation he found it so gross a piece of IDOLATRY that it created in him a greater detestation of the Religion of the Church of Rome than he had before. It being never that I know of related by any Author, I believe it will be very acceptable to the Reader to have an Account of it.

"At the upper end of the Church there is a large Stage erected, in the midst of which is set up a Cross, on which is nailed an Image of our Saviour (given as they say by the INFANTA ISABELLA) made of Pastboard, but exactly to the Life, having Joynts, and the Veins appearing as full of Blood; it is crown'd with Thorns, and hangs in the posture of a crucified Person; on one side stands the Image of the Blessed Virgin, all in mourning and on the other, a Coffin to lay the Image in. After the Sermon, (the Governor, and most of the Nobility being present,) there come forth, six Fryers bare-foot in their Stoles, who fall prostrate before the Image, frequently beating their Breasts, lifting up their Heads, and looking on it with all the signs of Grief and Adoration; then rising by degrees, two of them remain kneeling, each holding an end of a large Swathe which is put under the Armes of the Image; two standing under the Image to receive it, and the other two ascending two Ladders which are placed at the Back of the Cross; when one with a great deal of Reverence taking off the Crown of Thorns, wipes it and descending brings it to the Front of the Stage, where shewing it to the people they all kneel with much Devotion, then approaching the Image of the Virgin, he falls on his Knees and lays it at her Feet; then return-

“ *ing up the Ladder, they with a great noise and knocking take*
 “ *out one of the Nails, upon which the arme of the Image falls,*
 “ *exactly like the arme of a dead man : this Nail he carries to*
 “ *the people, who, as before, prostrate themselves, and he with*
 “ *the same gesture presents it to the Virgin ; after which the*
 “ *other nails are shewn and presented: the Body being taken*
 “ *down, and brought by them with a slow pace, and mournfull*
 “ *look to the people, they adore again, when the Fryers upon*
 “ *their knees present it to the Virgin, and with much ceremony*
 “ *lay it in a glass Coffin, in which it is carried round the Town*
 “ *the several Orders (the Carthusians and Jesuits excepted,*
 “ *who attend at no procession) with lighted Candles preceding,*
 “ *the Governour of the Netherlands, and the Nobility follow-*
 “ *ing bare-headed : what they did afterwards, the Gentleman*
 “ *saw not.*

Thus have the *Romanists* brought the most *gross Pageantry*
 into their *Church* to be *motives* to their *Religion*, not conside-
 ring that the *Heathens* of *Japan* and *China*, and the *Inhabitants*
 of *America*, whose *Images* and the inside of their *Temples*
 are all of *Massy Gold*, have in *this respect* a *fairer Title* to be
 the *True Church* than *they* ; from whence the *Heathens* of old
 cannot be excluded (if *Pomp*, as *Bellarmino* and *others* teach, be a
Mark of the true Church) seeing their *Ceremonies* and *Rites* of
 this nature are copied from *them*, as is confessed by *Cardinal*
 * *Baronius*, that the *Offices of Pagan Superstition* were purpose-
 ly introduc'd and consecrated to the service of *God*, (as he
 calls it) and *true Religion*. And yet by this very *Method*
 they gain so much that † a *diligent Observer* of them before
 cited, affirms, “ *that were it not that the Musick, Perfumes, and*
 “ *rich Sights, did hold the outward Senses with their natural de-*
 “ *light ; surely their Worship could not but either be abandon'd*
 “ *for the fruitlesness or only upon fear and constraint fre-*
 “ *quented.*

And in this particular they have their several *Baits* accord-
 ing to the several *Dispositions* of men, for the more resin'd
 sort of those who are caught with these *glorious* and *splendid*
Sights

* Ad ann. 200.
 sect. 5. Con-
 sulto introdu-
 ctum videtur ut
 que erant gen-
 tilitie supersti-
 tionis officia ea-
 dem veri Dei
 cultui sanctifi-
 cata in vere
 religionis cul-
 tum impende-
 rentur.

† Europeæ spe-
 culum. p. 8.
 Lond. 1687.

sights, they have such representations as I have mentioned ; but for the less discerning, they are (like their Similitudes) so gross, that in a person of a very moderate understanding, they are fitter to excite a loathing and contempt than admiration ; for what other effect can proceed from such a picture, as of that over the Altar at Worms, which one would think was invented by the enemies of Transubstantiation to make it appear ridiculous ?

“ There is a Wind-mill, and the Virgin throws Christ into the Hopper, and he comes out at the eye of the Miln all in Wafers, which some Priests take up and give to the people. But notwithstanding the coarseness of this Emblem, it is so agreeable to the Genius of the German Boors, that it is to this day over one of their Altars there.

This practice of theirs, in which they place so much confidence, and to which they are beholden for much of their success, is so far from being warrantable, that it is directly contrary to the design of the Gospel, whose simplicity is such, as that it needs none of these gew-gaws to support it, and therefore was spread by the first planters of it without them : Saint Paul was so far from making use of such vanities, that he durst not use the * enticing words of man's wisdom in his Sermons and Exhortations ; which surely is much more tolerable, than to endeavour to gain men to the true Religion, by bewitching them with those sensual objects, which the design of Christianity is to wean them from ; and certainly when we are caution'd not to be like † children tossed to and fro with every wind of doctrine, through the slight of men ; there is a particular caution included therein against suffering such vain shews, and gaudy pomps to make impression on us, which are the peculiar delights of children, and must needs argue us very much || children in understanding and religion to be intic'd by them.

The truth of this is so clear, that those among the Romanists, who endeavour to fix in their minds a right Idea of Christianity, remembering that the Founder of it said, His Kingdom was not of this world, conceive such an indignation against these carnal and vain Methods, that one of them doth not stick

Burnet's Letters of his Travels. p. 287, 288. edit. Roterd. 1687. 80.

* 1 Cor. 2 4, 5.

† Ephes. 4. 14.

|| 1 Cor. 14. 20.

* Sure and Honest means for converting Hereticks.
p. 110.

to say, * *“ That if any man be converted by these, he is a fool ; and assures us, that he knows that upon people of understanding, who apply themselves to solid things, and grow in spirit and truth, this hath a contrary effect, for these things do debauch the mind, and set it on wandering. The enquiry (continues he) is about seeking God, and finding him in those places ; and it is not the sight of the fine guilding, or the excellent painting of an Edifice, nor the hearing of a sweet Harmony, but rather the lifting up of our minds above sensible objects, and separating them as much as possibly we can from sense and imagination : it is the fixing the eyes of our understanding with a religious attention upon that invisible spirit, upon that Sun of Justice ; and when we do it with that Love and Reverence that is due to it, we shall never fail of seeing and hearing the most delightfull things. And then he goes on to lay down reasons why we ought not to be wrought upon by such external things : “ The Fathers (saith he) were of opinion that Antichrist should one day seize upon the most Magnificent Temples of the Christians ; this was the opinion of St. Hilary, and of St. Jerome ; this last mentions the very Rock of Tarpeius. Therefore the Popes ought not to glory over-much in their Buildings, since Antichrist shall one day place himself in them.-----I like well enough to see such fine things as these, but I confess that I have more devotion in a little Church without magnificence or rich ornaments, than I have in such places. I find that my devotion does insensibly divide, and that sense doth sometimes carry away a part of my mind, and transport it to sensible objects which do not deserve it, and that my affection is thereby weakened, whatever care I take to gather it up and unite it. This hath a much more dangerous effect upon the Common people, who have no knowledge, and whose Religion lyes onely in their eyes and ears, they do in an horrible manner fasten on these things, which are onely obvious to their sense, and go no higher.*

And shall these things which the sober Romanists themselves confess to be an hinderance of piety, destructive to devotion, and fit to prevail upon none but fools, be the motives

Ibid. pag. 111.
For this he cites, *Hil. contr. Auxentium. & Hieron. ad Marcellam viduam.*

to rational men to leave the pure worship of God, to have their eyes delighted by gaudy shews, and their ears pleased with all sorts of musick? I doubt not but the doctrine of *Ecstasies* and *raptures*, so highly applauded in the *Romish Church*, hath its greatest support from these external glories, which are proper to raise the affections to such a pleasing height, as renders them almost insensible; which though onely the effect of the pleasure the senses are entertain'd with, are by them extoll'd as holy motions, and divine illuminations, while the soul is not at all affected, or better'd by such transports.

There lyes therefore an indispensable obligation upon every person, but especially upon such as by their natural dispositions are apt to be affected by such things, to keep a constant and severe watch over their affections, that they do not blind their understandings; remembring Religion consists in the Understanding and Will, being rightly informed and directed; not in the motion of the spirits, and tickling of the senses; the Doctrine of the Gospel being designed for the good of Souls, never an Article of it calculated to gratifie and please the flesh. Besides, how unreasonable is it that those things which ANTI CHRIST shall boast of, and pride himself in, should be ever us'd as an argument to proselyte any to a party? as if they must needs be the onely true Church, because in this they resemble ANTI CHRIST. If men would but seriously reflect, it is an easie matter to perceive even from hence, that what I noted in the Introduction, of their designs, is true; for what doth all these glorious shews tend to the making a man wise unto salvation, or the fitting him for the enjoyment of God? All the tendency they can have is to work upon mens affections, which I before observ'd, is their main design. Now we know that such emotions are seldom permanent, which made the excellent Richerius, Lib. 4. Part 21.
p. 246. speaking of these things, (though himself a Papist) affirm, That those who thought these methods would be long of force, will in a little time find themselves mightily deceived. And this is not unknown to the Missionaries, who therefore strike while the Iron continues hot, and ply the person whose affections are thus raised

raised with their *Miracles*, their *Holiness* and *such particulars*, which we shall *discourse* of anon.

And I cannot think it one of the *least weighty considerations*, to deter men from being *gull'd* by such *trifles*, to reflect that *these things* are *designed* either for such as have *no real sense* of *Religion*, or to bring them to have none; the *first sort* being very glad of such a *Worship* as gratifies their *voluptuous humours*; and others more *soberly inclin'd*, are thereby taught to worship God wholly in a *sensual manner*, and so *estrang'd* from the *pure and spiritual part* of *Religion*, which God alone *delights in*.

Neither is this method onely calculated for such, but they have likewise a *singular dexterity* in *accommodating* themselves even to the *vices* and *corruptions* they find men most *addicted to*; if *ambitious*, they endeavour to feed that *humour*; if *voluptuous*, to gratify them in that; if *revengefull*, they permit them to follow their *inclinations*; if *covetous*, (though of all *vices*, they are most *enrag'd against that*) yet, for a while, they can find a way, not to be *grievous* to them, and as *pliable* they are to the *prodigal*. This is an *observation* made of the *Jesuites* by several *Doctors* of the *Sorbonne* in *Paris*; * “ They speak of nothing but *magnificence* and *liberality* to those who are *vain*; telling them, that by these actions they establish their reputation; and the more to puff them up with such conceits, they cite examples to that purpose. Nay, lest they should be terrified with the torments of *Purgatory* after this life: † *Bellarmino* affirms, that in probability there is a *Purgatory* where those pains are not endured; which is seconded by many of their *Divines*, who, together with *Bellarmino*, found it upon *Revelations* made to venerable *Bede*, and others: and † *Aquila* expressly and *purposely* defends this opinion; And lest they should grow cold, considering that they must not meet with *sensual joys* in *Heaven*, all the *happiness* of the *bless'd Spirits* consisting in the *Vision* of *God*, which these *voluptuous men* cannot apprehend any great *delight in*, they have therefore coined a new *description* of that *happy place*; affirming,

* Moral Practice of the Jesuites, p. 384. Lond. 1670. 8vo.

† Lib. 2. de Purg. c. 7.

|| Moral Practice of the Jesuites, p. 356.

* affirming that " *there shall be a sovereign pleasure in kissing and embracing the Bodies of the Blessed ; that the Angels shall put on womens Habits, and appear to the Saints in the dress of Ladies ; that women shall rise with long Hair, and appear with Ribbands and Laces as they do upon Earth ; that married people shall kiss one another, and their Children as in this life.* Thus these *subtil Deceivers* will rather follow Mahomet's steps in asserting a *sensual Paradise*, than lose one of their *Proselytes*.

I neither design here to enlarge upon this Subject, nor pretend to instance in all their *turnings* and *artifices* to this end : the first, because I refer it to another Head, when I come to treat of their *disguising* and *varying* their *Doctrine* ; the latter, because I cannot pretend to do it, their *Arts* being *numberless* ; but by *such instances* as these are, the Reader may easily *discover* them, when they *act* a part of the same *nature*.

In *Christmas Ann.* 1624. one *Father Leech* told † *Mr. J. Gee*, " *That if any but hear Mass, and after hearing be sprinkled with holy-Water and kiss the Priest's Garments, he could not commit that day any mortal sin, though he would never so fain ; and my Author* cites in the *Margin*, some || *Authors* who *teach* the same ; an excellent *Maxim* to make the *greatest Sin* become *none* at all, and very much a-kin to that, *that God sees no sin in his Children.*

This *suiting themselves* to the *carnal desires* of *men*, is so *usual* among them, that * one of their *own Authors* could not forbear making this *Observation*. " *Do not you hear them how they speak plausibly to itching Ears, altering, fashioning and re-fashioning their Religion ; according to the will and wantonness of them whose glory next unto their own they prefer before the Glory of God?*

* *Ibid.* p. 383, 389. Note, that this Book entitled, *The Business of the Saints in Heaven*; was written by *F. L. Henriquez*, approved by *Fr. Prado Provincial of Castile*. Ap. 28. 1631. and allowed of by order of the *General of the Jesuites*, *Mutius Vitellieschi*.

† *Gee's* foot out of the snare. p. 13. 40. Lond. 1624. || *Barst. in lib. instit. The Propitiator. pag. 74. vid. Fitz-sim. in sin. citat. in divers. loc.*

* *Ebber. in præf. in com. Philip. super. Christ. ad Cor. cited by Mr. Gee. p. 17. thus. An non audis dicentes grata*

multitudini, sœcetes, fingentes, ac resingentes, religionem ad nutum & cupiditates Dominorum & cœtuum quorum gloriam nisi suam plaris faciunt quam gloriam Dei?

This prostituting the holy Name of Christianity to serve the interest of a Party, and making that God in whom is no Variableness, and who is infinitely Holy to be the Author of such contrary and wicked Doctrines, is in it self so odious, and doth at first sight appear so unworthy, that I think it needless to make any Reflexions on it.

I shall close this Chapter with some Reflexions upon what I mention'd in the beginning, their great pretences of Zeal for the good of Souls, after I have briefly mention'd their remaining Arts, which they practise in their first Address; in endeavouring to discover the Capacities of those they deal with, that if they be of slow and heavy Understandings, they may deal with them as with such, where Arguments of the nature of that Emblem before-mention'd of Christ thrown into the Hopper, will be most proper: if they discover quick and sprightly parts, all the ingenious Reflexions upon the Protestants, that they can call to mind, are with a pleasant Smile cast out, and they endeavour with all manner of Address to render their Company acceptable and diverting; and when they have thus ingratiated themselves, if you speak of any of our Books or Divines, they will with a slighting accent tell you, they are not worth their minding; "as I remember, "objecting a passage out of Dr. Stillingfleet against Idolatry, "to one of them; he reply'd, he mistook the Question so, that "he had not patience to read him; though another went further, affirming that he was either a Knave or a Dunce: thus the Author of the Request to Protestants, begins with such a Magisterial Sentence, against his Answerer; * that "he concluded it a Pamphlet unworthy of special notice, and expected, "if not more pertinent, yet at least more plausibly replies, except Protestants meant their Profession should be expos'd by Silence, or a silly Defence, and for the future esteem'd destitute "of any divine Evidence; though what little reason he had to say so, the World hath since seen, and I dare appeal to any impartial Person on their own side, whether, there be not more of affected Scorn than Truth in that fine Speech. Nay, they will

* Protestancy
destitute of
Scripture-
proofs. p. 1.
4^{to}. 1687.

will not onely make the *World* believe that they despise us, but will express their Contempt even in the most unhandſome Language, * as Dr. Ruze, tho' a Frenchman and at Paris when the Ministers Monsieur de Spina and Monsieur Barbaste Minister to the Q. of NAVARR, desired liberty to pray before they began the Conference, which was then to be held, in the house of the Duke de Montpensier, told them, that if They would go pray, He would go to piss during the time of Prayer.

rence was printed the same year 1566. in French with this Title, *Conference entre de Sorbonne, & deux Ministres de l' Eglise reformee.* 8vo.

* Acts of the, Conf. at Paris in July, and August. Ann. 1566. in the preface. p. 3. 4^o. Lond. 1602. This confereux Docteurs

I cannot here forbear anticipating the next Chapter by desiring the Reader that whenever he meets with such Carriage, he would make it rather a Subject for his Laughter, than his serious Thoughts; and in the following Chapter I shall give him some Reason for it; and I desire he would take this as a Maxim, to suspect every thing they say; a Maxim very necessary to be observed, as an Antidote against their great Design in the beginning of a profelyting Intrigue; for I durst venture any person among all their Reasons, if this insinuating way of ingaging mens Affections were laid aside.

If men would learn to love those who are of another Profession, while they hate their Errors and Superstitions, we might hope to see again the primitive Charity restored; and therefore notwithstanding the bitterness of Romish Spirits, and their greatest Kindnesses carrying a design in them, it is our duty to love their persons, especially those who by particular Obligations deserve it; I know it is an usual way among them to enquire into the Wants and Conditions of others, and they know where to get Money to supply them, and are ready with all officiousness to assist and oblige their acquaintance, especially those they are tampering with; and though we see through these Artifices, yet we are bound to be ready to do the same, or greater kindnesses for them if we are able; but on the other side our just respect for them ought not to lessen

our love to truth or make us less diligent in searching after it ; neither ought we to have such an opinion of them as to have a less esteem for our Religion ; To suffer that would be to love them more than God, and to concur with them to our own deceiving in such unworthy Actions, as an honest Heathen would be asham'd of ; I know they have made several Converts by this one Artifice ; “ they will go to a person whom they know “ to be under straits, and among other Arguments, insist on “ the want of Charity in our Church, and advise them to go “ to some of our Ministers and see what they will do for them ; “ upon this some of them have come to some Divines whom “ I could name, and that very lately, complaining of their “ wants, and that there is no provision made for them, “ relating what proffers they have from the Gentlemen of the “ Church of Rome, if they will be of that Church. Now for a Minister to maintain these people is impossible, all that he can do being to give them some present Relief ; this the Priests make their Advantage of, remonstrating how true it is, that as they affirm'd our Church is void of Charity ; which so abounds in theirs, that if they will be reconcil'd they shall have a plentiful Allowance, which gilded Bait hath been greedily swallowed by too many. I cannot say that they have kept their words with none, but I know there are several whom they have gained by this means, who being once made sure by the * Oath which they make them take, have their Allowances taken off, under pretence that the Stock is exhausted by the multitude of Converts, and they are able to continue it no longer.

* See the Oath in the Pontifical, Edir. Cc-lv. 1682. p. 450, 451. 8vo. Where after

they have professed obedience to the Pope, they go on thus, *Furans dico per Deum Omnipotentem, & sancti Dei Evangelia, me in unitate & communiōe præmissis in concussis mansurum. Et si (quod absit) ab hac me unitate aliqua occasione vel argumento diviserō, perjurus reatum incurrens aterne obligatus pœnæ inveniar, & cum auctore schismatis habeam in futuro sæculo portionem.*

From several Instances which may be produc'd of this kind, it were an easie matter to form very strong Arguments against too much Credulity; but our **HOLT RELIGION** need-

needing no worldly Consideration to uphold it, I shall only reason from the *weakness* of a *change* which is begun to be effected by *such an Artifice*; it being one of the most *heinous Sins* to chuse a *Religion* for *profit's sake*, and *incompatible* with true *Holiness*. Seeing *worldly Gains* are so far from being permitted to have any *force* in a *Soul* endued with that, that the being *Christ's Disciple* infers a *renunciation* of them all; from whence I may draw another proof; "That the *design* of those *Gentlemen* is *not* to *inform* mens *Understandings*, but so they *get* them to *their side*, they have *their end*; but this I refer to the *SECOND PART*, where I design to treat more particularly of this *Method*.

There is yet another *effect* which the *readiness* of the *MISSIONARIES* to *OBLIGE* those they deal with, is design'd to produce, the *creating such a good opinion* of them, as shall *incline men* to be *guided* by their *Directions*: this I mention'd before, but chose to insist upon it here, because it is usually *furthered* by the *opinion* of *Zeal* and *Love* to *Souls*, which by their *words* and *gestures* they endeavour to drive the *people* into a *belief* of.

But here it is to be *considered* that a *fair Carriage* is *not* the *sign* of a *messenger* of *Truth*, but *may be* and *is found* in *deceivers* and *false Prophets*; * our *Saviour* having long since * *Matt. 7. 15.*
 told us that *false prophets* come in *sheeps clothing*; and the
 great *Apostle* of the *Gentiles* informs us, that with † *good* † *Rom. 16. 18.*
words and *fair speeches* they *deceive* the *Hearts* of the *simple*;
 and therefore is the more *earnest* with the || *Colossians*, because || *Col. 2. 4.*
 he knew *deceivers* would use *enticing words*; such going about
 for that end *who have* a * *form* of *Godliness* though *not* the * *2 Tim. 3. 5.*
power; and for these who go about in the *name* of *Christ* to
 promote their *own ends*, with words † *smoother* than *Butter*; † *Psal. 55. 21.*
 our *Saviour*, when he told us of them, gave us likewise
 a *rule* how to deal with them, || *ye shall know* them by their *fruits*, || *Matt. 7. 16.*
 not by their outward actions, for *none* are more *outwardly*
strict than *deceivers*, but by their *Doctrines*; if they be *not*
 of

of God, all the rest is but *sheeps cloathing*, but pretence to *innocence* and *sincerity* when the *Essence* of it is *wanting*; that *sheeps cloathing* being expounded by the *Romanists* themselves to imply * *an affected simplicity and sincerity*, † *enticing words*, and *specious works*. Now for any man to be caught with *these* which are the *special properties* of *false prophets* and *deceivers*; would appear *incredible*, if *Experience* did not shew how *little* the *Cautions* of our *Saviour* are *reflected* on, which renders such *weak persons* the *less capable* of *excuse*, because though they were *warn'd* of this *Snare* they would not avoid it.

* Lucas Brugensis in loc. Edit. Antwerp. 1606.

† Mallonate in loc. Edit. Mogunt. 1624.

|| Joseph. Acoſta de novis tempor. l. 2. c. 20 Edit. Lugd. 1592. 8vo. Ad ſignorum magnitudinem accedet apta & compoſita ad decipiendum ſarſitatis ſimulatio qua ſolet (ſc. Antichriſtus) homines purum cautos externa ſpecie vehementer allucere.

Pro. 26. 25.

* 1 Joh. 4. 1.

† Act. 17. 10, 11.

|| Conſiderat. on the Spirit of Martin Luther p. 2. Oxford, 1687. 4to.

This ſhew of *Zeal* and *Piety*, we are told “ by the *Jefuite* || *Acoſta*, will be *industriouſly affected* by the *Mefſengers* of *Antichriſt*, where- “ by he ſays, they will *enſnare many heedleſs and unthinking Souls*; which makes that *caution* of the *Wiſe Man*, *absolutely neceſſary* to be frequently *reflected* on, and *diligently obſerved*, when he ſpeaketh *fair*, believe him not, for if the *ANTICHRISTIAN EMISSARIES* ſhall bid as *fair* for the *good opinion* of men by ſuch *ſpecious preſerve*, how great an *indifference* ought every one to *preſerve* for all *perſons*, till they ſee their *fruits*. This is *equally the duty* of all *sides*, neither can we be too *ſuſpicious* in *matters* of our *Eternal Concern*, where *nothing* but *evident proof* from *Divine Authority* ſhould prevail with us. For in obedience to the command of *St. John* * to try the *ſpirits* whether they are of *God*, it is our *buſineſs* to receive no *Doctrines* till it is confirmed by the word of *God*; this *ſuſpicion* and *caution* is recommended to us by the great *Champion* of the *Romanists* at *OXFORD*, ſo that all *reaſon* concurs to *excite* us to that *diligence*, for which the *Apoſtle Paul* ſo *highly commends* the *Inhabitants* of † *BERREA*, that they would not believe what he taught till by *ſearching the Scriptures* they found he agreed with them. I know indeed the *Gentlemen* of the *Church* of *Rome* will not allow ſuch a *ſearch*, but the *aforeſaid* || *Author* expreſſy affirms that

that when new Doctrines come into the world, Christians are directed to try such Doctrines whether they be of God, which is all I at present plead for.

If I should urge to this end, the same reason which SOLOMON does, where he gives this Advice; * *He that* * Prov. 25. 24, 25. *hateth, dissembleth with his Lips, and layeth up deceit within him; when he speaketh fair believe him not, for there are seven Abominations in his Heart.* I could find several Instances given by their own Divines to justify such a Caution; but because this Chapter is lengthen beyond what I at first intended, I shall remit them to another place, and mention onely the instance of Mr. Parsons the famous Writer against K. James's Succession to the Crown, and in defence of the Pope's deposing power; of whom several † French Divines observe; *that no mans Writings are fuller of Spite than his. But it is mixt* † Jesuits Catech. præf. p. 9. Edit. 1602. 4^o. *with such floods of Crocodiles Tears, when he is most spitefull, that he then always pretends so much Charity and tenderness, as if every hard word he uses went to his very heart; by which the simpler sort are greatly blinded.* Nay, they are so us'd to this pretence of love to Souls; that in the INQUISITION, when they are tormenting a Heretick, as they call him, with the greatest Torments, they pretend all is out of love to his Soul; though all the WORLD KNOWS, *“that Tortures make no real Converts; and consequently seeing they can have no effect upon the Soul, they can do that no good.*

I know it is very hard for one whose disposition is ingenious, to guard himself from such Insinuations, and therefore have been the more prolix, in setting forth the COMMAND of our SAVIOUR, and the NECESSITY of being very WATCHFULL over our selves, lest out of a piece of good nature we throw away our Souls, and make shipwrack of the Faith. Let us endeavour to have a real Love for them, and our desires for their Salvation be sincere and fervent, but till they can shew us a CHURCH that doth more sincerely advance the great ends of HOLINESS and PIETY,

* *Heb. 10. 23. PIETY, let us hold fast the profession of our * Faith without wavering ; and not throw away our selves out of love to others, as those unfortunate * Gentlemen who purely out of love to Catesby, became partakers of his Guilt in the GUNPOWDER-TREASON, and so lost their Fames, their Lives, and greatly hazarded their Souls.*

† Mr. Rockwood and Sir Everard Digby. See the Gunpowder-Treason, with a discourse of the manner of its discovery, p. 125, 127.---*Lond. 1679. 8vo.*

CHAPTER II.

Of their strange Confidence in asserting any thing that may tend to their Advantage.

* *Dr Brevint. Saul and Samuel at Endor. pref. p. 5. Ox. 1674. 4to.*
† *Ibid. p. 3.*

TO strengthen that *Advice* with which I concluded the former *Chapter*, it is an *excellent Observation*, no less true than *ingenious* made by an eminent * *Divine* who lived *seventeen Years* abroad among the *ROMANISTS*, † “*that the proper Genius, and as it were the universal Spirit of that Church consists much in a confidence to raise any thing which they have, although that were but a Dung-hill into a Castle, and by the noise of strange Expressions to perswade you out of your own knowledge, that you may believe the Enchantment. Transubstantiation, &c. had been as soon tumbled down as started up, had they not been kept on foot by this kind of ROMAN-HECTORING.*

Which is so fit a name for their *Carriage*, that there are no men in the world to whom the *Appellation* of *SPIRITUAL HECTORS*, so properly belongs, as to these *Gentlemen*; all the *Braggs, fain'd Stories, huffing Expressions, confident Assertions, and supercilious Looks*, which are the very *constituent Qualities* of those we call *Hectors*, are so exactly copied by these men, that an *indifferent person* would be ready to conclude the difference to be very small, if any.

They

They do with much unconcernedness *insist* upon the *common Arguments* of their *Predecessors*, without taking the least *notice* of the *Answers* which have been made to them, yea reiterate the very *same objections* to the *same person* who has answered them before; like *Flies*, which although you drive them away will still return and never cease to trouble you; so these men after you have refuted all their *objections* they come to you again and produce the *same things*, as if they were *new*: And as *Flies* bring *others* with them and all together make one, and the *same buzzing*, so when you can suffer these people no longer, they send you their *Emissaries* and *Disciples*, you see many new faces, but you hear still the *same song*, and see them go round the *same circle*; insomuch that * Monsieur Drelincourt professes that one certain objection hath been made him, and refuted above an hundred times.

* Drelincourt's
Protestants
self defence, in
the preface,
Lond. 1685.
125.

This excellent *Method* our present *Controvertists* are so fond of, that they do not scruple to propose *objections* verbatim out of *Authors* who have not onely been several times refuted, but convicted of the greatest *insincerity* and *wilfull forgery*: The Author of the † *Fifth part of Church-Government* hath copyed out of SANDERS, who not onely reviles our *Princes* with all the *bitter words* of an overflowing Gall, and dyed in open *Rebellion*; but hath been often refuted, and convinced of *Forgery* by several, and particularly by Dr. Burnet, in his *History of the Reformation* from *publick Records*; and in pleading against our *Ordination*, hath brought no *Arguments*, but such as were distinctly reply'd to by || *Arch-Bishop Bramhall*, Mr. * *Mason*, and Dr. † *Burnet*; the two first long since, and the last very lately; transcribing as the LEARNED REFLECTER observes not onely the matter but the very form of those *Arguments* which have been so often confuted.

† Oxford. 1637.
410.

|| In his consecration of Protest.
Bishops vindicated, in the first Tome
of his works, Dublin, 1676. fol. 5
in Tom. 4.

* Vind. Ecl. s. Ang. Lond. 1625. fol.
† In his History of the Reformati-
on. Lond. 1679. fol. and his vindicat.
of the Ordination of the Church of
England, Lond. 1677. 80c.

And the *Collector* of (that Book so much admired among them, and recommended at this very day by no less a Person

* Reply to the Def. of the expof. of the Doct. of the Ch. of Eng. p. 3. of the preface, Lond. 1687. 4to.
 † Spanhemii Hiftor. Imaginum, Lugd. Batav. 1686, 8vo.

than the *Vindicator of the* * *Bifhop of Condom*) the *Nubes Testium* hath exactly *transcribed* that *notorious Plagiary ALEXANDRE NATALIS*, whofe *wretched Falfifications* have been feveral times *exposed*, and particularly in the *point of IMAGES* by † *Spanhemius*, to fay nothing of our own *Divines*, and yet this *Disturber* of *ANTI-QUITY* copies even his *very Forgeries*, without the leaft notice of the *little credit* he is of among the *Romanifts* themfelves.

If at any time they apprehend a *rub* in their way, either from any *Doctrine* or *Practice* of their own, or any *Passage* of the *ancient Fathers*, it is almoft incredible with what *prodigious Affurance* they will deny it. Wherein they have an excellent *Example* fet them by the *BISHOP OF MEAUX*, who writing to the *new Converts* of his *Diocefe* very gravely tells them; ¶ THAT NOT ONE OF THEM HATH SUFFERED VIOLENCE EITHER IN HIS PERSON OR GOODS; SO FAR HAVE YOU BEEN (faith he) FROM SUFFERING TORMENTS THAT YOU HAVE NOT SO MUCH AS HEARD THEM MENTION'D; I HEAR OTHER BISHOPS AFFIRM THE SAME; BUT FOR YOU MY BRETHREN I SAY NOTHING TO YOU, BUT WHAT YOU MAY SPEAK AS WELL AS I, YOU ARE RETURNED PEACEABLY TO US YOU KNOW IT. *This ftrange Affertion* coming from a *perfon* of his *Character*, was received at *Paris* with fuch *furprize*, that *men* began prefently to

* *Nouvelle de la Republique des Lettres*. Juin. 1686. p. 736. Il eft apparent que M. de Meaux retranchera l'endroit cideffus marques, & que les Gens d'honneur fe plaindront in petto de ce qu'on fe tue de leur fou tenir que les Huguenots ont figne le Formulaire le plus volontairement du monde.

believe, he would *strike it out* of the next *Edition*; fo that the *Author* of the * *Republique des Lettres* was inclinable to credit that report, because *men of Senfe* would complain in their *minds* to be thus eternally wearied with thefe *pretences*, that the *Huguenots* figned the *Formulaire* with all the *readinefs* in the world, but inftead of that in his *Letter* of *May* the 13th.

this prefent Year, he confirms that bold *paflage* with a

* *folema*

* *solemn protestation in the presence of God who is to judge the quick and dead, that he spoke nothing but the truth, and that he never design'd to expunge that Clause: it is not without a sensible regret that I relate this passage, but when a person of his Quality, and refin'd Wit, shall with so great solemnity impose upon the world wherein so many thousands can convince him of imposture, and call God to witness to so notorious an untruth, we may well expect to meet with very little sincerity from others, who are so great admirers of this Bishop. It is a very true and just Remark made by a late † Author, that "his MAJESTIES BRIEF alone may serve for a Confutation of so shamefull an Assertion, and shew us how little we can rely upon these Gentlemen when they talk to us of things that were done twelve or fourteen years ago, that make no scruple of dealing thus with us in a matter of Fact, in the sight of the world, before whose eyes these things are acted, to which I may add the witness ALL COUNTRIES can bear to the contrary, where multitudes of those poor distressed, persecuted Christians have taken sanctuary. But for the particular matters of Fact in that Prelates Diocese my* || *Author informs us, "That as far as he can learn, the Dra-* || *goons, (by whom they make their Profelytes) were not lodg'd in the Bishoprick of Meaux; but they came up to the very Gates of the City. Being thus in sight of their danger, and expecting every minute when it would fall upon them, the Bishop thought that certainly now if ever they would be dispos'd to a compliance; (so that tho' not tortur'd they were frighted into it.) With this advantage he invites them to a conference, appears more moderate than even his own exposition; and desires very little more of them, than what any one might venture to subscribe. Such advances back't with the terrors of the Dragoons at the Gates, pre-*

* *On parle encore dans cette cinquieme objection de ce que j'ay dit dans ma Lettre Pastorale touchant ce qui s'est passé dans le Diocesse de Meaux, & dans plusieurs autres, dont les Evesques mes confrere & mes amis n'avoient fait le recit; & moy je persiste à dire, sans les yeux de Dieu, qui jugera les vivans & les morts, que je n'ay rien dit que de veritable; & que l'Auteur de la Republique des Lettres avoit rezen un mauvais memoire, quand il a dit que je retrancherois cet Article dans les Editions suivantes, puisque, je n'y ay pas seulement Songe- Reply to the Def. of the exposé of the Doct. of the Ch. of Eng. p. 131.*

† *Present state of the Controv. between the Ch. of Eng. and the Ch. of Romz, p. 22. Lond. 1637. 4to.*

|| *Ibid. 22, 23, 24.*

“ vailed upon them ; upon which the *Dragoons* were *dismiss’d*.
 “ How this agrees with not so much as hearing violences men-
 “ tion’d, and returning peaceably, is onely for them to make out
 “ who are so good at reconciling Contradictions ; especially
 “ if we look on his carriage afterwards, when * *he actually*
 “ proceeded to *mention Violence*, for he *threatned* those that
 “ would *not come*, and *quarter’d* the *Dragoons* upon the ob-
 “ *stinate* ; and particularly on *Monsieur de Seguiet Couzen* to
 “ the late *Chancellor* of that name, who are to this day *Priso-*
 “ *ners* on that account. Nay this same Gentleman who so
 “ gravely tells us he heard the same from other Bishops, *viz.*
 “ *that there was no force us’d*, did in a *Letter* dated but a few
 “ days after that wherein he *denies* any *violence* to be used to
 “ the *Protestants*, both *own* and *justifie* the *Persecution* to a *Per-*
 “ *son of Quality* who had *escaped* out of *France*, and he desired
 “ to reclaim ; which *kindled* such an *indignation* in that *honou-*
 “ *rable Person*, that he *Printed* the *Bishops Letter* to him : and
 “ yet can this *Prelate* appeal to *God* concerning the *truth* of that
 “ which he had *contradict’d* under his own hand ?

* *Ibid.* p. 23.

His pastoral
 Letter, bears
 date *Manc’ 24.*
 and this to the
 Gentleman,
April 4.

We need not wonder at his *singular dexterity* in this mat-
 ter, seeing it hath been his *chief Employment* as a *Bishop*, to
 make *Profelytes*, and it would be a great *wrong* to his *quick*
Apprehension ; to *suspect* his being throughly *vers’d* in the
artifices necessary for *accomplishing* his *end*. Which is an opi-
 nion none that is *conversant* in his *Works* can well be of, he
 having *taken* so much *Care* to *furnish* us with *instances* of his
excellency therein. For being charg’d by the *Learned* † *Ex-*
positor of the *Doctrine* of our *Church*, with *teaching* *Prayer* to
Saints in such a manner, as that it was *directly contrary*
 “ to the same *Doctrine* as laid down in || *Father*
Crasset’s Book on that *Subject*, by his * *Let-*
ter of *April the 6th.* 1686. † “ *affirms* he never
 “ *read* that *Jesuit’s discourse*, neither ever heard
 “ *it mention’d* that it was *contrary* to his ex-
 “ *position* ; which he again asserts in his *Letter* of *May 13.*
 “ 1687. now to prove *this* of the same *stamp* with the former
 “ *pas-*

† *Expos.* of
 the *Doct.* of
 the *Ch. of Eng.*
 p. 7 of the pre-
 face, *London.*
 1686. 4to.

|| *Laveritable devotion envers la St.*
Vierge, *Par.* 1679. 4to.

* *Vind.* of the *Bishop* of *Condom’s*
Exposition, p. 115, *London.* 1686. 4to.

† *Reply* to the *def.* *&c.* p. 181.

“ passage, the very looking into the * *Bishops Book of Com-*
 “ *munion under one kind*, where he is answering *Monsieur Juri-*
 “ *eux*, who objects that Book of *Father Crasset* against his
 “ *Lordship*, and spends several pages to prove that it plainly
 “ *contradicts* his *Exposition*, is sufficient. So that we must ei-
 “ ther conclude the BISHOP answered a Book which he never
 “ read, or that his PROTESTATION that he never heard
 “ there was any thing in that *Jesuites Book* contrary to his,
 “ MUST BE UNTRUE; for he could not peruse *Monsieur*
 “ *Jurieux* discourse, without finding the difference insisted on.
 This was urg'd against him by his † *Adversary*, but he thinks
 fit in his Reply to take no notice of it; contenting himself with
 an unjust reflexion upon that *French Divine*, but never offers
 to weaken this Argument, which had been alledg'd purposely
 to prove his Assertion false. And which will always remain
 as an unanswerable instance of his insincerity; “ unless he fly
 “ for refuge to that equivocating shift, that he never HEARD
 “ *Father Crasset's* Doctrine was different from his, tho' he had
 “ indeed READ a discourse which affirm'd that it was, which
 “ is an excuse fit for such a Cause and the best that it will e-
 ver bear.

There seems to be a kind of Conspiracy among the *French-*
Clergy to deny this Persecution, or at least to represent it as
 neither so violent or universal as indeed it is, to which pur-
 pose it is || affirm'd in a discourse said to be written by order
 of the Clergy, (under this Title A LETTER FROM A
 CHURCH MAN TO A FRIEND) “ That there were not
 “ forty Churches of Protestants demolish'd in the ten years prece-
 “ ding the Year Eighty Two, when it is notoriously known,
 “ that in the Province of POITOU alone, near that number
 “ were pull'd down; and the Agent of the Clergy had the
 “ May before said at the opening of the Assembly, that the K.
 “ had demolish'd an infinite number of them.

But it is not particular Actions onely, which they are so
 ready to deny and disclaim; but if any Authors, whether Fa-
 thers, or of a latter date, of whatsoever kind be objected to
 them,

* Edit. Paris,
1685. 12s.

† Def. of the
Expos. of the
Doct. of the
Ch. of England.
p. 114. Lond.
1686, 4to.

|| See Last Ef-
forts of afflict-
ed Innocency,
p. 5, 6. Lond..
1682. 8vo.

them, they reckon it a good and sufficient Answer, either to deny that there are such Authors, or that they wrote those Books, or that the passages insisted on are to be found in them; or if all these be made too evident to be handsomely denied, they have then some wrested interpretation which without any hesitancy they will offer as the Sense of the Author they are press'd with.

This Liberty of rejecting Books when they are press'd with them, is not only practis'd but defended;

* De cultu Adorat. lib. 2. disput. 5. c. 3. Mogunt. 1601, 8vo. Speaking of Alanus Cofus and Sanders denying the Epistle to Joh. Hierosol. to be his, saith, id commune etiam & frequens effugium esse solet iis qui testimonii conciliorum, aut Patrum in aliqua controversia nimis premuntur. † Ad ann. 32. n. 18, 19.

* VASQUEZ telling us, that it is frequent among the Catholicks, when they are urg'd with Testimonies out of the Councils or Fathers to deny that they are theirs, and this he says is the readiest (and often the best) refuge they can find; and † BARONIUS, being press'd with a passage out of Clement's Constitutions, answers,

that he might deny the Authority of them, which he affirms to be a very justifiable shift; this is confess'd by the Authors of the || Index Expurgatorius Belgicus to be their usual practice, and they give directions how to improve it; which the Missionaries are very observant of, as the experience of those who converse with them, may easily discover.

|| In Catholicis veteribus plurimos seramus errores & extenuemus, excusamus, excogitato

commento persæpe negemus, & commodum iis sensum affingamus, dum opponuntur in disputationibus, aut in consiliis cum adversariis, Index expurg. libror. qui hoc seculo prodierunt, Edit. 1586. 125.

“ I remember when I urg'd one of them with the Novelty
 “ of Transubstantiation, he told me it was so far from being
 “ new, that it was never question'd, till BERENGARIUS
 “ oppos'd it; when I desired him to call to mind that BER-
 “ TRAM liv'd SOME AGES before that he mention'd, he
 “ reply'd in a GREAT HEAT, THERE WAS NO SUCH
 “ MAN, and turning to the Company, desired them to take
 “ notice how we coyn'd Authors at our pleasure; but when I
 “ undertook to justify both that there was such a Writer who
 “ oppos'd their Doctrine, and had satisfi'd those who were pre-
 “ sent, he had no way to come off, but by pretending he mis-
 took

took the *name*, but I could not prevail with him to tell *who* it was he suppos'd I nam'd. " When *Campion* the *Jesuite* who " made such a bustle with his *Braggs* of *challenging* the UNI- " VERSITIES was * *prest* with some *Texts* out of the *Book* " of *Judith* to prove that *she* was *not inspir'd* by *God*, he confi- " dently *affirmed*, there were *no such* passages, tho' it was " presently proved that they were to be found in the *Vulgar* " *Latin*: and *Mr. Clark* † *alleging Tertullian* against *Hermo-* " *genes* in defence of the *sufficiency* of *Scripture*, *Mr. Campion* " first *deny'd* that *Tertullian* wrote the *Book*, and being *con-* " *vinc'd* of that, *without reading* the *place*, he immediately " of *his own head* began a *discourse* of the *Fathers design* therein; as if it were revealed to him by *Inspiration*, for he had just before *disclaim'd* the *knowledge* of any such *piece* of *Tertul-* *lians*, which way of *expounding* the *FATHERS* and *SCRIP-* *TURE* at *random*, he was so in love with, that in the *last Conference*, being *prest'd* with that passage of our *SAVIOUR*, *Thou shalt* || *worship* the *Lord thy God*, and *him* " *only shalt thou serve*; from whence *Mr. Clark* inferr'd * *that* " as the *Text* of *Deuteronomy*, *Thou shalt worship* no † *strange* " *gods*, *justified* our *Saviours* adding the word *ONELY*, *him* " *ONELY shalt thou serve*, so we by the *same warrant* and *words* " do in the question of *Justification*, take the *words* || *NOT* " *BY WORKS*, * *NOT BY LAW*, to *import* as much as " *FAITH ONELY*, for *ALL WORKS* whatsoever being *ex-* " *cluded* by these *negative* *Speeches*, *FAITH ALONE* remain- " eth. " To *evade* this *Mr. Campion* with his *usual boldness* " *reply'd*, that the word *WORSHIP* doth of *necessity* infer " so much, and therefore *CHRIST* did well to *expound* it " by *ONELY*: but it was *not so* in the *other instance*. " Where by *endeavouring* to *outface* that *Argument*, he " *gave up* the whole *Cause* of *worshipping Images* and " *Saints*, by *confessing* that *GOD ALONE* is to be wor- " *shipp'd*.

* Confer with *Campion* in the *Tower*

p. 134. *Lond.* 1583. 4^{to}.

† *Ibid.* 146, 147.

|| *Ibid.* p. 166.

* *Mat.* 4. 10.

† *Deut.* 6. 14.

|| *Rom.* 9. 11.

Gal. 2. 16.

* *Rom.* 3. 21.

* *Hospin. Histor. Jesuit.* p. 222, 223. Edit. Tig. 1670. fol. Pater Cotton, tum dixit eum librum nequaquam a sua Societatis hominibus emanasse, sed Geneva ad confraudum Jesuitis odium solum ab hæreticis fuisse. Qui tamen postea, longe aliter, quid sentiret. expressit, laudato Scribentis opere & distributis multis illius exemplaribus, atque etiam claro admodum viro commendaret eum, tanquam juventuti Latinis literis imbuenda apprime utile, &c.

And the Jesuit *COTTON Confessor* to *HENRY the great of France*, when *Carolus Scribanus*, under the feigned name of *Bonarsci* had published his Book wherein he defended the power of *Popes* over the *Lives* and *Temporalities* of *KINGS*, finding how ill it was re-
sented at the Court of France, confidently asserted, that it was a Book written by the *Heretics*, and published only to make the *Jesuits* odious; and yet the same man when he had op-

portunity highly commended, the very same Book; as very fit for the instruction of youth, and was a means of dispersing many Copies of it.

Let the impartial Reader but reflect on this carriage which is so universally approv'd among them, and he will find it was not without reason that I desir'd of him in the former Chapter, **TO DISTRUST EVERY THING THEY SAY.** It was a Habit, I was very unwilling to endeavour after, till my experience of their way of writing, and observations of their discourses, convinc'd me of the absolute necessity, all who deal with them lie under to attain it; for I cannot call to mind any one of their Books, nor remember any particular Conversation which I have been engag'd in with them, wherein I have not met with such shuffling and insincere Answers, offered with as grave a countenance, and as much assurance as if there was no juggling at the Bottom.

To all-dge all the instances which the late passages of this nature furnish us with, would be as troublesome to the Reader as tedious to me.

† See Answer to the Considerations on the Spirit of *Martin Luther*, p. 12, 13. *Oxford.* 1687. 4to.

‡ See his Letter in the preface to the history of the Irish Reb. Lond. 1685 fol.

† The *Oxford Champion*, gives *Luther* the Lye, for quoting a passage which though this *Civil Gentleman* is pleas'd to deny it, is in the Author he professes to take it from: The late || *Bishop of Meath* assures us, "There are who contrary to all evidence confidently aver, write and openly proclaim to the world, that there was no Rebellion in Ireland in 1641. but they themselves, the *IRISH* and *PAPISTS* of Ireland were
" then

“ then the SUFFERERS, and the PROTESTANTS the first
 “ AGGRESSORS; which they back with such confidence,
 that the Bishop assures us, “ it hath already gain’d great belief
 “ with many. An eminent Divine lately discoursing with some of
 the Roman Church, and producing the Roman Breviary, in con-
 firmation of the point he was insisting on, one of them very
 confidently told him that it was forg’d by the Protestants,
 and when he offer’d the Passion week printed in English at Pa-
 ris he met with the same Answer. And at this day they spread
 among their people a report, that the reason of the few hard-
 ships (for they strive to represent them as few as possible) of
 the French Protestants is because they designed to Rebell against
 the King.

It is almost incredible what a multitude of such instances
 might be given, and as strange, that men who pretend to so
 much Religion, should be guilty of them; but they find the ef-
 fects of them so pleasing, that there is no hope they should
 ever be prevail’d on to relinquish these unhandsome Methods,
 and behave themselves with more modesty and respect to Truth.
 For hereby they have so possess’d their people with false notions,
 and fill’d their heads with such invented stories, that they look
 upon us as a parcel of men who can neither write nor speak
 truth; infomuch that “ but a few days ago, when I offer’d
 “ to a Gentleman of that Communion to prove his Church guilty of
 “ FORGING AUTHORS, and altering the genuineworks of the
 “ ancient Fathers and modern Divines, he reply’d that he was so
 “ sure of the contrary, that tho’ I should swear it he would never
 “ believe it true; nay if I should shew him the very Books, he was
 “ sure they must be some of our own making, and therefore would
 “ give no credit to them; just such an encounter * Mr. Crashaw
 had with some of the same Religion upon this Subject; when
 “ objecting the INDEX EXPURGATORIUS, they present-
 “ ly reply’d it was never done by the Catholick Church, but it was
 “ some trick of BEZA or JUNIUS devised to disgrace the Catho-
 “ lick Cause. To justify his Accusation he produced STELLA
 “ on Luke, which was purged as the Title it self declared accord-

* See his Fal-
 sificationum Ro-
 manum Tomi
 primi Liber pri-
 mus, in the pre-
 face, Lond.

1656. 4.º.

ding to the rules of that *Index*; they answered, *the Title might be put in by some of us in malice, to make the world believe the Romish Church did what they have not done.* Nay, when he produc'd *Possesine* the *Jesuite* affirming that he was so purg'd; they would not be satisfied but still declar'd there was no such thing. And this is the case of many thousands at this day among them.

Neither is this confident trick of asserting whatever they fancy may advance their Cause, practis'd onely when they are presented with an *Argument* or *Authority*; but in their own Arguments against us they will not stick to publish the greatest *Falsities*, if it may either create an ill opinion of us, or enhance their peoples esteem for them. Their usual entrance is with great boasts of their Cause, and that if their Enemies dare meet them, the world shall see with how much ease they will baffle all their Arguments, though the *Jesuite* * *Gontiere* was sadly foil'd, when having so far prevailed upon *Monfieur Liembrun*, that the Gentleman had promis'd to become a *Romanist*; after a conference which he desired the *Jesuite* would hold with *Dr. Du Moulin*; when the conference began, he was so puzzl'd to prove his own mission, that after much turning over the Bible, he retir'd silent and in confusion to a Corner of the Room; upon which *Monfieur Liembrun* in indignation addressed himself to *Gontiere*: *Father, said he, you told me that if I brought a Minister before you, you would confound him, here is one, and you stand dumb.* Upon which, the Gentleman was confirmed in his Religion. And *Mr. Campion*, notwithstanding all his brags, and vain challenges, was so miserably baffl'd, in the four conferences held with him in the *Tomes*, that whoever reads the *Relation* published by his own party, will have other thoughts of his Abilities and Learning, than he could possibly form from the Idea, the Commendations given of him by the *Missionaries*, might prevail with him to entertain.

These brags having raised the expectation of the people to admiration, they are well prepar'd to feed the humour, in which the

* See *Du Moulin's* life, p. 14, 15. prefixt to his Novelty of Popery, Edit. Lond. 1654 fol.

the description given of * Monsieur Maimbourg, is a character of their conduct, that they have no regard to truth, or likelihood in what they assert; and tho' I know there are many among them who abhor such practices, yet the much greater number of them do all copy after the same pattern; when the ingenious Author of the † *Pap. Misrepresented and Represented*, would establish the Books (which our CHURCH rejects for Apocrypha,) as a part of the Canon of Scripture, he cites St. Gregory Nazianzen and St. Ambrose, neither of whom have any thing to the purpose, the first onely mentions the persons of the Maccabees, and commends them; and the latter quotes them as we do any other books, but hath not the least tittle of their being part of the sacred Canon; but thinking to establish two points by one Authority, he tells us in the same Chapter, that St. Jerome doubted of the Book of Judith, which for some time seem'd to him Apocryphal, till the Council of Nice declar'd it otherwise: now tho' I doubt not it was his design, to establish the Authority both of a General Council, and the Book of Judith by this one instance, yet he hath unhappily fail'd in both; the confidence with which he backs this Affirmation being all the strength of it, for it was impossible there should be any truth in it, seeing when the Council of Nice sate, St. Jerome was either not born, or but two years old; and the Council made no Decree at all about the Books of Scripture, yet doth that witty Author venture these three untruths in one Chapter, as if because setting a good face on the matter, prevails with the people of his Communion, who are kept from examining what they hear affirmed, we must therefore believe all he saith with the same implicit Faith.

But when Baronius and Bellarmine, those Champions of the Church of Rome, || care not by what means they establish the Doctrine of the Pope's power, which is the character given of them by a learned man of their own Communion; their unfaithfulness being so obvious, that a * Franciscan Fryer yet living observes, "that

* Reflexions on Mr. *Bayle's*, p. 14. Amst. 1686. 12s.

† Edit. Lond. 1685. Chap. 12.

|| Richer. *Hist. Concil. Gen. lib. 4. p. 2. p. 135.* Quibus viris hoc propositum esse nemo nescit ut temporalem Curie Romana Monarchiam quovis jure vel injuria vendicent.

* Walsb. *Hist. of the Irish Remonstrance*, pref. to the Cath. p. 9. Edit. Lond. 1674. fol.

*“ the great Annalist Baronius, seems to have had no other end in writing his twelve laborious Tomes, than to heap together how well or ill soever all the Topicks he could imagin for asserting to the Bishop of Rome the universal Monarchy; when we find that Pillar of the Cause pointing out the way to the inferior Missionaries ’tis no wonder if an exact imitation of these great Examples be affected by them. And indeed this disposition is so natural to the Guides of that Church, that no looner can a Profelyte breath among them, but he is running in the same path; thus Mr. * Cressy very seriously attempts to persuade the world that when examination is made of Miracles in order to the Canonization of any Saint, the Testimony of women will not be received, for which he gives this reason, because naturally imagination is stronger in them than judgment, and whatever is esteemed by them to be pious, is easily concluded by them to be true; but though there be very much weight in this reason, yet the matter of Fact is so notoriously false, that there is scarce any of their noted Saints, in the process of whose Canonization we do not find the Oaths of women pass current, nay, sometimes without any other Testimony to confirm them; for as his Right Honorable and Learned Answerer observes, the single Testimony of the Nurse was the only evidence of the first Miracle that St. Benedict (Mr. Cressy’s great Patron) wrought: and in the Canonization of Ignatius Loyala the Founder of the Jesuits; the Attestation of Isabella Monialis was taken to confirm his working Miracles; and yet no doubt this plausible Assertion of Mr. Cressy’s passes for truth among very many who being destitute of opportunities to discover the mistake, yield firm credit to it, because it is confidently advanc’d.*

There is nothing more frequent in these Gentlemens mouths, than ALL THE FATHERS are of this opinion, ANTIQUITY is UNANIMOUS in this point, and such like bold expressions; though they deserve as much credit as Mr. Cressy’s pretence and very little more.

For though † Mr. Mumford the Jesuite, tells us, that the Text of St. Paul, Let a Bishop be the Husband of one Wife,

was

* See Animadversions upon Fanaticism fanatically imputed to the Catholick Church, by the Lord Clarendon, p. 66. Lond. 1674. 8vo.

Ibid. & p. 67.

† Catholick Scripturist p. 191. Lond. 1686. 8vo.

was only a permission at that time, when it was impossible to find fit men for that office who were single; (an Assertion perfectly false) that the Apostle would have no man who married a second Wife be made a Bishop; and that the Text is so interpreted by the COUNCILS and FATHERS UNANI-

MOUSLY, * St. Chrysostomewill tell him that this Text is so far from being only a permission of Marriage for a time, that it is designed for encreasing the esteem of it; and if he pleases to consult him in another † Homily upon the same Subject, he will find, that the interpretation he calls ridiculous is given by that great Divine, the Apostle (saith he) forbiddeth excess, because among the Jews the Association of a second Marriage was lawfull and to have two Wives at once; so that all the Fathers we see are not unanimous in his Exposition, though he is pleas'd to say they are; and if we are as he tells us in the same place ridiculous in interpreting the words of Saint Paul in this Sense, that a Bishop should have but one Wife at once; we have very good Authority for being so; though his Consideration or Sincerity was but small when he tells us ALL the Fathers are UNANIMOUS of his side, and that 'tis ridiculous to dissent from him. With the same briskness we are told by the

|| IRISH Animadverter on the Bishop of Bath and Wells's Sermon, that Melchisedeck's Bread and Wine is own'd by all to be a Type of the Sacrament; I suppose he meant ALL of his Communion, for he must be very ignorant, not to know that the Protestants deny it; and yet by his telling the Bishop, that he durst not meddle with that point, because of this UNIVERSAL Consent, he seems to extend his ALL beyond the narrow bounds of the Roman Church. But we may well expect such a spirit of Confidence in the Members of a Church, in whose RULE OF FAITH, the COUNCIL OF TRENT we find this Assertion, * that the ancient Fathers when they gave the Eucharist to Infants, did not teach it was necessary to Salvation that they should receive it. An affirmation which we may in

* Το πρεσβυτερια, ἐν ἑσπιν ἐνάμις, ἀλλὰ ἔπω τῆμον ὡς μετ' αὐτῶ δὴνασαι καὶ ἐπὶ τὸν ἄμιον ἀναβαίνειν θεόνον.
Hom. 2. in Tit.

† Τὴν ἀμεινὴν κολύων ἐπειδὴ ἐπὶ τῶν ἱερέων ἐξῆν, καὶ δευτέρως ὁμολεῖν γάμον καὶ δὴδ ἔχειν κατὰ ταυτὴν γυναικας. Hom. 3. in 1. Tim.

|| Animadver-
sions by way of
Answer to a
Sermon pre-
ached by Dr.
Kenn. &c. p. 4.
Lond. 1687. 4to.

* Sess. 21. c. 4.
eos nulla salutis
necessitate id fe-
cisse sine contro-
versis i. creden-
dum est.

some

some fort excuse the *Fathers* of that Council for being so hardy as to advance, their Skill in *Antiquity* being so very small, that it is more than probable very few of them knew the contrary; though a little more modesty might have been expected, than so rashly to pronounce against the whole current of the *Fathers*, and the universal Tradition of the Church for

some Ages, nay against the decree of Pope Innocent the First, who as * Saint *Augustine* assures us, taught, that little children cannot have eternal Life, without Baptism and the participation of the Body and Blood of Christ; with which place when Mr. *Campion* was press'd, he after the example of this Council, as † positively answer'd there is no such Decree, though the very

work of Saint *Augustine* was brought, and this passage shew'd him. With the very same Sincerity, doth || *Bellarmino* affirm that the *WHOLE CHURCH* and *ALL* the Greek and Latin *Fathers* teach, that when Christ said upon this Rock will I build my Church, he thereby meant Peter; and * *Alexandre Natalis*, that the *Fathers* with a *NEMINE CONTRA DICENTE* interpret the Rock to be that *Apostle*; there needs but very little reading to confute this, notwithstanding all the assurance it is back't with, for not onely particular *Fathers* tell us, that when our Lord said upon that Rock, he meant, upon the Faith of the

Confession Peter had then made, insomuch that Saint † *Ambrose* is positive it is not of the flesh but of the Faith of Peter, that this is said, but that main stream of *Antiquity* runs this way to establish that exposition which || *St. Austin* so plainly gives, that the Church was establish-

ed upon that Faith which Peter had then confessed, when he said thou art Christ the Son of the living God; nay, so far are the *Ancient Writers* from being unanimous in this point, that there are three several Opinions among them, some and but very few affirming it was Peter's Person, in the same sense as all

* *Ephes.* 2. 20. the * *Apostles* are called the *Foundation of the Church*, others that

* *Lib.* 2. ad *Bonif.* cont. duas *Epist.* Pelag. cap. 4. *Beatae memorie Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos dicit.*

† Confer. with *Camp.* in the Tower the second day, p. 41.

|| *De Romano Pontifice, Lib.* 1. c. 10.

* *Dissert.* 4. p. 1. p. 274.

† *Non enim de carne Petri sed de fide dictum est, Lib. de Sacrament In-carnationis.*

|| *Super hanc fidem super hoc quod dictum est, Tu es Christus. In Epist. primam Johannis tract. decim.*

that it was himself, CHRIST designed by the word ROCK, and the third that which I have mention'd, that it was the Faith then confessed by St. Peter which hath near threescore Fathers and Councils to authorise it; where the first hath hardly six; judge now on which side the NEMINE CONTRA DICENTE lies.

By this time I think it pretty evident, that these Gentlemen are too much akin to those, who are desirous to be Teachers of the Law, but understand not, (or at least mix'd not,) what they say, nor whereof they affirm; which makes the Advice of one of themselves in another case very seasonable, † who tells us, that this huffing humour is caution enough to any reasonable man to take care; for if it be our duty to take nothing in Religion upon trust, it is certainly of very great concern that we be suspicious in trusting those, whose insincerity is so very great, that they are not asham'd to publish the most palpable Untruths; what is to be expected then from their discourses with ignorant and unwary men, especially in private, where they are in no such danger of being expos'd.

* 1 Tim. 1. 7.

† Good Advice to the Pulpits, p. 50. Lond 1687. 4to.

C H A P. III.

Of their Slanders.

WHEN the Prophet Jeremiah was in the name of the Lord, endeavouring to Reform the Corruptions of the JEWISH CHURCH, he complains, that his enemies said one to another,* Come and let us devise devices against him, and let us smite him with the Tongue; † Report say they, and we will report it; which made him give that Caution and Advice to those who obeyed the Voice of the LORD by him. || Take ye heed every one of his Neighbour, and trust ye not in any Brother: for every Brother will utterly supplant, and every Neighbour will walk in Slanders; whose Case being so very like that of the REFORM-

* Jerem. 18. 18.

† Chap. 20. 10.

|| Chap. 9. 4.

ED CHURCHES, both in the *work* he undertook, REFORMATION, and in the *opposition* which was made to him by CALUMNIES and SLANDERS, his *Advice* is as *seasonable* to *us*, as to the *Reforming Jews* ; we having to deal with a *politick* sort of *men*, who notwithstanding the WISE * *Solomon* hath pronounc'd *that he that uttereth Slanders is a fool*, establish it as a *Maxim* which they are very diligent *observers* of, THAT IT IS NO MORTAL SIN TO CALUMNIATE FALSLY

* *Prov.* 10. 18.

† *Ep.* 137. *Qui non habendo quod in causa suæ divisionis defendant, non nisi hominum crimina colligere affectant; & ea vice plura falsissime jactant, & quia ipsam divinæ Scripturæ veritatem criminari & obscurare non possunt, homines per quos prædicatur adducunt in odium, de quibus & fingere quicquid in mentem veniat possunt.*

TO PRESERVE ONES HONOUR, like the *Hereticks* † *St. Augustine* speaks of, “ *who not being able to defend their Cause set themselves to revile their adversaries, spreading the most false reports, that seeing they cannot evade the force or obscure the evidence of the truth contained in the holy Scriptures, they may render those who preach it odious, by reporting all the evil of them they can invent.*”

I know this is a severe charge, and will be look't upon even by many *sober* and *impartial* men, as *uncharitable*, but if they can either prove that the *passages* I relate are *false*, or the *Authors* I cite, who maintain it *lawfull* are *forged* and *corrupted* ; I am willing to lie under that *imputation* : But on the other side, if they prove to be *truly cited*, I must desire of the *Reader* that their *Character* of *religious men*, and their *formal pretences* to *sincerity*, may be look't upon as *indeed* they are but a *fair covering*, and *cloak* for their *designs* ; and I CHALLENGE the *WHOLE BODY* of them, to prove *one* particular *Instance* or *Citation* false ; wherein I do not (as *Mr. Pulton* in his *Remarks*) charge those *Slanders* on them, which are *only* the *additions* which a *story* gets by *running* from *hand to hand* ; for I know it is *possible* a man may *relate* things that are *false*, without being guilty of the *Slander*, by being *deceived* in the *account* which was given him of those matters ; but when men *make it their business* to *defame* and *assert* the *lawfulness* of doing it by *false Reports*, I think it is no piece of *injustice* or want of *Charity* to call them *SLANDERERS*.

I am

I am not insensible that the *generality* of men are apt to reason with themselves, that surely Religious Men cannot be of such fear'd Consciences, as to damn themselves by such malicious backbiting; but in this case such a reflexion is ungrounded, for their great Casuists defend it to be lawfull; and are so far from being apprehensive of damnation, that they justify its practice, as Father * Dicastillo informs us; " I have maintained * De Just. l. 2. tr. 2. disp. 12. n. 404. See this passage in the Provincial Letters, p. 362. Edit. Lond. 1657. 8vo.

" (saith he) and do still maintain that Calumny when it is used against a Calumniator, though grounded on absolute Falsities, is not for that any mortal sin either against Justice or Charity. And to prove it I have brought a cloud of our Fathers to witness it, and whole Universities consisting of them, all whom I have consulted, and among others the Reverend Father John Gans Confessor to the Emperor, the Reverend Father Daniel Bastele Confessor to the Arch Duke Leopold, Father Henry, sometimes Preceptor to those two PRINCES; All the publick and ordinary Professors of the University of Vienna, all the Professors of the University of Grats, all the Professors of the University of Prague, of all whom I have at hand the Approbations of my opinion written and sign'd with their own hands: Besides that, I have on my side, Father Pennalossa a Jesuite, and Confessor to the King of Spain, Father Pillecorolli a Jesuite, and many others. And when this was objected to the Jesuits by the Author of the Provincial Letters in his fifteenth Letter; the † Answerers of that Letter where they undertake to defend themselves, instead of condemning add more Authority to Father Dicastillo's Position, by citing several Authors besides those mentioned before in defence of it. Neither do they deny the Doctrine of Caramuel who asserts, that it is a probable opinion, that it is not any mortal sin to calumniate falsely to preserve ones honour, for it is maintained by above TWENTY grave Doctors so that if this Doctrine be not probable there is hardly any such in all the body of Divinity. And the same is asserted by the Theses of the Jesuits at † Lovain, Ann. 1645. in case of calumniating and imposing false Crimes, to ruine their Credit who speak ill of us.

† Answer to the Prov. Letters, p. 342. Edit. Paris. 1659. 8vo.

Prov. Letters, p. 363.

|| Ibid. p. 361.

Besides these *Universities* and *Divines*, who teach the lawfulness of *Calumnies* and *false Reports*, we find it among other *Rules* of the *Jesuits*; "that they should be sure to put this *Doctrine* in *Practice*, even against those of their own *Communion*, "the ancient *Orders* of the *Roman Church*; for if such happen to be an *hindrance* to their *ambitious Designs*, by standing "in their way, * the rule is, let their faults be diligently noted, "and they represented as dangerous to the publick peace, which as is observed by † one no enemy to their Order, was a *successful means* of their enlargement, and succeeding greatness, their instilling into the minds of *Princes* by *false insinuations*, an *evil opinion* of the other religious Orders. || Among the same instructions they are directed, that all those who hinder and dissuade men from giving *ESTATES* or *MO-NEY* to the *SOCIETY* should be turned out, and to

prevent their doing mischief after their ejection. * LET THEIR FAULTS BE EXPOSED (saith the eleventh Rule) EVEN SUCH AS IN DISCHARGING THEIR CONSCIENCES THEY HAVE REVEALED TO THEIR SUPERIORS: and let Strangers be possess'd that they were guilty of those Crimes, which the people are wont to hate us for; this made † Mariana a famous Member of that Society affirm; "That if the Apostle St. Paul "himself should contradict the *Jesuits*, and not "approve their Errors, they would be sure to re- "present him, as an extravagant and restless Disturber of and enemy to Peace. The observation of which Spirit and Doctrine made || one who had been many years a Priest declare, They do not account it evil (as I verily think) to calumniate the Protestants by any device whatsoever that may carry any probability with it, nor make any conscience to tell and publish any untruths, which they think being believ'd may advance and promote such points and matters, as they take upon them

* *Instruct. se-
cret. pro super.
societ. Jesu. p.*

11, 12.

† *Discov. of
the society in
relat. to their
Politicks, p. 4.
Lond. 1658.
8vo.*

|| *Instruct. se-
cret. ut supra.
p. 20.*

* *Ibid. p. 22. Dicantur male ejus in-
clinationes, vitia, defectus, quos de se in
manifestatione conscientia aliquando
superioribus aperuerat. --- Externis in-
sinuantur cause dismissionis illa est quas
vulgus nos odio habent, sic enim plau-
sibilior erit dismissio quorumcumque.*

† *Bernardi Giraldi Patavini pro Re-
pub. Venetorum Apologia p. 129. He
cites Mariana's words in his Book
de Regimine Societatis Jesu, c. 2. Si
ipse Paulus Apostolus, Generali Jesuitarum
& assentatoribus ejus contradice-
ret, neque errores illorum probaret,
futurum esset ut pro extravagante, in-
quinto, & turbatore pacis haberetur.*

|| *Anthony Tirrell in his exam. be-
fore Commissioners, June 25.
1652. See it at the end of Dr. Harsene-
ner's Declaration of the Popish im-
postures, Lond. 1603. 4to.*

to defend for the honour of the Church of Rome and dignity of their Priesthood; which he affirmed upon Oath the 25th. of June 1602.

§. 3. This is observ'd to be their way of treating their Adversaries, by the *Ingenious* and *Loyal* * Father *Peter Wallsh*, a *Fryer* of the *Franciscan* Order, who acknowledges, *that their Catholick Writers are generally hurried on to exorbitant Passions and barbarous Language (besides many DOWN-RIGHT LIES and MEER CALUMNIES often) against all those that leave their Church.* Neither is the treatment they afford those who continuing *Members* of their *Church* oppose any of their *designs* more *Christian* and *sincere*; “ an exam-
 “ ple whereof we have in a † *French Bishop*,
 “ who had been a *great Benefactor* to the *Je-*
 “ *suits*, infomuch that in their *Poems* and *Pa-*
 “ *negyricks*, they had *magnified* and *extolled* him
 “ for an *excellently learned* and *very pious* *Pre-*
 “ *late*; but when he *refus'd* to *joyn* with *them*
 “ in their *Conspiracy* against *King HENRY*
 “ the *Third*, they *set themselves* to *defame*
 “ him; both in their ordinary *Discourses*,
 “ their *Books* and *Sermons*, affirming they had
 “ *discovered* four and forty *Heretical Tenets*
 “ in *three single Leaves* of his *works*; which
 “ *drew* such a *Vindication* from the *Bishop* as
 “ will be a *blot* to their *whole Order*, while the
 “ *remembrance* thereof *remains* in the *minds* of
 “ *men*. And indeed it cannot be supposed
 they will let slip any *occasion* of *discrediting*
 their *Enemies*, when as you have seen before
 they believe they may do it without *hazarding*
 their *Salvation*; and that by the *Credit* they
 have in the *world* they may *calumniate* with-
 out any great fear of being *accountable* to the
justice of men.

* Four Letters
 on several sub-
 jects, p. 69.---
 1685.

† *Hospir. Histor. Jesuit. p. 249.---*
Pontum Tyardaum Episcopum Cabil-
lonensem, eruditioris ac pietatis sin-
gularis, virum, cum Jesuita in suam
factionem & conspirationem contra Re-
gem Henricum Tertium pertrahere
non possent,---populi furiosum odium
& invidiam in caput ejus modis omni-
bus concitare studuerunt. Est Colle-
gium Divini Jesuitarum, quod Episcopi
hujus non exiguis beneficiis ad-
auxilium fuit. Erat enim bonæ partis
fundi illius Clientelaris Patronus;---
quamobrem libello, etiam Græcis, La-
tinis & Gallicis versibus, atque ora-
tione soluta scripto & ipsi dicato cum
amplissimo laudum ejus prædicatione,
habuerunt gratiam, & fidem dederunt.
Sed quod in conspirationem Jesuita-
rum, & parricidium Regis consentire
nollet, quidam Carolus inter Jesui-
tas Collegii istius ascriptus linguam
suam & Calamum superiorum instinctu,
vehementer contra illum acuit.---Con-
tra hunc Præsulem, ob dictam causam
non solum in familiaribus colloquiis,
sed etiam publicis in contionibus arque
editis quoque libellis debacchatus est:
ac inter alii justitavit.---se quadraginta
quatuor hæses in tribus foliis Ho-
miliarum ejus in orationem Dominicam
exprompsit, &c. vid. locum.

* Provincial
Letters p. 368,
369, 370, 371.

“ * When Monsieur *Puys* Pastor of *St. Niceer* at *Lyons*;
“ translated into *French* a Book concerning the duties of Christi-
“ ans towards their *Parishes* against those by whom they are diverted
“ from them: The *Jesuits* esteeming themselves to be reflect-
“ ed on (though no mention was made of the Society) one
“ of that Order, Father *Alby*, wrote against the Translator, af-
“ firming that he was become *SCANDALOUS*, lay under
“ the suspicion of *IMPIETY*, of being an *HERETICK* and
“ *EXCOMMUNICATED*, and deserved to be cast into the
“ *FIRE*: But all these imputations were only the pure Off-

† *Viz.* Mr. *De ville*, Vicar General
to the Cardinal of *Lyons*. M. *Scar-
ron*, Canon and Pastor of *St. Pauls*.
M. *Margar*, messieurs *Borrand*, *Sevé*,
Aubert and *Darvie* Canons of *St. Ni-
cier*. M. *du Gué* President of the
Treasurers of *France*. M. *Groslier*,
Provost of Merchants. M. *de Fle-
chere* President, and Lieutenant Ge-
neral. Messieurs *de Boissar*, *de St. Ro-
main*, & *de Bartoly* Gent. M. *Bour-
geois* the King's Advocate in the
Treasurers Court of *France*. M. *de
Cotton*, Father and Son and Mr.
Boniel.

“ spring of their own Inventions for some time
“ after, (in the presence of † several *Divines*
“ and *Persons of Quality*, who all signed the
“ Declaration made by both the *Fathers*) viz.
“ Sep. 25. 1650. when Mr. *Puys* declared to
“ the *Jesuit* that in what he had written he
“ designed no reflexion upon that *SOCIETY*, for
“ which he had a very great esteem; Father *Al-
by* immediately reply'd, Sir, the belief I was
“ in that your quarrel was against the Society,
“ of which I have the honour to be a Member,
“ oblig'd me to take pen in hand to answer it;

“ AND I THOUGHT THE MANNER OF MY PRO-
“ CEEDING LAWFULL AND JUSTIFIABLE. But coming
“ to a better understanding of your intention, I do now declare,
“ That there is not any thing that might hinder me from esteeming
“ you a man of a very illuminated judgment, of sound Learning and
“ ORTHODOX, as to manners UNBLAMABLE; and in a
“ word, a WORTHY PASTOR of your Church. So that by
“ the *Jesuit's* own Confession he had no ground for his Calum-
“ nies, but thought it a LAWFULL and JUSTIFIABLE
“ manner of proceeding to represent a person IMPIOUS and
“ an HERETICK, in whom he knew no fault, but that he
“ suppos'd him no friend to his Order. This passage is so generally
“ known, that the *Jesuits* who pretended to Answer the Pro-
“ vincial Letters, durst not deny it, and therefore pass it over.

In their An-
swer to the
fifth Letter.

In the *same manner* is that *pious* and *venerable Prelate* the late *Bishop of Pamiers*, treated by them; whose *Life* was an exact *Copy* of the *Primitive Holiness* and *Simplicity*, yet the * *Jesuits* affirm he was damn'd, for he had *excommunicated* three of their *Order*, and put them all under an *interdict* of *hearing Confessions* in his *Diocese*.

* *Burner's Hist.*
of the Rights
of Princes, p.
399. Lond.
1682. 8vo.

Whatsoever *Crimes* they can imagine will *render* the *PROTESTANTS* *odious* to the *people*, they with all imaginable *diligence*, pronounce them *guilty* of; in which they act (as † *Sir Edwin Sands* observes) “like a *supernatural Artist*, who “in the *sublimity* of his *refin'd* and *refining Wit* *disdains* to “bring *only* mere *Art* to his work, unless he make also in some “*sort* the very matter it self; so these men in *blackening* the “*Lives* and *Actions* of the *Reformers*, have partly *devised* “matter of so *notorious untruth*, that in the better *sort* of “their own *Writers* it happens to be *check'd*, partly *sub-* “*orned* other *Postmen* to compose their *Legends* that after- “wards they might cite them in *proof* to the world as *approv-* “*ed* *Authors* and *Histories*.

† *Europ. Spec.*
p. 101.

Because they supposed it would be a *means* to *render* the *Reverend Dr. Du Moulin* *contemptible* to the *world*, they reported (as || he tells us himself) that he was a *Fryers Son*, though the *whole City* of *Orleans* knew the contrary, where his *Father* was *born*, and of very *good* note. And I know a *Minister* who travelling in some *Popish Countries* and having been a *means* to *recalla* a *Person* to our *Church*, who was *near seduc'd* by the continual *Importunities* of some *English Priests*, had a *report* rais'd of him, that he was a *Drunkard*, and continually *spent his time* in an *Alehouse* or a *Tavern*; which *report* the very *Priest* that rais'd it was afterwards *asham'd* of, when it was *prov'd* to his face, that the *Gentleman* had *not* been within the *doors* of a *publick House* except the *first night*, he came to that *Town*, during the *stay* of *some months*, which he made there: With the very *same dis-ingenuity* we find the *Author* of * *Advice to the Confuter of Bellarmine*, insinuating that the *Writer* of the *Reflexions on the notes of the Church*,

|| *Novelty of*
Poperly, p. 627.

* *Advice to*
the *Confuter*
of *Bellarmino*,
p. 1. Lond.
1687. 4to.

* Def. of the
Confut. of Bel-
lar. 2d. note of
the Ch. p. 1.
Lond. 1687. 4to.

*employed his PEN to confute them over a pot of Ale; which unhandſome paſſage he hath neither been pleas'd to explain, tho' * his Anſwerer deſir'd to know why he commenc't his advice with ſuch a ſuggeſtion? nor to defend the truth of a charge which ſuch a paſſage neceſſarily implies.*

But they are *not content* to invent Crimes, and charge men with Actions, they *never own'd* or were *guilty* of, but *pretend* likewiſe to *dive* into *mens thoughts*, which † *Surius* was ſo expert at, that he ſticks not to affirm, *that the Proteſtant Divines do generally write againſt their Conſciences, and maintain poſitions, which they know are falſe; and* † *Mr. Cambden's Adverſary* was ſo well acquainted with that learned perſon's *interior* (to uſe a *monkiſh* word) that he tells the world, *Mr. Cambden diſſembled his Religion, a calumny, thoſe who are inclin'd to credit may ſee clearly refuted in the place cited in the Margin.*

† *Laurentii Surii Comment. brevis,*
p. 259. Col. 1574. 8vo. *Quod quidem nos de ſectarum autoribus dictum præcipue volumus, quos pleroſque perſpicuum eſt contra ſuam mentem & conſcientiam longe aliter & ſcribere & docere quam rem ipſam ſe habere non ſint neſcii.*
‡ *Biſhop Uſher's Life and Letters,*
p. 63, 65. Lond. 1686. fol.

That *eminent Patriarch* of the *Greek Church*, (whom with *Dr. Smith* I ſhall *not be aſham'd* to eſteem a *HOLY MARTYR*)

* *Mr. Thomas Daviſ,* his Letter to Arch-B. Uſher, lb. 381.

* *CYRILLUS LUCARIS*, could no ſooner begin to *Print* “ ſome of the *ancient Fathers*, and other *Diſcourſes* againſt “ the *Popiſh Errors*, but the *Emiſſaries* of *Rome* per- “ ſwaded the *Baſſa* who then *preſided* at *Conſtantinople*, “ that the *Patriarch* under pretence of *Printing* would *coin* “ and *ſtamp falſe Money*, and † *finding* ſome *paſſages* in *one* “ of his *Books*, againſt the *Mahometan Religion*, they “ **ACCUS'D HIM TO THE VISIER FOR WRITING** “ **AGAINST THE ALCORAN,** (*were not theſe Fathers rare* “ *Chriſtians?*) and that he *deſigned* to *ſtir up* the *Greeks* to “ *mutiny*, which had *near coſt* that *Holy man* his *life*, but up- “ on the *Engliſh Embaſſador* *Sir Thomas Row* his *expoſtulating* “ the *matter* with the *Vizier*, the *malicious* and *false Informations* of the *Miſſionaries* appear'd ſo *horrid* and *abominable*, “ that the *Grand Vizier* promis'd to *reſtore* all the *Goods* “ which had been *ſeiz'd* upon the *fiſt Accuſation*, and caſt

† *Smith's acc.*
of the *Gr. Ch.*
p. 266, 267,
268. Lond. 1680.
8vo, See alſo
his *Miſcellanea.*
p. 95, 96, 97,
98, 99, 100,
101, 102, 103.
Lond. 1686. 8vo.

“ the

“ the *Jesuits* into *Prison*, where they had *all* been *strangled*,
 “ if the *Intercession* of the *English* *Embassador* had not *pre-*
 “ *vailed* for their *lives*; but they were *banished* the *Grand*
 “ *Segnors* *Dominions*, and their * *House* and *Library* give to
 “ the *Patriarch*.

* Mr. *Dray's*
 Letter, *ut* *supr.*

In the same manner because *Father Paul* the famous *Writer* of
 the *History* of the *TRENT COUNCIL*, oppos'd himself to the
 ambitious pretences of the *Pope*; who claim'd a *temporal Au-*
thority over all *Princes*, † the *Court* of *Rome* carried the great-
 est bitterness against him daily writing *Libels* and *invectives*
 stuff up with *Lies* and *Forgeries*; in the *inventing* of which
 there was none more concern'd than *Maffeo Barbarian* at that
 time *Nuncio* in *France*, and afterwards *Pope* by the name of
Urban the *Eighth*; nay so far are they guided by this *Princi-*
ple that rather than be wanting in the *observation* of it, they
 care not how *unlikely* their *Slanders* are, or else they could
 never have been guilty of so great an *indiscretion* against
 the famous *Causabon*, as after they had *aspers'd* his *Father* and
 his whole *Family* to declare him (as they did) a *man of no*
judgment, affirming that he *could not write Latin*, or *scarce*
understand it; when he was known to all the *learned Men*
 of *Europe*, to be one of the *greatest Scholars* of that *Age*.

† *Fowles* *Hist.*
 of *Rom.* *Trea-*
sons, p. 470.
London. 1681. fol.

Ibid. p. 514.

But the *Jesuit* || *Parsons* was resolv'd not to trouble himself
 with particular persons, nothing less than the *whole Body* of
Protestants in *England* would serve his turn; which made him
 several times assure Mr. *Sheldon*, that he would undertake to
 make the *Devil* speak in any *Bishop*. *Arch-bishop* or *Arch-heretick*
 in *England*: and therefore the *Priests* concern'd
 in the *exorcising* of * *Sarah Williams* and her
Sister (of whom we shall give a larger account
 when we come to treat of their *Miracles*) were
 accusom'd frequently to affirm that *all the Protestants* in *England*
 were possess'd, and they should have their hands full with those
 possess'd *Creatures* when the *nation* became *Catholicks*.

|| *Sheldon's* *Sur-*
vey of the *Mi-*
racles of the
Church of
Rome, p. 25.
London. 1616. 4.º.

* See their *Examinations* in *Dr. Sa-*
muel Hartwell's *Declaration* of *Pop-*
ish *Impostures* in casting out of
Devils.

These one would think were pretty handsome *Calumnies*, and
 fit for such men to invent and publish; but their late *poetical*
Convert:

Court hath taught the succeeding Gentlemen who shall be employ'd in this office, a way to affirm the truth of their reports notwithstanding all imaginable evidence of their falsity ; for,

* Defence of the Papers written by the late King, p. 126. *Lond.* 1686. 4^{to}.

† Hind and Panther in the Pref. *Lond.* 1687. 4^o.

‖ Difference between the Protest. Socinians and methods, p. 62. *Lond.* 1686. 4^{to}.

he not content to affirm that * among all the *Volumes of Divinity written by Protestants, there was not one original Treatise which handled distinctly and by it self, that Christian Virtue of Humility ; he renews † the same Challenge* near a year after, though the ‖ *Author*

of the *Difference between the Protestant and the Socinian Methods*, had told him *there was one written by Mr. Will. Allen ; and set down the place where, and year in which it pass't the Press.* In the first indeed he limited his assertion, *to such as he had seen and heard of*, wherein as he shew'd some modesty, so he was likely to do no great harm, it being sufficiently known that in matters of Divinity his acquaintance goes but a very little way, though in his own Profession he is deservedly esteemed a Master ; but to enlarge his assertion, and after such an information, to make that General, which he was too modest to do before, shews him an excellent Profelyte : and in this point he seems able to instruct even his ghostly Fathers.

Another artifice by which they endeavour to create an aversion in the peoples minds for the Ministers of our Church, is by flying at them altogether, and reproaching them as covetous and greedy of Wealth : this they are instructed to do by Seignior * Ballarini, who giving Advice to Father Young, concerning the best way of managing the Popish Interest in England ; among the other Directions. lays down this, *That the Bishops and Ministers of the Church of England be represented us worldly and careles ; which Letter was found in Father Young's Study after his death, and translated out of Italian into English.* And this Slander they have so far improv'd, that as a Person of Honour † observes, " they have entred into " a Conspiracy in undervaluing whatsoever is written by any " Clergyman how learned or vertuous soever in defence of

* Scilla. Unreason. of separat. pref. p. 22. *Lond.* 1681. 4^o.

† Lord Clarend. against Cressy, p. 13, 14.

" the

“ the *Church of England*, as if he spoke onely for his own
 “ *Interest*, so that they who would undermine it by all the
 “ *foul and dishonest Arts* imaginable have the advantage to be
 “ considered as persons engaged in that Accompt, merely and
 “ purely by the impulsion of their *Consciences*, and for the disco-
 “ very of such Errors as are dangerous to the *Souls* of men ;
 “ whilst they who are most obliged and are *best able to refute*
 “ those *malicious pretences*, and to *detect the fraud and igno-*
 “ *rance* of those seditious undertakers, are look’d upon as
 “ men not to be believ’d, at least partial, and that all they
 “ say is said on their own behalf ; this is a sad truth, and a new
 “ engine to make a battery, at which *Atheism* may enter
 “ without opposition, with all its instruments and attendants.
 In prosecution of which design it is *usual* with them to *re-*
count the Riches of the Clergy, while they *maliciously* and
falsly insinuate that the *Revenues Ecclesiastical in England* are far
greater than in *Popish Countries* ; but if we come to *examine*
but the Wealth of ecclesiastical Persons in the Popish times
in this Nation, we shall find, that it *exceeded by many de-*
grees that *poor pittance* which *Reformed Divines* enjoy, a-
 mong whom it is known that *multitudes* have *hardly suffici-*
ent to buy themselves Bread ; * several *hundreds*
 of our *Livings* not amounting to *ten pound*
 a year a piece, and several *not to five*, when the
sole Revenues of the Monasteries and Hospitals,
 beside the two *Universities* and several *Mona-*
steries not valued, in *K. Henry the Eighth’s* time, *amounted to*
 † *one hundred eighty six thousand, five hundred and twelve* † *Ibid. p. 1100.*
pounds odd Money ; besides the *Bishopricks and Parishes* which
 being *joyned to the former Summ*, the *Clergy of the Church of*
Rome were possessed of the *yearly Summ* of above *three hun-*
dred and twenty thousand one hundred and eighty Pounds even
 in *those times*, what would they have yielded then at *this*
day ? if then the *Gentlemen of the Church of Rome* judge the
Provisions for the Reformed Clergy too great, the *Possessions*
 they enjoyed will certainly *appear subject* (and consequently
 them.

* *Speed* in his *Chronicle* reckons
 that in the beginning of *King*
Jares his time, there were 4543.
 Livings under ten pound, *Edit.*
Lonl. 1623, at the end of the Reigu
 of *K. Henry* the Eighth. p. 1101.

themselves) to the *same* Accusation, but upon much *better* grounds. Especially when we consider that NEVER ANY CLERGY IN THE CHURCH OF GOD, HATH BEEN OR IS MAINTAINED WITH LESS CHARGE THAN THE ESTABLISHED CLERGY OF THE CHURCH OF ENGLAND; which an *ingenious* * Gentleman hath evidently proved. To whose *Arguments*, if our *Adversaries* think fit to *reply*, they shall not want a *Defender*: And I am ready to *prove* out of their *own Authors*, that the *Revenues* of the *French Clergy* amount to above *one million, and two hundred thousand Pounds* of our *English Money* yearly, that they possess *seven parts in twelve* of the *whole Revenue* of the *Kingdom*; and that the *Arch-Bishoprick* of *Toledo* in *Spain* is as rich as some *Kingdoms*. And now let all the *world* judge to whom the *Appellation* of *hirelings* belongs, which they are so ready to bestow on us. But not content to cast their *reproaches* upon the *Body* of the *Clergy*, the *Oxford Writer* hath attempted to bring the *Charge* of *worldliness* home to a *particular Bishop*, but so *unsuccessfully*, that it is *evident*, he was *forc'd* to use his *invention* to maintain it, which all his assurance, (tho' he hath a *great Talent* that way) will *not be able* to do; for whereas he affirms, that the † *Excellent Hooper* (who in *Q. Maries days* seal'd the *Protestant RELIGION* with his *Blood*,) held two *Bishopricks* at once; it is notoriously *false*: For he never held but the *Bishoprick* of *Worcester*, from which *Glocester* was divided by *K. Henry the Eighth*, and reunited to it by *K. Edward*; so that all *Hooper* enjoy'd was but *one Bishoprick* which had *some years* been divided into two; and yet our *Author* pretends he held them in *Com-mendam*.

If this means will *not* do the *work*, and our *Divines* still keep up their *esteem* in the *minds* of the *people*, the next design is to *expose* them as *guilty* of some *immoral Crime*; to this end they have (in this *City*) "*dress'd* some of their own *par-ty* in the *Habit* of a *Minister*, who according to *instructions*

* The Undeceiving of the people in the point of *Rites*. by Ph. Trelinic Gent. Lond. 1651. 4to.

† Fifth part of Ch. Government, p. 68.

See Appendix to Dr. Burnet's History of the Reformation, vol. 2. p. 396. Reflect. on the Hist. part of Ch Government, par. 5. p. 35. Oxford. 1687. 4to.

“ resorted to *houses of ill repute*, while others of the gang
 “ planted there on purpose, *pointing* at the *supposed Minister*
 “ have been heard to say aloud *there goes Dr. or Mr. such an one*,
 “ that the *people* might *suppose* the most *eminent* of their *Ministers*, frequenters of such *places*; and I can name some *Divines* whom they have by this *Artifice* endeavoured to *defame*.

If they have a design that any one of our *Ministers* should be esteemed *idle* and *lazy* men, and *negligent* in their *Office*, they *watch* till he is gone abroad, then *repairing* to some sick person of their Acquaintance; they *desire* them to *send* for him while they are in the *house*, and when the *messenger* returns, with an account *that he is not within*; they take *occasion* to tell the sick persons that our *Ministers* are *never* to be found; but always *gadding* abroad, *without minding* the concerns of their *people*, but for *their parts*, they are *always ready* to perform the *duty* of their *Office* to all *sorts*, that send for them; and thus they serv'd an *Eminent Divine* very lately.

But that *Gentleman* had a pretty good stock of *Confidence*, who *urging* a *Woman* to become his *Profelyte* told her; *that our Divines* were men of no *Learning*, and could not *Preach* but by the helps they receiv'd from *hearing and reading the Sermons* of the *Romish Priests*: and yet *this* was very gravely *urg'd* by one of them not many *months* since. I do not relate this *passage* that I think there is any danger of its being believ'd even by the meanest understanding to our prejudice; but to let the world see that there is no *Slander* how *improbable* or *senseless* soever which these men are *asham'd* of.

The truth is they find *Calumny* their best *reapon*, and therefore are resolv'd to use it at all adventures, hence it is we find among the rest of the *Directions* given by the Jesuite † *Contzen*, in his *Advice* for *bringing Popery* into a *Countrey*, that those who *preach against a Toleration*, *suspecting the design* of the *Papists* in it, be traduced as men that *preach*

* *Adami Contzen Politicorum Libri decem.* p. 96: he advises to follow the example of those, *Qui cum recusarent, quasi superbi contumaces inobedientes magistratui accusabantur, &c.*

* Long's Hist. of Plots p. 89. Lond. 1684. v80.
Dr. Stilling. unreasonable-ness of separation, p. 21. of the 2^d preface.

very unseasonable Doctrine that are proud, conceited and enemies to Peace and Union. And for the better managing the Popish Interest in England, Seignior * Ballarini, directs Father Young, To make it appear under hand that the Doctrine, " Discipline and Worship of the Church of England comes " near to them; that our Common Prayer is but little different " from their Mass; and that the ablest and wisest Men among us are so moderate, that they would willingly go " over to them or meet them half way; for thereby the " more stay'd Men will become more odious, and others will " run out of all Religion for fear of Popery.

† The Agreement between the Ch. of Eng. and the Ch. of Rome, Lond. 1687. 4^{to}.

|| The Difference between the Ch. of Eng. and the Ch. of Rome. Lond. 1687. 4^{to}.

And we find even at this time they are observing this Instruction, to which end † one of their number hath been at the pains to shew, that the Church of England and the Church of Rome are agreed; and the whole Controversie lies between the Church of Rome and dissenting Protestants; but I suppose since the Difference between the two Churches hath been so clearly related in the || Answer to that Pamphlet, they will for the time to come keep closer to the advice of doing their Business under hand, for the Discourse will hardly convince any body that we are agreed with them.

* Considerations on the Spirit of Martin Luther, sect. 32.

† Pulton's Remarks, p. 1.

But it is very pleasant to behold these Gentlemen labouring with all their might to asperse the Reformers, when if those passages they lay to their Charge be blots indeed, they are as prejudicial to the Gospel it self and to the greatest of the Romish Saints, as if we allow'd them in their full latitude, they can be to us. Thus the * Considerer upon the Spirit of LUTHER, spends much time and pains to prove that Luther's Doctrine was not of God, because he relates several Arguments which the Devil us'd against the Mass, thereby attempting to drive him to despair, because he had for many years been a Romish Priest; upon which † Mr. Pulton puts this question, Now I ask whether the Doctrine delivered by the Spirit of untruth can be from the Holy Ghost? Now tho' we tell these Gentlemen that Luther spoke this by way of parable, yet seeing that they are deaf on that ear, let it be for once allowed that it was a Real Con-
fe-

ference, and all they can draw from it is, either that *knotty question* of Mr Pulton, Whether the Doctrine delivered by the spirit of untruth can be from the Holy Ghost? or that Luther could not be an *Holy Man*, because the Devil was so often with him, which is the great Argument of the Oxford Considerer, and Mr. Pulton himself in the tenth page of his Remarks. As for the Question, I find in the Gospel, the Devils themselves bearing testimony to our SAVIOUR, * that he was Christ the Son of the living God, acknowledging him to be the † Holy One of God; and an whole ‖ Legion of these unclean spirits crying out, what have we to do with thee Jesus thou Son of God? And when to St. Paul, the spirit of Divination bore the same witness, * That he was the servant of the most high God, and shewed the way of Salvation; nay I find also that God made use of the evil spirit's Testimony for the Conversion of many, when the † Sons of a Jew undertook to call upon a man who was possess'd, the name of the Lord Jesus saying, we adjure you by Jesus whom Paul preacheth; the evil spirit answered Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leapt on them and overcame them,-----And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and THE NAME OF THE LORD JESUS WAS MAGNIFIED; of which the following verses give particular Instances. Now the same Answer which Mr. Pulton will make to an Heathen, putting the same Question in this case, will give full satisfaction to that which he puts to us; for if it be a good evidence to prove the Doctrine of LUTHER false, because the Devil owned the truth of it, the conclusion will hold as firm against the Deity of Christ, and Truth of the Gospel, which the Devil was forced to confess.

And if the second inference concludes against Luther what shall we think of their admired St. Anthony, to whom the Devil frequently appear'd, and using an articulate voice spake to him, acknowledging that he had often attempted

|| In vita Antonii, inter Athan opera, vol. 2. Edit. Colon. 1686.
 Ἀνθωνίου Χριστοῦ παρὶν ἑλεγε
 πολλὰς μὲν ἠπάτησα, ἢ πλείους κο-
 τεβαλλόντων ἐδ' ἐπίσταν ἢ τοῖς στί-
 πίοις περιβαλλόντων ἐστίν α.

to corrupt him, but was not able; nay, that he was seldom without the company of the Devil either beating him or discoursing with him, the Author of that *Life* informs us in a multitude of *Instances*; and yet for all this, the *Papists* will maintain his *Saintship*, so that the Devil's molestation is no Argument against *Luther* or his doctrine; and there is hardly any of their noted *Saints* whom the *Writers* of their lives do not affect to represent to us as persons from whom the Devil was seldom or never absent.

Nor is it any wonder these *Gentlemen* should be so busie in scandalizing our *Divines*, though the reflexion falls as severely upon their own Canoniz'd *Saints*, when they have so little consideration as to charge us with those things, which others of their own writing at the same time, and on the same

Subject, do acquit us of; an instance of which we have in their frequent cries, that the * *Exclusion Bill* was managed in the *House of Commons* by the *Sons of the Church of England*, and that the † *Rebellion* was to be laid to their Charge; || that if we look to the excluding Party they were five to one *Church of England men*;

so that our Church must take the shame of all those things to her self; these loud Clamours have made more noise in the world, than all their new *Tests* and *Instances* of the *Church of England's Loyalty*, which I shall examine in another place; But to the comfort of our Church her *Adversaries* agree not together, so that she needs no vindication but what she is able

to bring from her greatest enemies; therefore one * of them tells the *Dissenters*, that they were the *Actors* not onely in 48. but in the business of the *Rye* and the *West* too; and one who pleads the very same cause assures us, † that the

Dissenters appear'd so rigorous in choosing their *Representatives*, that they carried it for three *Parliaments* successfully against the *Church of England*; and it was in those three *Parliaments*, that the *Exclusion Bill* was promoted and stickled for; which

* Answer to a Letter to a Dissenter, p. 4. Printed for H. Hills, 1687. 4to.

† Mr. Pain's Answer to the Letter to a Dissenter, p. 2. 1687. 4to.

|| Reply to the Reasons of the Oxford Clergy against Addressing, p. 6, 7. 1687. 4to.

* Letter in answer to two main Questions, p. 7. 14. by T. G. Lond. 1687. 4to.

† Discourse for taking off the Test, ---p. 35. Lond. 1687. 4to.

is a clear demonstration, that the Exclusioners were not five to one of the Church of England. But as these Gentlemen contradict themselves in this point, so by the same assertion they overthrow their great work of perswading the Dissenters that the Church of England never was, nor never will be willing to ease their Consciences by a Comprehension; when by affirming the Exclusion Parliaments to have been compos'd of Church of England men, they give themselves the lye, seeing all the world knows it was in those Parliaments, that the Bill of Comprehension was promoted.

As they will coin immoral Actions for us, so likewise with the same sincerity, they make a great complaint of our FALSIFICATIONS, when he that examines into the matter will find no such thing; thus the Vindicator of Monsieur de Meaux fills part of a page, with a list of his ADVERSARIES Falsifications, and Calumnies, &c. of which you may judge by this instance; * That ingenious Gentleman tells us, that Mr. de Meaux had affirmed, that the denying of Salvation to Infants dying unbaptiz'd was a truth, which never any one before Calvin durst openly call in question; this the † Vindicator calls a corrupting the Bishops words; which are these, || the Lutherans believe with the Catholick Church the absolute necessity of Baptism, and are astonish'd with her that such a Truth should be denied, which never any one before Calvin durst openly call in question: now I APPEAL to all the world, whether it be not the same thing, to affirm that Baptism is absolutely necessary to Salvation, and that those who dye unbaptiz'd are not sav'd; for if it be absolutely necessary, then without it there can be no Salvation, and whoever asserts that denies Salvation to those who have it not; let our Vindicator then defend himself from the imputation of Calumny, which I lay to his charge in this particular, the calling that a Falsification and Corruption which is the true meaning of the Bishops words.

* Defence of the Expos. of the Doct. of the Ch. of England, p.

39.
† Reply to the Defence, &c. p. 62.

|| Expos. of the Doctrine of the Cathol. Church, p. 20 Lond. 1685. 4to.

* Policy of the
Clergy of
France, p. 57,
58, 59. Lond.
1681. 8vo.

I shall end this head with two *Instances* of their *calumniating* the poor *Protestants* of *France*, though I could give as many hundreds * “during the heat of the *War* between “*France* and *Holland*, the *Reformed* of *Dauphine* had kept a “*Fast* in all their *Churches*; and the *Synod* that had ordered “it had enjoyned all the *Ministers* that belonged to it assist- “ed by their *Ancients* to *visit Families*, and put them in “mind of what had been promis’d *God* on the *Fast-day*, “which one of the *Ministers* (against whom the *Fryers* of “*St. Anthony* had a long time *watch’t* for an *occasion*) per- “forming, those *pretended Religious* wrote to Mr. *le Tellier* “*Secretary of State*, that something was contriving against “the *King’s Service*; that the *Hugonots* had celebrated a “*Fast* through all the *Dauphinate*; that there was a *Plot* “couched under this *Fast*, and that *Devotion* was onely the “pretext of it; That this *Minister* had held secret *Assemblies* at “the houses of the *Principals* of his *Parish*, that he had *Prayed* “for the *Success* of the *Hollanders Arms*, and that *great-Summs* “of *Money* were gathered by *him* and *his party* to send to the “*Prince of Orange*; and with this fair story they caused a great “deal of trouble to the *Gentleman*, and *suborned Witnesses* to “*maintain* the *Accusation*, but he broke through all and clear’d “his *Innocence* to the *shame* of his false *Accusers*: And as they persecuted those poor people with *Slanders* in their own *Countrey*, so they continue to prosecute the same *unworthy Methods* against them in *ours*, where they are fled for *Relief* from the *grievous Oppressions* of their *Enemies*; for knowing the *greatest part* of their *Subsistence* must come from the *Charity* of their *Protestant Brethren*, they have endeavoured to *hinder* them of that by *spreading a report* that they are *Papists*: this as to *London* is known to many hundreds, and that they have done the same in *Ireland*, we are informed by an *ingenious* and *worthy* † *Gentleman*, who tells us *who they are* that can *prove* the *truth* of his *Affertion*.

† Hunting of
the Romish
Fox, p. 94, 95.
Dussin. 1683.
8vo.

Thus are we dealt with by the *Romanists* as the *Primitive Christians* were treated by the *Heathens*, but that which sup-
ported

ported them doth likewise encourage us, seeing he whom we serve hath pronounced * *blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake*: though we cannot forbear to admonish our Adversaries of that divine threatning, † *whoso privily slandereth his Neighbour, him will I destroy*; which is spoken so particularly to them, that it is impossible for them to escape while they doe such things, though they may flatter themselves, that *their Slanders are publick*, when the denunciation is against those who *slander privily*; but if one of those crimes be of such an *hainous* nature, how much greater is the guilt of both, which I wish I had no reason to charge upon them. Nay, we have this to comfort our selves with, that these || *false Accusations* are commonly the last refuge and therefore that cause which staies it self so much upon them cannot hold long.

* *Matth. 5. 11.*† *Psal. 101. 5.*

|| Answer to a Letter to a Dissenter, p. 5. printed for Henry Ellis.

I noted before that these Gentlemen pretend to know what passes in the most *inmost Recesses* of the hearts of men, and well they may, when they are so ready to *dive* into the *Secrets* of the *divine Providence*, and from the *sudden death* of persons to *conclude* what the *designs* of *God* in such particular *Dispensations* are. In which knowledge they pretend to be so vers'd, that it is *one* of the *notes* whereby to *know their Church*, given us by *themselves*, the *unhappy death* of the *Churches Enemies*, that this can be *no note* of the *Church*, I shall not concern my self to prove, but refer my Reader to the * *Discourse* on this Subject where he will be *abundantly satisfied*, that it *cannot be a note* to know the *Church* by; and that it is *more favourable* to *us* than the *Roman Church* if it were one: All I shall observe is, that if all the *Stories* they invent and the *Reports* they spread of the *unhappy end* of their *Adversaries* were true, yet we know † *that there is a just Man that perishes in his Righteousness, and there is a wicked man that prolongeth his life in his wickedness*, || *that there are just Men to whom it happeneth according to the work of the wicked, and there are wicked men to whom it happeneth according to the*

* Disc. of the notes of the Church, p. 333. to 365. Lond. 1687. 4^o.† *Ecces. 7. 15.*|| *Clap. 3. 14.*

* *Chap. 9. 2. work of the righteous ; so that * seeing all things come alike to all, there can nothing be concluded against any Church, from the judgments which fall on the heads of particular Members of it. And our Saviour himself assures us, that such judgments are often sent, where the persons punished are not greater sinners than those who at the same time are spared, which he illustrates by the Instances of those upon whom the Tower of † Siloam fell ;*
 † *Luk. 13. 4.*
 † *Luk. 13. 1. 2.* and the unfortunate || Galileans whose Blood Pilate mingled with their Sacrifices.

But let our Saviour observe what he will, there are a sort of men, whose policies scorn to be founded upon his holy maxims, and are therefore resolved to invent dismal Stories, where they cannot find true ones, to work upon the Spirits of the more unthinking sort ; and therefore in the time of the Siege of Paris, during the League in France, the Priests were grown to that height of immodesty, (not to give it a worse name) as * to persuade the people there, who generally believed it, that the thunder of the Pope's Excommunications had so blasted the Hereticks, that their Faces were grown black and ugly as Devils, their Eyes and Looks ghastly, and their Breath noisome and pestilent. † And in Spain the same Instruments of Rome had possess'd the people, that since the English left the Roman Religion they were transformed into strange horrid shapes, with Heads and Tails like Beasts and Monsters ; which was so generally believ'd among them, that when the Earl of Nottingham went Ambassadour into Spain Ann. 1603. the Countrey people could hardly believe their eyes, that the English were such comely and accomplish'd Gentlemen, whose deformity they had before so often heard confidently asserted.

And as they are always employ'd in aspersing the living, so they exert the same diligence in forming some hideous relation of the manner of their deaths, their implacable malice following them as it did Father || Paul Sarpi the Venetian to his Grave, " publishing impudent and fabulous Stories concerning " his death, of his dying howling, of strange Apparitions of " black Dogs, of terrible noises heard in his Cell and Cham-
 " bers,

* *Europa Spec.*
 p 135.

† *Wilson's Hist.*
 of Great Bri-
 tain. p 26. Lond.
 1653. fol.

|| *Fowles Hist.*
 Rom. Trea-
 sons p. 470.

“bers, and several such lying *Forgeries*, as those idle people
 “us’d to invent upon *Luther, Calvin* and others who will
 “not truckle to the *Usurpations* of the *Roman Court*. But
 “the people of *Venice* who knew him better, accounted him
 “a *Saint*, hanging up their votive *Tablets* at his *Sepul-*
cher.

“Nay, they can go yet a step farther, and those very
 “judgments which God inflicts upon themselves, they have
 “the face to affirm, were strokes of divine *Vengeance* on the
 “Protestants; thus when there were some * hundreds of the Ro-
 “mish Profession met to hear *Father Drury* a noted *Jesuit* preach,
 “in the *Black Fryers*, Oct. 26. 1623. it pleas’d God that the
 “Chamber where they were, fell down, and near a hundred Per-
 “sons with the Preacher were kill’d out-right, and many hurt,
 “yet had they the Confidence to affirm, that this was a Protestant
 “Assembly, publishing † a Book relating great Judgments shewn on
 “a sort of Protestant hereticks, by the fall of an house in *Black Fry-*
 “ers London, in which they were Assembled to hear a *Geneva*
 “Lecture; and Dr. || *Gouge* tells us when and where this Relation
 “was Printed, in his *Account* of that sad Providence.

* *Wilson’s Hist.*
 of Great Brit-
 tain, p. 241.

† *Mirror or*
Looking-glass
 both for Saints
 and Sinners, p.
 195. Lond.
 1671. fol.
 || *Key for Ca-*
tholicks, p. 258.
 Lond. 1674 4to.

I might particularize in abundance of such passages, but
 these are enough to let the Reader see that it was not without
 cause I gave him *Caution* in the first Chapter to suspect them, for
 into what a maze of Errors doth he run, who takes the *Ac-*
counts given by those men of the *Lives* and *Deaths* of their
Adversaries upon their *Authority*, who give themselves such
 a *Liberty* to devise *Fables* and then report them.

This over politick and wise sort of men, reach yet a note
 higher, and knowing of how great *Consequence* the *Revolt* of
 any eminent *Divine* is, are as liberal in their *Reports* that
 such and such Persons are become *Catholicks* (as they call them)
 in which they have as little respect to truth, as in the former
Instances. “But they find by their experience that news make
 “their impression upon their first reporting, and that then if it
 “be good, it greatly raises up the Spirit and confirms the Mind,
 “especially of the *Vulgar*, who easily believe all that their

Europ. Soc.
 114, 115.

“ better tell them ; that afterwards when such Stories hap-
 “ pen to be controll’d, mens spirits being cold are not
 “ so sensible as before, and either little regard it or impute it
 “ to common error or uncertainty of things ; yea, and that
 “ the good news comes to many mens ears who never hear of
 “ the Check it hath ; and at least it may serve their turn
 “ for some present Exploit, as Merchants do by their news,
 “ who finding some difficulty in accommodating their Af-
 “ fairs, have in use to forge Letters or otherwise to raise
 “ bruits, either of some prosperous success in Princes actions,
 “ or of some great alteration in some kind of merchandise,
 “ which may serve for that present instant to expedite their
 “ business.

Whether the *Missionaries* take this piece of *Policy* from them, or are onely *imitated* by them, is not material, but that, being *secure* of an *evasion* if their *report* be found *untrue*, that they were *mis-informed*, and *knowing* well that *hundreds* who hear the *account* they give, are *never undeceiv’d* by *wanting opportunities* to *discover its falsity* ; they are no modester in this particular, than in the other *Slanders* is most certain.

* M. Spon’s History of the City and State of Geneva, p 144. Lond. 1687. fol.
 † Jesuits Catech. p. 62.
 † Sands Europ. Spec. p. 113.
 * Jes. Catech. p. 62.
 † History of Gen. p 144.

* Thus in the year 1597. they spread a report throughout Germany, Holland and Italy, that *Beza* had *renounced* his *Religion* before the *Senate*, and had *exhortèd* the *Magistrates* to *reconcile* themselves to the *Church of Rome* ; † and that by his *example many Citizens* of *Geneva* had done the like ; † whereupon he was *absolv’d* by the *Bishop* of that *City*, before his *death*, by *special Order* from the *Pope*. This we are assur’d by several * *French Priests* was *generally believed*, till *Beza* wrote several *French* and *Latin Letters*, to *convince* the world of the *Forgery*, and that he *was yet alive*, and † he *died not till six years* alter.

‡ Novelty of Popery, Lib. 7. c. 10. cont. 8. p. 627.

Of the very *same nature*, was the *report* of the *Conversion* of the † *Reverend Peter Du Moulin*, who even *while* he was *Minister* of the *Protestant Church* in *Paris*, and *writing* against *Rome*, was *publickly preach’d* in the *City* in *many Pulpits*, and

and *Benefices* assigned to *him* ; they asserted in their *Sermons*, that he was preparing to go to *Rome* ; which was so generally believ'd that the people flocked to a certain *Church*, and there waited expecting to hear him make his *Recantation*. Upon which he observes, that such tricks are apt to astonish the people for a season, and an untruth that was believ'd for three days hath done some effect. " And I am able to prove that a *Minister* now in *England* travelling in company with others of our *Nation* of the *Protestant Religion*, and making a small journey alone, to a neighbour *City* to that they then resided in ; the *Priests* came to several of his fellow *Travellers*, assuring them that the said *Minister* was become a *Romanist*, that he was publicly reconcil'd, and therefore surely they would not refuse to relinquish that *Religion*, which he whose *Profession* obliged him to defend it, and who understood it best, durst not continue in. This report was affirmed with so much confidence, that upon the *Ministers* return, several persons of the *Roman Catholick Religion*, congratulated him for his happy *Change*, and one of the *English* was ready to follow his example if he had not in time discovered the cheat.

And it is no longer since than the *Winter 1685*. that a report went current through all the *Countreys* in *England*, where there are many *Romanists*, that *Dr. Burnet* was at *Rome* become a *Papist*, and that great *Preferments* were bestow'd upon him ; this hath been affirm'd to me by several for a certain truth, when I made diligent enquiry, those *Gentlemen* affirming, that they had it from very good hands, and had seen some *Letters* from foreign parts which confirm'd it. " But more immodest was the pretence of the *Dean of Norwich's Conversion* about two years since, which several *Priests* affirm'd to a *Servant Maid*, whom they knew to be a great admirer of that *Divine*, urging her to follow the example of such a *Learned Man*, who was so deservedly esteem'd by her ; which they reiterated with so much confidence, and frequency, that the *Maid* promised to turn likewise ; but being convinc't by an

“ *eminent Person*, (who carried her to hear the Reverend
 “ *Dean* preach) that she was *abus'd* by a *notorious untruth*;
 “ she was *confirm'd* in her *aversion* to that *Church*, which is
 “ *upheld* by such *unworthy means*: And I cannot but observe
 “ the *Providence* of God in this matter, that the *Sermon* which
 “ the *Maid* was carried to *hear*, was *levell'd* against the *Po-*
 “ *pish Errors*; whereby she was not onely *inform'd* of the *a-*
 “ *buse*, but *instructed* too.

But their greatest traffick is in the pretended Conversion of dying persons, thus they would make a Romanist of dying Beza six years before his death; and this blot they have endeavoured to cast upon the Memory of that excellent Prelate Bishop King, Mr. * Musket the Jesuite publishing a Book of his Conversion to Rome upon his death-bed, intituled the Bishop of Londons Legacy. This relation we are assured did mightily † shock the peoples minds; but it is wholly false, his Son Dr. Henry King since Bishop of Chichester, Preaching a Sermon for his Fathers Vindication at St. Pauls Cross, Nov. 25. 1621. where he assures the world, that the Bishop before his death received the Eucharist at the hands of his Chaplain Dr. Cluet, together with his Wife, his Children, his Family, Sir Henry Martin his Chancellor, Mr. Philip King his Brother, &c. protesting to them that his Soul had greatly longed to eat that last Supper, and to perform that last Christian Duty before he left them; and gave thanks to God, that he had liv'd to finish that blessed Work. And then drawing near his end, he caus'd his Chaplain to read the Confession and Absolution in the Common Prayer. And the person who was reported to reconcile him, Mr. † Thomas Preston, being examined before the A. B. of Canterbury and other Commissioners, protested before God, as he should answer it at the dreadfull day of Judgment, that the Bishop of London did never confess himself to him, nor ever received sacramental Absolution at his hands, nor was ever by him reconcil'd to the Church of Rome; neither did renounce before him the Religion establish'd in the Church of England; yea he added farther, that to his knowledge he was never in company with the Bishop, never receiv'd

* See's foot
 out of the
 Snare, p. 76.
 † Birchback's
 Protestant E-
 vidence. Cent.
 16 p. 188. Lond.
 1635. 4^o.

|| *ib.* p. 189.
 and foot out of
 the Snare. p.
 77.
 See a relation
 of this forgery
 in the History
 of the Ch. of
 Great Britain
 from the Birth
 of our Saviour.
 p. 134. 188.
 Lond 1674. 4^o.

receiv'd any letter from him, never wrote to him, nor did he ever see him in any place whatsoever, nor could have known him from another man. The same did * Father Palmer the Jesuite (whom they affirmed to be one of those by whom he was reconcil'd) affirm that he never saw the Bishop. This Book of Musket's was known to be such a notorious forgery, that † Mr. Anderton an ingenious Priest, expressed his sorrow that ever such a Book should be suffered to come forth; "for it would do them more hurt than any Book they ever wrote, yet have they since altered the Title, and so printed it again, and a || Book exceedingly admir'd among them, written about fifteen years since and Dedicated (as I remember to the D. of Buckingham) insists much upon this Conversion; which makes me beseech my Brethren of our Church, that they would be careful to what Assertion they give credit; and believe nothing in the writings of these men upon their Authority, for let a thing be never so false, they will not stick to report it, and though it be expos'd and confuted, they will urge it with the same confidence, as an uncontradicted truth.

In the same manner when Father Redmond Caron, who wrote in defence of Loyalty to the King against the rebellious Opinions and Doctrines of the Court of Rome, lay upon his death bed in Dublin, ann. 1666. the Priests raised a Report that he retracted his Signature of the Loyal Irish Remonstrance, and all his Books on that Subject, but they were too quick in spreading this piece of Calumny against that Loyal Man, for the account came to his Ears before he died, upon which in the presence of many of his own Order, he protested solemnly that he was so far from recanting, that the Doctrine which he had taught, he looked upon as the Doctrine of Christ, and that it was his duty to maintain it. Thus if any of their own Church be of a sounder Principle than themselves, they cannot help practising that rule of the || Jesuits, whereby they are directed, to report that such as leave them are very desirous to be receiv'd again; and although they are so often prov'd and expos'd to the world as Calumniators and Forgers, they with the greatest unconcernedness invent and report anew upon the next occasion.

* Foot out of the Snare, p. 77.

† B. p. 78.

|| It is a thick Quarto, I have seen it, but cannot remember the Title.

History of the Irish Remonstrance, p. 759.

|| Instruct. secrets. pro super. societ. Jesu. p. 23. De dissimul. in exhortationibus dicitur, quod iterum ad hunc perit ingredi societatem.

But

But that the World may not be always fed with *false Stories*, they cast about for an *artifice* to deceive them by false *Converts*, appointing men to pretend themselves *Protestants*, and after some time to be reconcil'd to the *Romish Church*, by the means of their *Missionaries*. * “ Thus ann. 1583. at the *Sessions* at “ *Glocester* in the month of *August*, one *Richard Summers* was “ apprehended, who outwardly seem'd a *Protestant*, but being “ one day present at a *discourse* between one of the *Bishop* of “ *Glocesters Chaplains* and a *Puritan* (as they were then call'd) “ us'd this Expression, *If this be the fruits of Protestantism,* “ *I will lament my ways and turn to my Mother the Ch. of Rome,* “ *seeing the Ch. of England is divided.* The *Chaplain* upon “ this *suspecting* this man, one day *disguis'd* himself, and *trac'd* “ him to an house, where he *found him* in a *Surplice*, and heard “ him say *Mafs*; after which he *dogg'd* him to his *Lodging* and “ had him apprehended.

'Tis an attempt not impossible to succeed, to raise such reports of particular *private Men*, but to tell the world of whole *bodies of men*, whole *Nations* and *Countries* and *Sovereign Princes* becoming *Converts*, when they know the contrary to be the *real truth*; is something more amazing, and able to *surprise* the most *thinking men*; yet were not these *Gentlemen* ashamed to *affirm* even at *Rome* it self (where it is an ordinary *practice*) with great *Solemnity*, that the *Patriarch* of *Alexandria* with all the *Greek Church* of *Africa*, had by their *Ambassadors* submitted and reconcil'd themselves to the *Pope*; and receiv'd from his *Holinefs* *Absolution* and *Benediction*; but tho' this was found a *Fable*, about the same time they reported that the † *K. of Scots* (*K. James*) had *chas'd* the *Ministers* away, and *executed* two of them, *bestowing* their *Goods* upon the *Roman Catholics*; that not only † *Beza* had *recanted* his *Religion*, but the *City* of *Geneva* also sought to be reconcil'd, and had sent to *Rome* an *Ambassage* of *Submission*: “ This news was whif- “ pered among the *Jesuits* two months, before it became pub- “ lick, but at length there came a *solemn account* of it, which “ run through all *Italy*, and was so verily *believed* to be true, “ that

* *Hanting* of
the *Romish*
Fox, p. 155.
156,

Euro. Spec. p. 9
112, 113.

† *Ibid.*

‡ *Ibid.* in *Hist.*
of *Geneva*, p.
144.

“ that *several* went to Rome on purpose to see those *Ambassadors* ; and to make up the full measure of this *Romish Policy*, there was *news* sent from Rome to Lyons, that *Q. Elizabeth's Ambassadors* were at Rome making great instance to be *absolv'd*.

“ And there is a certain *secular Priest* who not long since *assur'd* me, that he had seen an *original Instrument* under the *hand* of the late *Arch-bishop of York*, and other *Prelates*, with several *Divines*, among whom he named *Dr. Wallis* of *Oxford*, approving several of the *Romish Doctrines*, and particularly *Prayer to Saints*, or for the *dead* ; but tho' upon my *earnest intreaty* he promis'd to *procure* me a *sight* of it, yet he never *perform'd* it to this day : But this is *usual* among them ; when they have a *design* either to make or *confirm Profelytes*, these * *Affertions* that our *greatest Men* are *Papists*, in *private*, are never out of their mouths ; and within these few years they reported publickly † in *Ireland*, that not *onely his late and present Majesty*, but all the *Nobility and Gentry* of the *Kingdom of England*, were *privately* of their *Religion*.

And no longer since than || the year 1678. it was generally reported at *Rome* for *six months* together that the *Armenian Patriarch* with *six and thirty Bishops* were on their way *thither* ; to *submit* to, and *acknowledge* the *Apostolical See* ; tho' this was a *Sham* like the rest of their *Great Conversions*, on which I shall make some few *Reflexions* by a *short account* of the *greatest* of them, which they are most ready to *boast* of at this day.

The *Conversions* in the *Indies* have made so great a *noise* among them, that *multitudes* are possess'd with a *belief* of every thing they are pleas'd to *report* concerning them ; but * a *Jesuite* of note assures us, that during *forty years* of the *Missionaries* abode among them ; there was hardly one *Indian* to be found who understood any two *Articles* of the *Creed*, knew any thing of *Christ*, or an *eternal Life* ; that the *Missionaries* are careles and do not take any *right course* for their *Conversion* ;

* *Sheldon* of *Miracles* p. 52.

† *Franciscan Convert* by *Ant. Egari*. p. 24. *London*.

1673. 4^{to}.

|| *Ricaut's State* of the *Gr.* and *Armenian* *Ch.*

p. 451. *London*.

1679. 8^{vo}.

* *Acosta. de procur. Indor. Sabor. Lib.* 4. c. 3. *Post annos jam quadraginta, ab Evangelii ingressu in tam immensa turba, vix quemquam qui syeb li duo capitâ intelligat; quid Christus sit, quid vita eterna, &c. Tota Catechisandi ratio umbratilis & Indiorum similis.---Mibi sane monstri simile su-*

pervisum est inter tot millia Christianorum nomine donatorum, tam esse rarum qui Christum agnoscat, ut quod Ephesi olim de Spiritu sancto, Paulo responderunt, passim hi de Christo melius usurpare, neque an sit Christus audivimus. Id. lib. 5. c. 2. Invenies tam tenuis & inopis messis apud Indos potentissimam causam in eo esse quod divinis & occultis quidem sed justis consiliis, antiquis Gentibus predicatores fuerint predicatione sua digni, cum nostri tam sint plerique indigni, ut longe plus evertant & dissipent quam edificent, atque plantent. Id. l. 4. c. 4. See more out of the same Author ap. Hesp. in. Histor. Jesuit. p. 231.

† Provin. Letters, p. 33, 84. and mor. pract. of the Jesuits. p. 390.

|| Sure and honest means, &c. p. 82.

* Terries Voyage to East-India, p. 450. Lond. 1655. 8vc.

† Ibid. p. 440.

that among so many thousands of Indians who are said to be Christians, it was a rare thing to meet with any who own'd Christ, but all like those Ephesians who St. Paul mentions not to have heard whether there be an holy Ghost, might answer we have not heard whether there be a Christ; and this small progress he imputes to the carelesness and evil examples of those who are sent thither, who took no pains to that end, so that though the ancient Priests were suitable to their calling, yet the Missionaries were so unworthy, that they destroyed more Souls than they gain'd or converted. So little did they make it their business

to make them Christians, that they † permit them to pray and worship before their ancient Idols, so they direct their intention to a little Image of Christ or some Saint which they have under their Clothes; against which the Congregation of Cardinals de propaganda fide published a Decree, July 6. 1646. which considerations made one of their own || Communion affirm, that they are the strangest Conversions in the world, that they take no care at all to instruct these people or to teach them any thing; they Baptise them only without explaining to them the virtue of that Sacrament or what it signifies; nay without turning them from their former Idolatry. These now are their Conversions, neither are they any better in that part of the Indies subject to the Mogoll, where they have indeed spilt the water of Baptism upon some few Faces (saith * one who liv'd in a publick Employment some years there) working upon the necessity of some poor men, who for want of means which they give them, are content to wear Crucifixes, but for want of knowledge in the Doctrine of Christianity are only in name Christians. So that the Jesuits Congregations there are very thin, consisting of some Italians which the Mogoll entertains to cut his Diamonds; --- and of other European Strangers which come thither, and some few Natives. † And yet the Christian Religion is tolerated there, and the Priests of all Religions very much esteemed by the people.

ple. * Much the same account is given of the Converts in Japan, that besides reading *Pater Noster*, *Ave Maria*, and some Prayers to Saints, they have little or no knowledge of Religion. * Ogiiby's Japan, p. 262.

Nor are these remote Converts only in such a miserable Condition, but to come a little nearer home, if we look upon the Profelytes in France, we shall find their case very little better if not worse; for so little are they instructed † that † Last Efforts, p. 291. two hundred Peasants came at once to the Intendant of their Province, complaining, that since their Conversion they knew not what Prayers to make, for they had been forbidden their old Prayers, and were not taught any other; nay they are so unwilling of that Profession || that upon Corpus Christi Day 1686. many of them chose rather to pay a Fine, than put up Hangings before their Houses for the Procession; and yet we hear daily brags of these Converts which are such as we should be ashamed of, and so would any other Church but that which glories in her shame.

|| Nouvelle de la Repub. des Lettres, Juin, 1686.----Dans la derniere Fete Dieu plusieurs ont mieux aime payer une Amende que de rendre devant leurs Maisons.

But as they triumph mightily in Conversions which were never made, and Converts not instructed, nor really altered but only frightened for a time; so upon every little occasion they raise as loud reports of the Accession of whole Nations to their Church; wherein they are indeed a little more ingenious than in those which had no ground at all.

* Thus when several Bishops of Lithuania and Russia nigra (in the year 1595.) in hopes of restoring themselves to some honours in the Diet of Poland, which by means of the Jesuits they were deprived of; sent two of their number to Rome to offer their Submission and Obedience to Clement the Eighth then Pope; there was and is yet great boastings of those Churches being reconcil'd to Rome; "though their going thither in the name of the Rutenick Churches was protested against by Constantine Duke of Ostrovia, and the rest of the

* Smith's account of the Greek Church, p. 242, 243. and his Narratio de vita Cyrilli Lucarii, p. 6. inter jus Miscellanea.

“ *Greek Church who resolv'd to continue in obedience to the Pa-
triarch of Constantinople.*

I could give more *Instances* of this nature, but I refer them to another *Chapter*; and conclude this point of feign'd conversions, with a known passage of the *Intendant Marillac's* in France, by which we may learn what credit to give to the reports of this nature, when they have the confidence to affirm such a thing of a *Person of Honour* in publick, and before his own face; yet did that *Persecutor* of the Protestants in Poitou one day dining with the * *Marquess of Verac*, give order that the *Inhabitants* of the place should assemble at the Cross; where he went after Dinner, and getting upon the steps of the Cross told the People in the *Marquess's* presence, that the King requir'd them all to turn Roman Catholicks, which he exhorted them to do, by telling them, that their Lord the *Marquess* was there come along with him to change his Religion; which bold and impudent untruth, that noble Gentleman immediately contradicted by assuring the people of the contrary and that he had no design to change his Religion. After this what credit can be given to these mens Reports in private.

* Last Efforts,
p. 134, 135.

The Affinity between the slandering the persons of our Divines, and misrepresenting the Doctrines of our Church, leads me to expose that unchristian Artifice, but because the charge of Disloyalty is advanc'd with great Confidence against us, and of great Moment, I shall give that a Chapter by it self.

C H A P. I V.

Their accusing us of Disloyalty.

IT is one of the *Directions* given by the Jesuit * *Contzen*, to traduce such as oppose their designs as men that are *Enemies to the publick Peace*, which advice Seignior † *Ballarini* in his Letter to Father Young thinks most proper to be followed, for the better managing the *Popish Interest* in England, to asperse the *Bishops* and *Ministers* of this Church, as so *factions* that it were well they were remov'd.

And that the *Missionaries* are at this day observing those *Directions*, is so evident, that it would be time and pains spent to no purpose, to prove it: hence we have had || a new *Test of the Church of Englands Loyalty*, an * *Instance* of the same, and such *scurrilous* and *weak Pamphlets*, sent abroad in the world, either to create an *ill opinion* of our *Loyalty*, or to *exasperate* the Members of our *Church*, and *provoke* them to some undecent carriage; endeavouring to find some *failure* on their part, that they may catch at an *occasion* to make the world believe, that they have † *forfeited* that *Protection* his MAJESTY hath so *graciously promised* to afford them.

But our *Loyalty* hath a better *Foundation* than to be shaken by such malicious *Arts*, it being founded upon the same *Bottom* with our *Church*, the *Apostles* and *Prophets* and our *Blessed Saviour*, the *chief Corner-Stone* of the building, which all the *Arts* of men and Devils shall never overthrow, not upon the *will* of man as theirs is.

Yet these Gentlemen think it sufficient to prove us *disloyal*, to cull out a few *Instances* of men of rebellious Practices; and

* *Lib. 2. c. 8. Sect. 6.*
 † *Unreason. of Sepa. pref. p. 22.*

|| *New Test of the Ch. of Engl. Loyalty, Lond. 1687. 4to.*
 * *Instance of the Ch. of Engl. Loyalty, Lond. 1687. 4to.*

† *New Test of the Ch. of Engl. Loyalty, p. 8.*

and this they charge upon the Church of *England*; but with what justice let the *world judge*. They cry out upon us as *misrepresenters* of their *Doctrines*, because we affirm they teach the deposing power to rest both in the *Pope and in the People and shew their Practices* to accord with that *Doctrine*, when ever they had occasion: If this be to *misrepresent*, what name may we call their dealing by, who charge us with *Rebellion*, when we freely condemn all such *practices* and that *openly*; and that in our *Religion* there is no *Rule* to be found that prescribeth *Rebellion*, nor any thing that dispenseth Subjects from the Oath of their *Allegiance*, nor any of our *Churches* that receive that *Doctrine*. When on their side several *General Councils* have *asserted*, above TWENTY of their *Popes* pronounc'd that right inherent in *them*, and I am able to prove, that above three *hundred* of their *Divines* defend and plead for either the *Popes* or *Peoples* power to depose their *Princes*.

And though I know there are *many* in that *Church*, who (at least at present) do heartily *disown* that *Doctrine*, yet I will not *stick* to affirm that it hath all the *Characters of an Article of Faith*, nor doth the *dissent* of so many hinder it from being so, for there are multitudes among them who *disown* *Transubstantiation*, others the *Pope's* *Supremacy*, and several other points which others amongst them acknowledge to be *Articles of their Faith*.

* Reflex. on the Answ. to the Pap. misap. p. 10. Lond. 1685. 4to.

† Sure and Hon. means, p. 83.

* Neither will a late *Author's* plea, that if it were such an *Article* the opposers of it would not scape without a brand of *Hereffie*, prove the contrary; for we know that they have been often *mark'd* with that *Brand*, and are once a year *Excommunicated* at *Rome* in the *Bulla Cane*; wherein † all persons who hinder the *Clergy* in exercising their *jurisdiction*, according to the decrees of the *Council of Trent* (which *France* does) all *secular powers* who call any *Ecclesiastical Person* to their *Courts*, all *Princes* that lay any *Taxes* on their people without the *Popes* consent, are declar'd *Excommunicate*, and if they remain so a whole year they shall be declar'd *Hereticks*.

We are told by * one of themselves, “ that
 “ a Doctrine when inserted in the body of the
 “ Canon-Law becomes the Doctrine of their
 “ Church, now in the *Canon-Law* we find it
 asserted † that *the Pope may absolve persons*
from their Oath of Allegiance, that Pope || *Za-*
chary deposed the K. of France not so much
for his Crimes as that he was unfit to rule, that
*we * are absolv'd from all Oaths to an Excom-*
municate Person, and it is our duty to yield no
obedience to him. That † *Clergymen ought not*
to swear Allegiance to their Prince, and that
 || *they are exempt from the jurisdiction of the*
secular Magistrate. And the * *Council of Trent*
 hath confirmed all these *Canons*, to the obser-
 vation of which † all their *Priests* and digni-
 fied men are sworn: Let the world then judge
 whether this doctrine be an *Article of Faith*
 or no.

But they have not onely taught and establish'd this trea-
 sonable Principle upon the same foundation with their other
 Doctrines, but though often call'd upon to joyn in a denial of it,
 and to condemn it as sinfull, they could never be prevail'd on to
 clear themselves from such an odious Charge as hath been all along
 justly brought against them. This was once thought the only
 way they had to justify themselves, by a person who hath
 since made himself a Member of their Church, who tells us.

“ || 'Tis not sufficient for the well-meaning Papist to produce
 “ the Evidences of their Loyalty to the late King (*Charles*
 “ the First) I will grant their Behaviour to have been as loy-
 “ al and as brave as they can desire; but that saying of their
 “ Father *Cress.* is still running in my head, that they may be
 “ dispenc'd with in their obedience to an Heretick Prince,
 “ while the necessity of the times shall oblige them to it, for
 “ that (as another of them tells us) is onely the effect of Chri-
 “ stian Prudence, but when once they shall get power to
 shake:

* *Fa. Ellis Ser. before the K. dec.*
 5. 1686. p. 21. *St. Gregory's* judg-
 ment is become that of the whole
 Church, being inserted in the bo-
 dy of the *Canon-Law.*

† *Gratian. Cau. 15. Qu. es. 6. Can.*
Auctoritatem ----- *Elit. 1518. 410.*
A fidelitatis etiam juramento Roma-
nus Pontifex nonnullos absolvit.

|| *Id. ibid. Can. alius. * Id. ibid. Can.*
nos sanctorum. † Id. distinct. 63.
fol. 90. || Id fol. 135. col. 3. lit. h.

* *Decernit & præcipit sacros Canones*
 & *Concilia generalia omnia, nec non*
alios Apostolicas sanctiones in favore
Ecclesiasticarum personarum, libertatis
Ecclesiasticae & contra ejus violatores
editas, &c. sess. 25. c. 20.

† *Bulla Pii 4ti. super forma juram.*
prof. s. fidei. They are enjoyned to
 swear thus, *Omnia tradita à sacris*
canonibus inlubitanter recipio, atque
profiteor, & contraria omnia, damno
reicio & Anathematizo.

|| *Mr. Dryden's*
Religio Laici,
 in the Preface.
Lond. 1682. 4to.

* Sure and Ho-
nest means, p.
100, 101.

“ Shake him off ; an Heretick is no lawfull King, and confe-
 “ quently to rise against him is no Rebellion. I should be
 “ glad therefore that they would follow the advice which
 “ was charitably given them by a Reverend Prelate of our
 “ Church : namely, that they would joyn in a publick act of dis-
 “ owning and detesting those Jesuitick Principles, and subscribe to all
 “ Doctrines which deny the Pope’s Authority of deposing Kings and
 “ releasing Subjects from their Oath of Allegiance. And * a late
 Author of their own Church judges this so necessary, that
 he affirms, “ NO CLERGY MAN OUGHT TO BE RE-
 “ CEIVED WITHOUT SUBSCRIBING THE CONDEM-
 “ NATION OF THE BULL *DE COENA DOMINI* ;
 “ AND TILL THE MONKS AND JESUITS SHALL
 “ SOLEMNLY RENOUNCE AND CONDEMN IT, IT
 “ WILL BE NO GREAT INJUSTICE DONE THEM,
 “ TO ACCUSE THEM OF ATTEMPTING AGAINST
 “ THE LIVES OF KINGS. *If any man did suspect me to*
 “ *be an Arian, and I knew it, and could justifie my self from*
 “ *such cursed opinions, and did it not ; the world would have*
 “ *reason to impute to me all the Consequences of this pernici-*
 “ *ous Heresie ; and the same Author tells us, it is well known*
 “ *all the Monks and especially the Jesuits have by their fourth*
 “ *Vow obliged themselves to the Execution of this INFER-*
 “ *NAL BULL.*

Nor is it onely by private men they have been exhorted
 to such a *Renunciation* of those *Doctrines*, but in *publick*
Courts of justice both in *France* and *England*. It is indeed
 very *usual* with them to *deny* this *Doctrine* in discourse, but
 that it is onely a formal denial, when they *really* maintain
 it, I offer to prove against them from their own Principles
 and Practices ; a plain instance whereof † Mr. *Sheldon* gives
 us of his own knowledge ; “ who was one morning denied
 “ Absolution by a *Sussex* Jesuit, because he would not ac-
 “ knowledge the Pope’s Power to depose Princes ; and yet the
 “ very same day at dinner in the presence of several, this Je-
 “ suit denied any such power in the Pope.

† *Sheldon* of
the Miracles
of the Ch. of
Rome, p. 186

But

But the *Doctors of Rome* have been very *carefull* to provide against any such *scrupulous persons*, as cannot persuade themselves of the *lawfulness* of this point, and therefore have found out a way to discharge the *Conscience* from any *guilt*, and set men at *liberty* to follow an *opinion* which they *believe* *unsound*; upon which *Principle* there is no manner of *security* from *such men*, for they may declare their *judgment* of the *unlawfulness* of any *Action*, and yet *do it* the next *moment* by *virtue* of the rare *Engine* of *PROBABILITY* by which they can do any *thing* in that *Church*.

For it is a *Doctrine* taught by almost *all their Divines*, and insinuated into the *Peoples minds* by the *Confessors*, that the *Authority* of a *Learned Doctor* makes an *opinion* *probable*, and that every one without *hazarding* his *Soul* may follow what *opinion* he pleases, provided that it be taught by some *Eminent Doctor*; yea he is obliged to follow the *opinion* of his *Confessor* if he be *learned*, and if he do not he sins. And when the *Author* of the *Provincial Letters* complain'd of this *Doctrine*, his * *Answerers* defended it for *Lawfull* and *Orthodox*.

* Answer to the Provincial Letters, p. 34, 35.

Now as one of their own *Church* observes, † *the Generals of Orders can raise whole Legions of Divines to speak what they have a mind should pass for probable*; but there is no need of it in this case, where so many *Councils*,

† The Jesuits Reasons unreasonable.---See it in Collect of Treat. concern. the Penal Laws. p. 110. Lond. 1675. 4to.

Popes, and so many hundred *Doctors*, have *maintain'd* the *Treasonable Doctrines* we charge upon *them*; which according to them is a *sufficient warrant* for *any* to reduce these *Speculations* into *practice*, as hath been *asserted* by them in *this very case*, and with reference to his *late Majesty*; for when *Father Walsh* pressed the *Irish Clergy* to subscribe the *Loyal Formulary*, *Father John Talbot* and others told him, † *That it was to no purpose to expect any Profession, Declaration* † *or Oath of Allegiance from them, being it was in point of Conscience Lawfull enough for such as would or did take such Oath to decline from, retract, and break it; even the very next day, or next hour after having taken it; provided onely they followed herein*

† Hist. of the Irish Remonst. p. 567.

“ the Doctrine of probability, that is, if they followed any Divines who hold such an Oath to be unsafe and unsound in Catholick Religion, or otherwise unlawfull or sinfull. And by the same Argument did the Romish Bishop of Ferns in the year 1666. defend all that was done in the Irish Rebellion, and refuse to acknowledge it any sin; because * (saith he) *the Authority of those who teach the contrary is great, their Learning great, their Sanctity great, the Light they had from God great, and their Number great.*

* See his Letter in the Hist. of the Irish Remonst. p. 624.

I might instance in a great number of such Doctrines confirm'd by the highest Authority among them, but I think this sufficient to let the world see, how confidently the Missionaries attempt to cast the odium of Disloyalty upon us, whose Doctrines disallow and detest all such Principles as damnable and heretical, which for many hundred years they have maintained with the greatest vigour.

But that Church is too politick, to content her self with teaching such Doctrines onely, for she hath provided such means for putting them in practice in any Countrey whatsoever, as were too subtle for any other Politicians to invent, to which end she obliges all her Clergy to a single life, that so they may continue in a more absolute Subjection: This could not be hop'd for while they were married, and the Princes and several States of Christendom had such a pawn of their Fidelity as their Wives and Children, therefore having rais'd the esteem of the Clergy that their persons were counted sacred and liable to no punishment, that there might be nothing so nearly related to them wherein they might be punish'd as their Wives and Children they have prohibited marriage to them all; by which means being ready for any desperate Attempt they have such multitudes of them as are sufficient to make a good Army in most Princes Dominions; but 'tis not the Clergy alone, who are thus at their Devotion, but by Dispensations and Tolerations to be Administrators of Abbeyes and Bishopricks and other Benefices given to Lay-men, they oblige them to uphold their Interest; “ as for their Religious Orders, they (especi-

“ ally

ally the Jesuits) give their *Generals* an *account* of all Oc-
 currences of *State* in those *Provinces* and *Kingdoms* where-
 of they are the *Respective Assistants*; to which end they
 have *Correspondents* in the *Principal Cities* of all *Kingdoms*;
 who *sending* all their *Informations* to the *General*, they *bal-*
ance the *interests* of every *Prince*, and then *resolve* that the
Affairs of such a *Prince* shall be *promoted*, the *designs* of
 another *oppos'd*, as is most for their *own Advantage*; to
 effect which, the *Confessors* of *great Men* give *intelligence*
 of the *Inclinations* of those whose *Consciences* are *unfolded*
 to them; whereby they become *acquainted* with all *deter-*
minations concluded in the most *secret Councils*; and have a
particular account of the *Power*, *Possessions*, *Expence* and *De-*
signs of every *Prince* of their *Communion*; and the very
same advantage they make of *Confession*, by *diving* into the
peoples Inclinations, and thereby *discovering* who *stand well*
affected to their *Prince* who *dissatisfy'd* and *exasperated*, by
 which *means* they sow *discord* between *Princes* and their *Sub-*
jects, rendring them *odious* to and *fearfull* of one another,
 wherever they *find* their *advantage* by such *distrusts*; thus
knowing all the *discontented* people in a *State*, they are *able*
 at any *time* to *raise* a *party*, and being *acquainted* with the
Princes Designs, they *know* how to *defeat* them, that the *in-*
surrection may be more *successfull*.

Discov. of the
 Jes in relat. to
 their Politicks.

But Mr. Pulton tells us, that it is expressly prohibited the Je-
 suits to speak of the *deposing Power* even in *private discourses*,
 but it is then to be observed, that the *Doctrine* it self is not
blam'd, only *silence impos'd* concerning it; this *Order* was made
 in the year 1616. since which several of that *Society* have
defended that point, and even in *Rome* it self where *Sancta-*
rëllus's Book that *pleads* for it was printed *Ann. 1625.* and
 that it was *onely* for *France*, is affirmed by a *Papist*, who
answers this *Objection* of Mr Pulton's; when the *Jesuits* asser-
 ted that by that *Order* they were *bound* under *pain* of *Damnati-*
on not to speak of that *Subject*, that none in the *Church* were
 bound under the like *penalty* not to teach it, but they; where-

In his Account.
 p. 17.

Jesuits Reasons
 unreasonabable,
 p. 112, 113.

in he observes, their *immodesty* in the *assertion*, when *none of their Rules bind under so much as a venial Sin*; and their *Concession* that *none in the Church think it damnable to teach that the Pope may depose PRINCES.*

* In his Account, p. 18.

Vindicat. of the sincerity of the Prot. Religion; p. 116. Lond. 1679. 4to.

I suppose Mr *Pulton* was *conscious* of his *imposing upon the world* in this point, therefore he presently *shifts* from that to lay a *grievous Charge* to our door; * *That it was manifest from History that the Reformers had deposed and endeavoured to depose more Princes in the space of one hundred and fifty years, than the Roman Catholicks had done in 1600.* wherein he hath back't that hardy *assertion* of the *Author of Philanax Anglicus*, who affirm'd, *that in the last Century there have been more Princes deposed and murder'd for their Religion by Protestants, than have been in all the other since Christ's time by the Attempts and Means of Roman Catholicks.*

If it were not that I *know* Mr. *Pulton's* Skill in *History* to be very *mean*, I should look upon him as the most *immodest* man that ever wrote; who after the *Confutation* of the others *Assertion*, hath the *face* to *renew* it again, and *publish* it to the *world*; but when I consider 'tis *want of knowledge in History* that makes him so *bold*, I am willing to *excuse* him upon that account, *from wilfull imposture* tho' all the world cannot clear him from *strange rashness* and *confidence*.

I will therefore *bate* him all but near two hundred years, and undertake to prove whenever call'd to do it, that the *Romanists Treasons* owned by their *Popes* and great *Men*, since the *Reformation* do far out number all the *Plots* and *Insurrections* they can lay to the *Protestants Charge*; *which notwithstanding have been condemned* by the whole body of our *Divines*.

Mr. *Pulton* himself affirmed to Mr. *Cressener*, that *all good Princes ought to consent to the Church*; to which it being returned, what if *Princes* have no mind to part from their *Right* in obedience to the *Churches decrees*, must they be *dispossess'd* against their will? he asserted, that in such a case the *Church* hath power to decide in favour of it self; This relation had been given the world of their discourse, before Mr. *Pul-*

Cressen. Vind. p. 14. Lond. 1687. 4to.

ton published his *Remarks*, in which he doth not once deny this passage though he makes *Reflexions* upon others in Mr. *Cressener's* Vindication.

But Mr. *Pulton* is not alone in this Opinion, for there is a certain *Jesuite*, who highly brags of the *Loyalty* of his Church, that very lately affirmed in my hearing, "that in case of oppression of the Subjects by their Prince, it is but reasonable that the Pope being the common Father of Christendom should have a power to depose or other ways punish the Oppressor; and another great stickler for that Church, a *Convert*, never attempted to clear his Church of this Charge, it being very plain (as he affirmed) "that such a power must reside some where, and the Pope was certainly the fittest to be intrusted with it. And indeed I cannot see how men of any *ingenuity* can condemn it, when they pretend the *Pope's* Approbation of M. *De Meaux's* Book, is a clear Evidence that the *Doctrine* contained in it is the *Doctrine* of their Church, for (not to mention at present the Actions of former Popes) this very *Pope*, who approv'd that Book doth at this time notoriously assert his power over Kings, by *Excommunicating* his Majesty of France in the matter of the *Franchises*; thereby approving of that *Doctrine* as much as the Bishop's, and giving us the same *Authority* for the deposing power, that the *Papists* pretend for that *Prelates* Exposition.

Let Mr. *Pulton* or any for him make good his bold Slander against our Church; and find so many Treasons and Rebellions in the Protestant Communion if he can, as I will undertake to prove upon the *Romanists*; affirming confidently is a Talent possess'd by most of the *Missionaries*, but proving what they affirm is beneath them; there have been above six and fifty open Rebellions raised, and Parricides committed upon great Princes in about one hundred and sixty years, and eighty two Bulls, Indulgences and Supplies of the Popes for the furtherance of those Treasons, besides an infinite number of horrid Conspiracies, upon which I cannot but observe "that at the beginning of the Reformation they own'd these Doctrines published
"lick-

“ lically, and till the Pope gave them leave, would never pay O-
 “ bedience to our Princes ; but by all the traiterous Conspiracies
 “ imaginable endeavoured to depose and murder them ; they had
 “ the Pope’s Bulls and Resolution of many Universities to sa-
 “ tisfie their Consciences, which may be well put into the ballance
 “ with the late Decrees of the Sorbonne against the deposing
 “ power ; for if their Decrees of late be Evidence enough to ac-
 “ quit the Roman Catholicks from the imputation of disloyal
 “ Principles, as * some affirm they are, then surely so many
 “ Decrees of the same Faculty defending those Principles, so ma-
 “ ny censures of other Universities pass’d upon the Opposers of
 “ them, and so many Bulls and Briefs of Popes to the same
 “ purposes may well justifie us in affirming that there is no
 “ security of their obediences any longer than the Pope pleases.

* Answ. to two
 main Quest. of
 the Let. to a
 Diss. p. 10.

Till he forbid them, they took the Oath of Allegiance and defended it, but ever since have refus’d it with a strange Obsti-
 nacy ; and what security is there that his Orders shall not have
 the same obedience rendred to them in other points ? nay since
 that, we have seen the Romanists of England who before
 were ready to subscribe the Remonstrance, decline giving the
 King any assurance of their obedience, because the Pope com-
 manded them not to do it.

See History of
 the Irish Re-
 monstrance.

Could they have been prevailed on to renounce these Do-
 ctines, as sinfull and unlawfull, they would have at least shewn
 that at present their principles were such as become faithfull
 Subjects ; but when they cannot be perswaded to do this, all
 their profession that it is not their Doctrine gives no assurance
 of their Loyalty.

But if they should do this, it is well observ’d by a late
 Writer † that while they found their Loyalty upon this Sup-
 position, that the deposing Doctrine is not the Doctrine of the
 Roman Church, doth not this Hypothesis afford a shrewd sus-
 picion that if it were the Doctrine of the Church of Rome,
 or ever should be so ; or they should ever be convinc’d that
 it is so, then they would be for the deposing of Princes no
 less than those who at this day believe it to be the Doctrine thereof.

† Request to
 Rom. Catho.
 p. 38. Lond.
 1687. 4to.

“ And

“ And I wonder how the *Gentlemen* of that *Church* can
 “ *alledge* the *Decrees* of the *Sorbonne* as an *Evidence* that
 “ they hold not the *Doctrin*e of the *deposing Power*, for the
 “ same *Faculty*, *Aug. 9. 1681.* and the *16th.* of the *same Month*
 “ approved the *Oath* of *Alligance*, and condemned the *Pope’s*
 “ *temporal Power* over *Princes* as *Heretical*, and yet our *Eng-*
 “ *lish Romanists* will not take the *Oath*, nor be *perswaded*
 “ to condemn the *deposing power*; though they pretend to dis-
 “ claim it.

Walsb’s Letters,
 p 557, 558,
 559.

And indeed it would be *folly* to expect that the *decree* of one
single Faculty should be of *more Authority* than the *Bulls* of so
 many *Popes*, and *Canons* of *Councils* the *Supream Heads* of the
Roman Church.

But (as I observ’d before) it is *more strange* to hear these
 men affirm that the *Doctrin*e contain’d in the *Bishop* of *Con-*
doms Exposition, is the *Doctrin*e of their *Church*, and yet
 deny that the *deposing power* is so, when “ all the *Authority*
 “ that *Exposition* hath is from the *Pope* and *Cardinals* appro-
 “ bation, which in a *more solemn manner* hath been often given to
 “ that *Doctrin*e; so that either their *Argument* for the *Bishops*
 “ *Book* concludes nothing, or it is an evident *Demonstration*
 “ that the *Roman Catholick Church* teaches the *Doctrin*e of *deposing*
 “ *Princes*.

I offer to prove against them, “ that the *Popes power* in that
 “ point was universally believed as a matter of *Faith* in that
 “ *Church* for near five hundred years; now let them answer
 “ this *Argument*, nothing can be believed as a matter of *Faith*,
 “ but what was taught them by their *Fathers*, and so upward
 “ from the *Apostles* times; but the *Doctrin*e of the *deposing*
 “ power, was believed as a matter of *faith*, therefore it was
 “ deliver’d from the *Apostles* times: let them either answer
 this *Argument* which is their own upon other points, or con-
 fess that the *deposing power* is an *Article* of *Faith* in that *Church*;
 for if the *Argument* be good, it proves that to be an *Article* of
Faith as well as others, if it be not, they give up all their
 brags of the *Evidence* of *Oral Tradition* from hand to hand;

So much insisted on by Mr. G. and others of their Champions among us.

But because it may be objected, that the *deposing Bulls* were the effects of the *passionate Tempers* of those Popes, I desire that one of their own *Communion* may be heard in that point ;

* who speaks thus, “ I maintain that all these disasters proceeded not only from the pettish humour of any one Pope, but were the natural effects of the principles of the Papacy ; and though we do not see it visibly break forth every day by some bloody Example, yet we ought not to believe that the habit or the will is ever the less, but that there is some external extraordinary Reason which suspends the Action, and which doth sometimes make them act directly contrary to their own Inclination.-----How can any man maintain that Princes need not stand in the fear of the Pope, when three Popes of this present Age, have condemned the opinion that the Pope cannot depose Kings as wicked and contrary to the Faith ?

And now I have examined and refuted their Calumny, of our *Disloyalty* in general, and Mr. *Pulton's* Charge in particular ; which I have known asserted by others with so peculiar a confidence, that it hath stagger'd many *Loyal but weak Protestants*, in which as in All the rest of this Discourse “ I once again challenge the whole Body of the *Romish Clergy* to find one false Quotation ; and by the falsity of Mr. *Pulton's* Assertion I beg the Reader to judge what Credit the rest of their *defaming Insinuations* deserve.

* Sure and honest means,
p. 59, 70.

C H A P. V.

Of their laying Doctrines to our charge which we never taught.

AFTER such a bold Assertion as that of Mr. Pultons, which I refuted in the preceding Chapter; we need not wonder if we meet with the same Treatment which the Christians in Tertullian's time under went; seeing we have to do with a sort of Men who repeat their Slanders the oftner they are reprov'd, and not asham'd to impute Doctrines to the Reformed which their Confessions disclaim, and the Writings of their Divines confute.

Tertullian. Apolog. c. 7. &c. Dicimus sceleratissimi, de Sacramento infanticiidii, pabulo inde & post convivium incesto, quod ovesores luminura caues, lenones scilicet tenebrarum & liididnum impiarum in verecundia procurent, &c.

At a time when the Gentlemen of that Communion make so loud Complaints of being misrepresented as to their doctrines and practices, and with the utmost of their Rhetorick exaggerate the Injury which by such Misrepresentations is done to Truth and their Church; it might rationally be expected that they should believe what they say, and have some Sense of such unjust proceedings; or at least should in policy take care that their own Writings be not stuffed with false Charges against their Adversaries.

But it is somewhat surprizing to find no care taken in so material a point, and that they are no more solicitous to represent our Doctrines right, than to defend their own, which they seem wholly to abandon; if any pains be taken by them, it is to bespatter the Protestants, and coin opinions for them; "for they find it much more easie to refute those imaginary Positions, than overthrow the well-grounded Tenets of the Reformed Churches.

Popery Anat.
p. 15.

Hence it is that that there is no *Calumny* so *absurd* which they blush to *publish*; and that the *old Charge* against the *Waldenses* and *Albigenses* is *renued*, by the *Author* of *Popery Anatomiz'd*, who copies from the *Jesuit*

* In his Three Conver. of Engl.
p. 3. c. 3. Edit. 1604. 8vo.

* *Parsons*, affirming, that they denyed the *Resurrection of the dead*, or that there is any such place as *Hell*; that with the *Manichees* they held two *Gods*, and that it avails a man nothing to say his *Prayers*; with several other *Doctrines* of a horrid nature: but if we consult the *Authors* that wrote in and near the *time*, we shall

† *Rainer. contra Wald. c. a. Hac secta magnam habet speciem pietatis, eo quod coram hominibus iuste vivant, & bene omnia de Deo credant, & omnes Articulos quæ in Symbolo continentur.*

|| *Claud. Seiss. adver. Wald. p. 9. Puriorum quam ceteri Christiani vitam agunt.*

* *Foi. Camer. p. 419. Illi ad Regem referunt illis in locis homines baptizari, Articulos fidei & Decalogum doceri, Dominicos dies religiose coli, Dei verbum exponi, beneficia & supra apud eos nulla esse. His auditis Rex iurejurando addito; me, inquit & cetero populo meo Catholico meliores illi viri sunt.*

find a quite contrary *Account*; † that they were to all appearance a very pious people, living righteously before men, and believing all things rightly concerning *God*, and all the *Articles* of the *Creed*; and that their lives || were more holy than other *Christians*; insomuch that when the * *King of France* sent *Commissioners* to enquire of, and inspect their *Life and Doctrine*, and they inform'd him, that they baptiz'd, and taught the *Articles* of the *Creed* and *Precepts* of the *Decalogue*, observ'd the *Lord's Day*, preached the *Word of God*, and that they were not guilty of those abominable *Crimes* imputed to them;

he *SWORE* that *THEY WERE BETTER THAN HE OR HIS PEOPLE, WHO WERE CATHOLICKS.*

But though the *Romanists* have no *Authority* for their *Charge*, yet they have a *motive* which is always prevalent in that *Church*, the *Waldenses* and with great freedom reprov'd the *Vices* of the *Pope* and *Clergy*; and this was the chief thing which subjected them to such an universal hatred, and caused several wicked *Opinions* to be father'd upon them, which they never own'd. For they agreed with the *Faith* of the *Protestants* at this day as *Popliniere* affirms, who alledgeth the *Acts*

Wesley's Life and Letters, p. 14. Letter to Mr. Tho. Lydiat.

of a *Disputation* between the *Bishop of Pamiers* and *Arnoltot* *Minister of Lombres*, written in a *Language* favouring much of the *Catalan Tongue*; affirming that some had assured him that

that the *Articles of their Faith*, were yet to be seen engraven in certain old Tables in Alby, agreeing exactly with the Reformed Churches; And Mr. Fountain Minister of the French Church at London told Arch-bishop Usher, that in his time a Confession of the Albigenes was found, which was approved of, by a Synod of French Protestants.

Thus, as the *Romanists* have brought most of the *Heathens Rites* and the *ceremonious* part of their *Worship* into theirs, so they seem to be actuated by the *same Spirit* which taught the *Pagans* to represent our *Holy Religion* in the most *odious* manner; and they have found such success attending this *unchristian Artifice*, that it is hugg'd as their *darling*, and when any party discovers their *Corruptions*, they endeavour to *expose* them as *men of seditious Principles*, which will effectually render *Princes jealous of them*, and draw upon them the *displeasure* of those under whose *protection* they might otherwise be secure; that the *common people* may entertain as great an *Aversion* to them, it is not onely their *practice*, but a *principle of their Policy*, laid down by a famous, * *Jesuite*, to charge them with such *Opinions* as are absurd in themselves and abhor'd by all men.

* *Cerpantur primum illa quæ in vulgus male audiunt, quæque absurditatem primo aspectu etiam rudibus ostendant, Cont. Politic. c. 18. p. 2.*

By this means they are sure to possess the *vulgar* with such *prejudices*, that they will lend no Ear to the other side, whom they look upon as a sort of *Monsters*, according to the *Character* these *Politicians* have given of them. And such *Opinions* being easily confuted if they can but once *perswade* an *ignorant Protestant*, that the *Church* of which he is a Member *holds* them, there needs no great *industry* to prevail with such a man to leave it.

This course the *Popish Bishop* of *Ferns* in *Ireland* took to *perswade* Father *Andrew Sall*, who had left the *Jesuits* among whom he had continued many years, and about *sixteen years* since became a Member of our *Church*, to return to the *Romish* *Communion*; inasmuch that Father *Walsh* confesses, that he had

Walsh. Lett. p. 18.

strangely misrepresented the Church of England in his Book a gainst that Convert.

But I think never did any of their *Writers* equal Father * Porter, Reader of Divinity in the College of St Isidore at Rome, who this very year in a *Book* printed there, and dedicated to the Earl of Castlemain; and Licensed by the Companion of the Master of the Sacred Palace and others, as a *Book very usefull*

* *Securis Evangelica Romæ,* 1687. 8vo.

† *Colligitur Deum Religionis reformatæ non differre à Diabolo, nec ejus paradisum ab inferno,* p. 151.

|| P. 130. *Structura Religionis reformatæ, fundatur in hoc horrenda blasphemia, Christum esse falsum Prophetam.*

for the instruction of the faithfull; tells us, that the † God of the Protestants, doth not differ from the Devil, nor his Heaven from Hell; and that the whole || Frame of our Religion is founded in this horrid Blasphemy, THAT CHRIST IS A FALSE PROPHET; which

he attempts to prove by another *Misrepresentation* as great as this, for (saith he) the * *English Confession of Faith asserts, that General Councils GUIDED BY THE HOLY GHOST AND THE WORD OF GOD may Err; for which he cites the 19.*

* *Ibid.*----*Confessio Angliæ art. 19. Et art 20. dicit Concilia Generalia, gubernata a spiritu sancto, possunt errare.*

and 20. *Articles of our Church; the latter of which onely asserts that the Church ought to be guided in her decisions by the Word of God, and tho' the former doth affirm, that the Church of Rome hath erred, yet it saith nothing of General Councils, the 21 Article indeed affirms that they may Err, and the Reason it gives is because they are an ASSEMBLY OF MEN WHO ARE NOT ALL GUIDED BY THE SPIRIT AND WORD OF GOD; so that all this Fryers Exclamation of the horridness of such a Doctrine, as he charg'd upon us, serves onely to shew his own immodesty, and to let the world see with what strange Confidence some men can advance Assertions, and alledge Authorities which any one that can read, will discover to be forg'd.*

Roger's Faith, Doctrine and Religion professed in Engl. Cambr. 1681. 4to.

This I confess seems to be a *new Charge* of his own inventing, but that which he brings in another place, † *that we are not oblig'd by our Religion to pray,* was long since framed by the *Priests* at the beginning of the *Reformation* who periwaded the people, || *that in England the Protestants had nei-*

† *Secur. Evang.* p. 95.

|| *Europ. Spec.* p. 134. 136.

ther

ther Churches nor form of Religion, nor serv'd God any way; and they had so possess'd them with that opinion, that several persons were reckon'd Lutherans onely because they were horrid Blasphemers.

That the Decalogue is not obligatory to Christians, and that God doth not regard our Works, is one of the monstrous Opinions which *Campion* had the confidence to tell both our Universities was maintained by the Church of England; and like a Child, who to cover one untruth backs it with another, he quotes the *Apology* of the Church of England, as his voucher wherein these words are found, (which are so clear that they alone are enough to make those blush who by Translating and Publishing this Treatise of *Campiores*, the last year have made his Forgeries their own; the words of the *Apology* are these) * although we acknowledge we expect nothing from our own Works, but from Christ onely, yet this is no encouragement to a loose life, nor for any to think it sufficient to believe, and that nothing else is to be expected from them; for True Faith is a living and working Faith, therefore we teach the people that God hath called us to good Works.

Campion's Reasons Reaf. 3. Lond. 1687 4to. See it also in the first Edition in Latin, *Cosmog.* 1681. *Norunt isti suorum axiomata, opera nostra Deus nequaquam curat, &c.*

* Quamvis autem dicamus nihil nobis esse praesidii, in operibus & factis nostris, & omnem salutis nostrae rationem constituamus in solo Christo, non tamen ea causa dicimus, laxae absolute vivendum esse quasi tingi tantum & credere satis sit homini Christiano, & nihil ab eo aliud expectetur, vera fides viva est nec potest esse otiosa, ergo docemus populum, Deum nos vocasse ad

bona opera ut in eis ambulemus, &c. *Corpus Confess. Fidei.* p. 98. *Gen.* 1654. 4to.

And that the Reader may see what Credit is to be given to the Romanists in this point, I shall give an account of the Doctrine of the several Reformed Churches about the necessity of good Works; and then shew with what confidence these Gentlemen affirm that the Protestants teach that good Works are not necessary.

The four || Imperial Cities in their Confession of Faith presented to the Emperour. in the year 1530. having explained the Doctrine of Justification by Faith onely, have these words, || *Confess. Ar-*
gentin. c. 4. *Nolumus autem*
hac sic intelli-

gi, quasi salutem in ^{no}stris animi cogitationibus fidei charitate desitura--ponamus: quandoquidem certum sumus neminem justum aut saluum fieri posse nisi amet summe Deum, & imitetur studiosissime.---c. 5. Negamus quendam plene posse saluum fieri, nisi hoc per spiritum Christi evaserit, ut nihil jam bonorum operum in eo consideretur.---c. 6. *Pracationes & religiosa jejunia actiones sanctissimas, quaeq; Christianos plurima docent habemus, &c.*

But

But we would not have this understood as if we allowed Salvation to a lazy Faith, for we are certain that no man can be saved, who doth not love God above all things, and with all his might endeavour to be like him; or who is wanting in any good Work: And therefore enjoyn their Ministers to preach up frequent Prayer and Fasting as holy Works and becoming Christians, in

* Confess. August. Art. 6. Docent quod cum fide reconciliamur necessario sequi debeat iustitia bonorum operum.

which the * Augustan Confession agrees with them, that good Works necessarily follow a true Faith; (for even at that time the Calumny that

they denied the necessity of them was very common as appears by their solemn disclaiming any such Opinion in the

† twentieth Article) affirming, || that he cannot have true Faith who doth not exercise Repentance. The same is taught by the * Helvetian Churches in their Confession compos'd at Basil, Ann. 1532. that true Faith shews it self by good Works; and in another † fram'd at the same place, Ann. 1536. we find this Assertion, that Faith is productive of all good Works.

† Art. 20. Quod adversarii criminantur nos, negligi à nobis doctrinam de bonis operibus, manifesta calumnia est, &c.

|| Ibid. sec. de bonis operibus. Nec existere fides potest nisi in his qui penitentiam agunt.

* Confess. Basil. sive Mylhymania Art. 8.--Hæc [Fides] per opera charitatum se sine intermissione exercet, exercet atque ita probatur.

† Art. 13. Fides--præclaros omnium fructus pullulat--& est operum secundissima.

|| Confess. Bohæ. Art. 5. Docent ut qui in Dei nomine dum in vivis est penitentiam agere neglexerit, eum malo exitio perdendum.

* Confess. Saxon. Art. De nova obedientia.--Necessaria est cura vitandi tales lapsus. Hæc manifesta necessitas, proposita summa pœna si quos non movet ad bene operandum.

† Confess. Wirtemb. Art. de Lege. Agnoscimus legem Dei cujus epitome est decalogus, præcipere optima justissima & perfectissima opera, & hominem obligatum esse ad obediendum moralibus præceptis Decalogi.

|| Ibid. Art. De bonis operibus Docemus bona opera, divinitus præcepta necessario facienda esse.

The || Bohemian Churches affirm that he who doth not exercise Repentance, shall certainly Perish; and that good Works are absolutely necessary to Salvation, is the Doctrine of the * Saxon Reformers, in their Confession of Faith offer'd to the Council of Trent, Ann. 1551. and in that presented to the same Council by the Duke of † Wirtemberg the following year, there is this Profession, we acknowledge the Decalogue to contain injunctions for all good works, and that we are bound to obey all the moral Precepts of it.---|| We teach^{ng} that good works

are necessary to be done. * And in particular it commends *Fasting*, and in the † twenty second *Article* of the *French Confession* it is affirmed, that the *Doctrin* of *Faith* is so far from being an hindrance to a *holy Life*, that it excites us to it, so that it is necessarily attended with good works.

The Church of *England* agrees with the rest of the *Reformed*, *Artic. 12.* that good works are acceptable to God, and do necessarily spring out of a *True and lively Faith*. And the || *Confession of Faith* subscribed by all the Churches of *Helvetia*, *Ann. 1566.* and afterwards by the *Reformed of Poland, Scotland, Hungary and Geneva*; gives this account of the *Faith* of those Churches. *Faith causes us to discharge our duty toward God and our Neighbour, makes us patient in Adversity, and produces all good works in us, so we teach good works to be the Off-spring of a lively Faith. And although we affirm with the Apostle, that we are justified by Faith in Christ, and not by our good works; yet we do not reject them: But condemn all who despise good works, and teach that they are not necessary.* And in the thirteenth and fourteenth *Articles* of the * *Scotch Confession*, they maintain the necessity of all good works, because they are commanded by God; which is likewise the *Doctrin* of the *Dutch Churches*, as appears by the *Profession* of their *Faith* in the † *Synod of Dort*, affirming, that it is impossible that *True Faith* should be without works, seeing it is a *Faith* working by love; which causes a man to do all those good works, which God hath commanded in his word. And the same *Doctrin* is delivered in the *Articles* of the Church of *Ireland*, but because I have not those *Articles* at hand, I omit the words.

* *Ibid.* *Art. de Fejunio.* *Fejunium sentimus utile esse. &c.*

† *Confess. Gall. Art. 22.* *Tantum abest igitur, ut bene sanctęque vivendi studium fides extinguat ut etiam illud cieat & inflammet in nobis unde bona opera necessaria consequuntur.*

|| *Confess. Helv. c. 16.* *Eadem [Fides] retinet nos in officio quod Deo debemus & proximo, & in adversis patientiam firmat, & confessionem veram format, atque facit, & ut ut verbo omnia dicam omnis generis bonos fructus & bona opera progignit. Docemus enim vere bona opera enasceri ex viva fide.--Quamvis ergo doceamus cum Apostolo, hominem gratis justificari per fidem in Christum & non per ulla bona opera, non ideo tamen illi pendimus, aut condemnamus opera bona.--Dannamus itaq; omnes, qui bona opera contemnunt, non curanda & inutilia esse blaterant.*

* *Confess. Scot. Art. 13.* *Causa bonorum operum, & Art. 14.*

† *Confess. Eccles. Belgicar. in Synodo Dordr. Art. 24.* *Fieri non potest ut sancta hac fides in homine otiosa sit: siquidem non loquimur de fide vana, sed de eā quę in scriptura dicitur, Fides per charitatem efficax; quę inducit hominem ut illis operibus quę Deus verbo suo præcepit, sese exercere.*

Thus.

Thus by an UNIVERSAL CONSENT of ALL the PROTESTANTS, we find the NECESSITY OF GOOD WORKS maintained, and I CHALLENGE OUR ADVERSARIES TO PRODUCE ANY ONE ALLOWED AUTHOR WHO HOLDS THE CONTRARY AMONG US (WHICH IS A UNITY BEYOND WHAT THEY CAN SHEW IN THEIR CHURCH FOR ANY ONE POINT) though if they could, it would not justify their Charge who so often tell us, *that we must not take the Faith of any Church from private writings, but their publick Confessions.*

But these Gentlemen scorn to be tyed by any Rules, tho' never so just, even in their own opinions; and therefore in * a Supplication directed to King James, by several Romish Priests, they affirm that *whosoever leaveth their Communion for ours, beginneth immediately to lead a worse life*, so it is grown into a Proverb, *that the Protestant Religion is good to live in, but the Papiſt Religion good to dye in.* And indeed they made it their business to possess their people with that Opinion, so that Father Francis † de Neville a Capuchin, confesseth, " That he did imagine for a long time, that they of the Reformed Churches admitting Justification by Faith alone, did it to exclude good works from the way of Salvation, and shew themselves in that to be Enemies of Charity and of other Virtues, and did therefore extremely condemn them: but when he came to sound their Doctrine, and see how they judge good Works necessary to Salvation; and that the Faith whereof they speak is not a dead Faith, but a lively Faith accompanied with good Works: He acknowledged they were wrongfully blam'd in this, as in many other things also.

But though this Gentleman was so sincere, yet there are but few among them who tread in his steps; for to pass by all the Controvertists of the last Age, we need go no farther than these laie years to find instances of their Misrepresentations in this Particular, || one of them in a Book dedicated to her Majesty, tells the world, *that the Principle of our Religion takes from us the yoke of fasting, freeth us from all necessity of good works*

* A Supplication to the K. most excellent Majest. Lond. 1604. 4to.

† Reasons of Fat. Neville's Conversion, Chap. 26.

|| Merit. Fruing. p. 41. 168 Lond. 1657. 4to.

works to be saved, and of keeping the Commandments of God ; and that we might not think he asserted these *onely to be consequences* of our *Doctrines* he adds, *that most Protestants hold that position, and that it is our express Doctrine* ; and in another place he affirms, *that praying, watching and fasting are wholly out of use among Protestants, and not only contrary to the liberty of their new Gospel, but even fruitless, vain, superstitious Toys according to the Tenets and Principles thereof.* * Another sets it down as one of the Protestant Articles, *That good works are not absolutely necessary to Salvation.* Which Father † Turbervill confirms by being more particular, *The Catholick Church (saith he) teacheth much Fasting, Prayer and Mortification, she exhorts to good works, voluntary Poverty, Chastity and Obedience, the contrary to all which holy Doctrines, are taught by Protestants.*

And a || very late Author insinuates *that it is all one to Protestants whether God be served with Fasting, Watching, Mortifying, or without ; But the Roman Divine Father* * Porter, is more express, *that one of the Causes which renders the Reformed so averse to Popery, is, that they abhor Fasting, and Repentance, and account Prayer and other Offices of Religion tedious ; † that our Religion allows us to believe that good works are not necessary to Salvation, || that by our Doctrine Thieves, Murderers, Blasphemers, &c. may attain Heaven BY THEIR BEING SO, if they will but believe ; and that BY BEING SUCH they are as much the Sons of God, as the Apostles were, with abundance more of such abominable stuff, fit only for carrying on a most malicious Design.*

When with their best Rhetorick these *Gentlemen* have endeavoured to persuade the world, that they are abus'd in the account given of their *Doctrines* by our Divines, all they pretend to complain of amounts to no more than this, *that we*

* Touchst. of the Reformation. p. 51. Lond. 1685. 12s.

† Manual of Controversy. p. 65. Dornay, 1671. 8vo.

|| Use of the Notes of the Church, p. 6.

* Secur. Evang. Introd. Sect. 2. R. dices ex quibus horror Catholicorum pullulat, sunt--Horror jejuniorum & operum penitentiae, Pigrivia & tedium frequentandi cultum laudesque divinas.

† Id. p. 179. Indulget praeterea Reformatio, credere quod bona opera non sint necessaria ad salutem.

|| Id. p. 151. Caelum Religionis Reformatae admittit, homicidas, adulteros, blasphemos, &c. qua tales, esto nunquam sua peccata derelicti fuerint modo crediderint. And in another place, p. 107. Ex Principiis ejusdem Religionis, sequitur adulteros, homicidas, idololatrias, Qua tales tam esse filios Dei, quam fuere Apostoli, &c.

* Mat. 7. 5.

have drawn Consequences from our Doctrine which they will not bear; and we find not that their greatest malice can pretend to much more; surely then it is high time for them to reflect a little upon that Counsel of our * SAVIOUR, first to pull the Beam out of their own Eye.

'Tis not for want of Materials, but because I would not be prolix, that I produce no more particulars in this point of good works, for I do not remember to have seen any one of their writings which is not guilty in this kind; I have more need to make an Apology for insisting so long upon this one particular, but I was easily induc'd to it, knowing that one of their great Designs is to possess the devouter sort of men with a belief that we left their Communion to have greater Liberty for the Flesh, in prosecution of which they are so strangely immodest, as to publish such false Opinions for us, as directly contradict our publick Confessions, the discovering of which I look'd upon the best way to oppose their Slanders.

But to take a short view of other particulars: The Author of *Veritas Evangelica* before cited, runs wholly upon this point, that we believe the whole Church hath failed, and thence argues that Christ had no Church for some years; into the same Error Father † Mumford the Jesuit runs; and another affirms || that we teach the Church of all Nations is confin'd to England.

† Catholick
Scriptur. p. 77.
|| Primit. Rule
bef. the Refor.
par. 1. p. 7.

Because we reject all Traditions that are not according to the Rule of *Lirinensis*, received every where, at all times and by all; Father * Porter laies this down as one of our Principles, that all Traditions of all sorts are the inventions of men; though he could not but know that we receive the Scriptures from such an universal Tradition, and are ready to embrace any other Doctrine convey'd to us as they are.

* Secur. Evangel. p. Quintum Principium. Omnes omnino Traditiones sunt inventiones humanae.

† Secur. Evang. Introd. Sec. 4. Sec. 5. Sec. 6. & p. 9. Where under this Head, Recensentur precipua heretodoxae Religionis Principia. He reckons that for one.

With the same sincerity and modesty he affirms, that we pretend that the EXPRESS WORDS of Scripture are our RULE OF FAITH without any interpretation or consequence drawn from

from them; tho' (not to mention other Churches) the † Church † Art. 6. of England declares, that we are to be guided not onely by the exprefs words of the Scripture, but by the consequences drawn from it, and yet this Gentleman affirms, that our Confessions of Faith pretend onely to the exprefs words.

It is notoriously known that our Differences about Church Government are no Articles of our Faith, and yet this Author tells || us, that the equality of power in the Pastors of the Church is one of the fundamental Articles of the Reformation. A way of misrepresenting which hath been sufficiently blacken'd by themselves, so that I need say nothing to expose it.

But to leave this Fryer, whose whole Book consists of little else but as bad or worse Assertions; one of their,* Champions, could perswade the world, that we account the belief of Transubstantiation to be Idolatry: a cunning Artifice to draw the people from considering where the Charge is laid, not against the Doctrine of the corporal Presence, but the Adoration of the Host. And his fellow † Advocate, seems resolv'd not to be behind hand, when he affirms, that we believe there is nothing to be hoped for of substance in the Sacrament.

We dispute with great earnestness against the Idolatrous Worship given to Angels and Saints in that Church, and our Adversaries have found it impossible to make a fair defence for it, therefore they betake themselves to prove that those happy Spirits pray for us, which we acknowledge as well as they, and yet a very celebrated writer affirms that we deny it: We profess to believe the Article of the Communion of Saints, but Mr. || Ward hath the assurance to tell the world, That Protestants believe no Communion of Saints.

Hitherto we have had Instances of their direct way of misrepresenting, but they are not so unskilfull as not to be furnished with finer Methods, and which are not so easily discovered by the vulgar; "when they are eagerly disputing 'tis "an easie thing to drop some Assertion which in the heat of

|| Secur. Evang. p. 26. Omnes Pastores Ecclesiæ æqualem habent auctoritatem & potestatem, &c.—Hæc sunt dogmata fidei Reformatæ, hæc bases & fundamenta pretensæ Reformationis.

* Transub. defend. in the Introduction.

† Answ. to a Dis. against Transf. p. 7.

Touchstone of the Reform. Gosp. p. 63. 71.

|| Monomachia. p. 20.

“ *Discourse* shall pass unheeded by the warm *Adversary*, but
 “ they will be sure to *resume* it (and make their *Advantage*,
 “ of its not being *contradicted*,) either during the conference
 “ or afterwards, to some of the persons then present ; which
 “ renders it *necessary* for those who engage with them to *watch*
 “ every word, and not onely attend to the main *Question* ; for
 “ by this method they gain one of these two points, if their *Insinuation*
 “ be not *answered* at *first*, they will urge the point as
 “ *granted*, and if the *disputant* deny it, they presently cry
 “ out *that he is now reduc'd to a strait, and so denies what*
 “ *he own'd before*, which observation shall be surely *second-*
 “ *ed* and *applauded* by their *Adherents*, and often leaves an
 “ impression in the weaker *Hearers* : on the other hand, if
 “ when they find themselves pressed, and at a stand, (which
 “ is their usual time to drop such a bye assertion) and that
 “ their *Artifice* is discovered, and their position denied, they
 “ leave the *first point* and pursue the other, and so engage
 “ *insensibly* in a desultory *dispute* from one thing to ano-
 “ ther, never fix'd, by which they render most *disputations*
 “ *ineffectual* ; so that whether stopt in their design or not,
 “ they make their *Advantage*, either to misrepresent our
 “ *Doctrine* or extricate themselves from the *difficulties* they
 “ can't *resolve*.

Thus one of their *Divines* urging the *Authority* of the
Fathers to a *Protestant*, and not willing to expose himself so
 far, as to affirm in express terms that we thought those *Holy Men*
divinely inspired, us'd this *Expression*, that seeing we owned
 the *Authority* of the DIVINELY INSPIRED FATHERS,
 he would prove the *Infallibility* of the *Church* from their
Writings : to this the *Gentleman* not regarding the *Epithete*,
answered that he could not, and so proceeded in the *dispute* :
 they had not been parted many hours, but the *Fryer* desired
 some of the company to observe how the *Protestants* contra-
 dicted themselves about their *Rule of Faith*, professing to re-
 ceive whatever was inspired by the *Holy Ghost*, and yet not
 admitting the *writings* of the *Fathers* into the *Rule*, tho' the

opponent had acknowledged that they were inspired from above; and when it was reply'd that there was no such Concession, he urg'd that when he termed them Divinely inspir'd, there was no exception taken at it, which was a tacit affirming them to be so. But the Gentlemen were too wise to be caught with so very slight an Appearance.

I shall have occasion to give a farther account of this under another Head; therefore I shall at present onely observe that how thin soever this Artifice is in it self, they use it in their publick discourses, as well as private Conversation; Mr. *Clench* arguing for the *Infallibility of Councils*, hath these words (speaking of our Appeal to the four first General Councils) * *I know no reason why the Church should be credited in the four first General Councils, and slighted and dis-believed in the following: Christ promised he would be with them to the consummation of the world,---I can find no place where Christ promis'd to be with them for a limited time, so as to direct them in their first Assemblies, and to leave them for the future to themselves.* Here he would make the Reader believe that we receive those Synods as believing them secur'd from Error, by Christ's promise; for else his Argument is impertinent; but we do not receive them on any infallible Authority of theirs; not because they could not err, but because they did not; and therefore we reject others, because they have err'd, for we know of no promise made to them, but are yet ready to receive any such Councils as the first were, who govern themselves by the Holy Scriptures.

They find no great difficulty in confuting imaginary Opinions, which makes them so very dexterous in this Method; to dispute against our Doctrine of Justification by Faith was too hard a task, and therefore *F. T.* coins a new definition of it in the middle of his Argument and immediately runs away with that, endeavouring to prove that Faith is not an assured Belief that our sins are forgiven; learnedly arguing against his own imagination: however he had what he aim'd at, for he made a shew of saying somewhat, and

* St. Peter's
Supremacy
discuss'd, p. 20.

Man of Cont.
p. 258.

and if he could but persuade any ignorant *Protestant* that the definition was own'd by the *Reformed*, he was sure he had overthrown it.

Nubes Testium,
p. 2.

With the same sincerity another of their *Champions* would insinuate, that the *Protestants* left the *Communion* of Rome, because of the wickedness of the Members of that Church, and therefore heaps up Authorities to prove that it is not a sufficient motive for a separation from them; but all his Labour is to very little purpose, for we know the *Tares and Wheat* are to grow together till Harvest, and not onely the wickedness of their *Priests* and *Bishops*, but the Errors and monstrous *Corruptions* of their Church, could not have justified our Separation, if they had not endeavour'd to force us to be partakers of those *Abominations*, which we durst not do least we should be partakers of those *Plagues*, which are denounc'd against them. It was an easie matter to prove the former no ground for Separation, but some thing hard to undertake the other Point, so that our *Author* wisely wav'd it.

* In his Answer to the Span. Ambass. inform. See the Connexion, p. 143.

Concil. Nicæn.
2d. Art. 5.

It was observ'd by the * Duke of Buckingham, that these Gentlemen serv'd themselves of hatefull Nick-names when they are pressed in disputes about Religion; which is another of their Artifices to promote the same end; it was long since put in practice by those Bishops at Nice, who set up the worship of Images; for no sooner were they press'd with a passage out of Eusebius, but they Brand him with the Title of an Arian; which Example hath been since followed by the Gentlemen of that Communion on purpose to make the world believe that their Adversaries held the Doctrines those names import: The Nicolaitans are represented in the Revelation as the worst of men, therefore the defenders of Priests marriage had that name imposed on them, that the common people might think they held the community of wives as the Sect did; and so the opposers of Transubstantiation were nick-nam'd Stercoranists and Paintes.

This *Artifice* they made great use of in *suppressing* the *Loyal Remonstrance* in *Ireland*, which I gave some account of in the former *Chapter*; the name of *Protestant* is a most *odious* appellation among them, therefore *Riddere* the *Commissary* in his *Letter* to *Cardinal Barberin* stiles them *Irish Protestants*, and the same *Cardinal* had before called them, *the Valesian Sect*.

Hist. of the Irish Remonst. p. 506. 511.

The *success* attending this *method* hath been so great, that *Father Contzen* hath form'd it into a *Rule*; and how well it is observ'd, may be seen by their daily *practice*. For as *Mr. Travers* complains, *they call us Calvinists, &c.* but we content our selves with the *honourable Name of Christians*; To be a *Franciscan*, a *Thomist*, a *Scotist*, we leave to them who have rent *asunder Christ's Body*, but we have no such *custom* to name our selves of any men. It was an *old device* of the *Arians*, to call themselves the *only true Catholicks*, and all others *Ambrosians*, *Athanasians*, &c. but this is not the *only Heretical Example*, after which the *Romanists* do *exactly copy*.

Cont. Pol. p. 97. Traver's Answer to a Supplicatory Epistle. p. 339, 340. See the Picture of a Papist. p. 37.

The *preceding instances* are *warrant enough* for me to *renew* my *request* to the *Reader*, NOT TO LEAVE THEM WHEN THEY AFFIRM THAT SUCH A PARTICULAR DOCTRINE IS PART OF THE REFORMED RELIGION; for we have seen that they are *not over sincere* in that *matter*: If men are found *fathering Doctrines* upon their *Adversaries*, which they *abhor as much or more* than they; will any man in his wits *believe* such an *imputation* coming from *those men*? But not *only* the *insincerity* of the *persons*, but the *deceit* of the *method* it self, ought to *make us cautious*; for if any *particular Doctrine* were *taught* by some of our *Divines*, it doth *not follow* that it is a *part of the Protestant Religion*; if a *person* be of any *particular Opinion*, he ought *not* to *lay* such a *stress* upon it as to *make* it *part of his Religion*, for that *consists* in a *few and plain Articles*, and if the other be *overthrown* as long as these remain, the *Religion* remains *intire*.

I mention this because I have some *experience* that these *Gentlemen* do not *misrepresent* our *Doctrines* *only* to *make* the *world*

world have an ill opinion of them, but to get *advantage* of *engaging* with *those* who *hold* some particular *ill grounded opinion*, that having *refuted* it, they may *seem* to have *triumphed* over a *Protestant Principle*. And this *advantage* is too often *given* them by *unwary men*, who *presuming* on their own *Abilities*, choose rather to *defend* some *private sentiment* than the *common Articles* of our Faith. An *ill cause* will not *admit* of a *sound defence*, and therefore it is no *hard task* to *overthrow unwarrantable positions*: which should make those who deal with them use more care; “*for if they should be able*
 “*to defend their opinion, the truth of the Protestant Religion is*
 “*not one jot more apparent but the Adversaries of it have a*
 “*plausible pretence to affirm that such a position is one of the Do-*
 “*ctrines of it; and if it be found incapable of defence, these*
 “*Gentlemen who brag when there is no cause, will triumph un-*
 “*measurably, and amuse many ignorant and weak Souls.*

The *Summ* of all is, that *having to do with men whose Talent at misrepresenting improves daily, it is our indispensable duty to be well acquainted with the particulars of our Faith, that neither their Eloquence in perswading, their Artifice in deforming our Doctrines, nor the fame of their Abilities, may either put us on defending those Doctrines which we do not teach, nor persuade us, that our Religion approves them.* We have many *instances* of those who have *split* upon this *Rock*; **I NEVER MET WITH ANY OF THEIR CONVERTS WHO UNDERSTOOD OUR RELIGION, BUT HAVING ENTERTAIN'D WRONG NOTIONS OF IT, WERE PERSWADED TO CHANGE UPON THE CONFUTATION OF THOSE IMAGINARY TENETS.** “*I desire these Gentlemen to*
 “*name any one Book of Controversie which they think is writ-*
 “*ten with most sincerity on their side; And I engage my self*
 “*to produce several false Imputations in it; by this trick they*
 “*find most success, so that if all our People would labour to un-*
 “*derstand their Religion, the Romanists would have but few*
 “*Converts.*

170
1688
9
FEB 24 1812
ST. JOHN'S CHURCH

A
DEFENCE
OF THE
Missionaries Arts:

WHEREIN

The Charge of Disloyalty, Rebellions, Plots, and Treasons, asserted Page 76 of that Book, are fully proved against the Members of the Church of *Rome*, in a brief Account of the several Plots contrived, and Rebellions raised by the Papists against the Lives and Dignities of Sovereign Princes since the Reformation.

By the Authour of the *Missionaries Arts.*

Wake

L O N D O N,
Printed for *Richard Wilde*, at the Map of the World in *St. Paul's Church-yard.* 1689.

T O T H E
R E A D E R.

IT is strange, that of all men Papists should calumniate Protestants with Treason and Rebellions; were Modesty an Essential in the Complexion of a Jesuite, surely they would forbear, or Charity they so much talk of, and so little practise, to be found among them. Are horrid Massacres, villanous Assassinations, or Poisonings, the Effect of Charity? Or, Is Malice inveterate, Traducing or Lying the Fruit thereof? Yet nothing is more obvious in the whole course of History than those diabolical Machinations and hellish Conspiracies of Priests and Jesuites, especially within this last hundred and fifty years; and, generally speaking, Princes, and crowned Heads, have been most the objects of their Fury; and lest the palliation of Villany should pass on the weaker sort, and this Objection any way obtain, That forsooth most of these Contrivances were against Heretical Princes, excommunicated by the Pope and Church, and by consequence delivered over to Satan, and that the killing of them really was no Murther, no more than of Wolves or Bears.

To this I answer, That Princes of the same Communion, as *Henry* the Third of *France*, could not escape their fatal Stab, who never made profession of any other; and though *Henry* the Fourth was first a Protestant, and by them constrained to change, nay, and highly indulging them in his latter years, and as *Mathieus* says in his Life, to all appearance was devout, I mean in their way; yet from *Ravilliac's* Hand all this could not defend him. We need not long here fix, but look on former times, where for five or six hundred years nothing hath been more common, or more lamentable, than the story of several Princes, struck with the Lightening of the Court of *Rome*, and others wholly ruined by the Vatican Thunder, the consequences being either their own Tragical Ends, or, at the most favourable, strong and lasting Rebellions, which all conversant in History may plainly see; and so dextrous were they in translating to the other

To the Reader.

World, that in the very Host it self was Poison given to one of the German Emperours, so that Silence to none is a more necessary Virtue, especially in this Case, than to regular Monks and Friars, who for several Ages have been the very Pest and Bane of Secular Princes, acting not only their Villanies in the Time of the Holy War, but in the time of their Antipopes also. But to return to our own Nation: What Barbarities have they not committed? What Impieties have they not been guilty of? What Cruelties have they left unattempted? and yet with a brazen Front daily bespatter Protestants, accusing them of what themselves were Authours of; imitating herein the very Skum of Mankind; for none shall sooner call another Rogue than he that really is one; In whose mouth is Whore and Bitch more frequent, than hers that is a common Prostitute? And to proceed: What Disorder did they not cause, to plague and pester *Harry* the Eighth? What Commotions did they not raise all the Reign of *Queen Elizabeth*, besides the Attempts upon her Person? What Divisions did they not nourish all the time of *Edward* the Sixth, and in his death had no small share? How horridly desperate they were in King *James's* time, appears by their inhumane Powder-Treason; how intriguing they were in his Cabinet Councils is but too sad a Truth to relate; fomenting his humour in the Spanish Match, a blemish inglorious to his Memory, leaving the *Pallgrave* (though his Son in Law) a Victim to the House of *Austria*; and after by the Match with *France*, how did he embroil his Son! they managing underhand the Queen, and she by her powerfull Influence did the King; so that all the mischievous Evils of *Charles* the First they, like a Mole, wrought under ground, spotting his Life with that business of *Rocbell*, and the Attempt of the Isle of *Rhee*, from whence the Protestants generally date the ruine of their Church in *France*, and by the rising of the French Monarchs since that time has endangered the ruine of the whole Protestant Interest all over *Europe*, as of late years has been manifestly evident; and lastly they drew a Civil War upon him, though the Effects proved fatal, as well to themselves as others, (Priests generally being no reaching Politicians;) the consequence of which all men here do know: But that which most surprizes is their Villany in conclusion; for when his farther Life could yield them no advantage, they then conspired his Death; and to that end was a Correspondence kept with *Iretton* and some others, not doubting, he being gone, to have the bringing up of the Children, the Queen being wholly theirs, and managed to their Devotion; and how fatal this has been I need not farther speak; and if any are desirous of farther

To the Reader.

ther satisfaction, let them read Dr. *Moulin's Answer to Philanax Anglicus*, written by an Apostate Protestant, who found not his Account by turning Papist, as indeed few of them have done; a man I must needs say of very good natural parts, though in several things but ill applied them; and his Conversation spoke him a Gentleman, but withall of a violent and impetuous Temper to whatever he took, and unfortunate in most things he projected. I am the longer on this Character, because most of our whistling Priests and noisive Jesuites have raked for their Clamours against Protestants about the business of Rebellion, for many years last past, out of the Dunghill of that Book, written not long after the King's coming in; so that 'tis plain, that by their legerdemain Tricks in the Parliament Army they made them mutinous against their Lords and Masters; and in the time of the Agitatour's being rampant, meeting, as they say, in *Putney Church*, they were very brisk in Masquerade among them, several Priests, some as Troupers, others private Soldiers then listed, and though these Agitatours were first set up by *Ireton*, yet in process of time they became so unruly, and so beyond measure insolent, that they were by force necessitated to suppress them, and they were the occasion of breaking up that separate Party of *Cromwell* and *Ireton* in the name of the Army which they had entred into with the King, and by reason of them the King was frighted from *Hampton-Court*, making his Escape to the Isle of *Wight*, which did not long precede his death. Now after a lapse of some years his Son *Charles* the Second, with the rest of the Royal Family, were restored, and let us take a short view of their Transactions under him, where no sooner he was settled, but there came in whole Shoals of Priests from several parts beyond Seas, and *Ireland*, who for several years before had scarce any, and those that were skulking and lying close, was in a little time almost overstocked; and Father *Walsh*, who was a kind of a Trimmer among them, and, to speak truth, an honest sort of a man than most of them were, and willing to introduce the King's Authority as well as that of the Popes, to that End went over with the Duke of *Ormond*; and being countenanced by him, summoned an Assembly in *Dublin* to be held, of the most principal of them, where what a stir he had, and how strangely bigotted those Irish Understandings were to the See of *Rome*, is by himself at large set forth in his loyal Formulary: But one thing which himself notes is not unworthy the recital, The General among them were so strongly possess'd with some strange Catastrophe that was to arrive (eminently no doubt) to their Advantage, in the year approaching of Sixty six, that they generally expressed

To the Reader.

themselves so averse from complying with the King in those matters, a violent presumption that the firing of *London* had been for some years in contriving; and the mention that is made of a Plot in the *April Gazette*,--65. was put into the Heads (by some Rascally Priests) of those poor little Rogues that were hanged, one of the main things charged upon them being the Firing of the City of *London*, and what influence their Councils had in that Prince's Reign, is obnoxious to all considering Men, by the breaking the triple League by that close Alliance between *France* and *England* for the Extirpation of Protestantism out of Heretical *Holland*, and no doubt, had it succeeded, out of *England* also, and the reason why it was not effected, was the Parliament's and People's Aukwardness to the War; but notwithstanding they were so not discouraged, but they resolved to go on with their Designs still in *England*, keeping, by the means of *Coleman* and Father *le Chaise*, a constant Correspondence with the Court of *France*, and so strong was their Ascendent with *Charles* the Second, that he publishes a Declaration for Liberty of Conscience, by which, as *Coleman* in his Letters says, he doubted not the bringing in of their Religion; but this so alarmed the Parliament, that they were strangely uneasy and restless with him, resolving to give him no more Money untill he had recalled it, which at last with regret he did. This strangely nettled our Roguish Catholicks, who by this thought their Game cock sure; but being frustrated, used him in their Discourses as if he had been a Cobler, as pitifull, irresolute, nothing of Honour, his Word no ways to be relied on, and not worthy of a Crown; and from that day forward plotted his removal, to make way, as they supposed, for a Man of Honour and Resolution, and who would not be balked with any thing of a Parliament; which at the last, as a great many suppose, they effectually did. And now *James* the Second ascended the Throne, and how the Sceptre by him was swayed, needs no long characterising; for Father *Petre*, with his Ghostly Associates, managed most things under him, who with that Priestly Violence so hurried on things, that on him at last the Tower of *Siloam* fell, and so weak and ridiculous were their Politicks, that they are not worth blurring Paper. Now to sum up all, it is plain by what precedes, That the several Popes and Court of *Rome*, in places where they power had, have been most Imperious and domineering, and nothing so bloody, base, or cruel, but by their Priests has acted been, not in other Countries only, but in this our Nation too, for since the twelfth year, or thereabouts, *Queen Elizabeth's* Reign, Popery we may compare to an Imposthume breeding

To the Reader.

ding in the very Trunk of this Political Body, and broke in the year forty two into a Civil War, discharging only part, not all the corrupt matter; and since regathering head, and filling up, about four years ago broke the second time, casting forth Filth and Corruption in quantity abounding, the Stench thereof offending almost all Men in the Nation, but I do not doubt but our State Physicians will use such detesive or cleansing Medicines, as well as sanative, as shall not effect a Palliative but a real and thorough Cure, and that the Countrey may be restored to its sound habit of Body. Now therefore as to the ensuing Treatise, it was occasioned by that Hero of English Jesuitism, Mr. Pulton, who being strangely nettled at those stinging Truths contained in the Missionaries Arts, challenges the Authour to make good his Assertion in page 76. *viz* That the Romanists Treasons owned by their Popes, and by their great Men approved of since the Reformation, do far outnumber all the Plots and Insurrections that the Papists, or Malice itself can lay to the charge of Protestants; all which notwithstanding have been wholly condemned by the Body of our famous Divines: To satisfy therefore this *Savoy* Champion, and vindicate the Assertion aforesaid, the Authour of this Account with no little pains has endeavoured to give entire satisfaction: But such has the Misfortune been of Writers Protestant, that in dealing in Controversies they have to doe with a sort of Men, that when they have, yet will seemingly take no Answer; and their last refuge is generally Banter and Whistle, if downright Railing will not doe the feat. The Subject of this Treatise is most matter of Fact, and the Citations, though from their own selves no way unfairly used; for if otherwise they appear, let them openly be exposed, that all that are impartial may see and judge, whether any thing of Passion, Envy, or Malice, has Prepossed the Authour, I know 'tis natural for Men, when they have a bad Cause to manage, to be froward and testy, and where they are galled to kick and wince, and instead of arguing closely to the purpose, to seek Evasions that may seem plausible, at least to the less refined Understandings, which has been the great Masterpiece of Romish Priests and Jesuites for many years together; for by their little Witticisms and Jokes upon Names, they keep up among their Party a kind of Reputation, not unlike *Jack Pudding's* on a Stage, they please (though at the same time delude) the foolish and gazing People; and if it happens that one slip falls from a Protestant Pen, or a Citation carelessly passed, that has not proved true, what a Clutter have they not made about it, though the main of the

Sub-

To the Reader.

Subject still remains good. This, as a demonstration, plainly proves the Weakness of their Cause; and had Mr. *Pulson* but candidly read the History of the last Hundred Years, he must have acknowledged that this his great Challenge was a vain and frivolous Motion, and never needed to have given the Authour this Trouble; which being done, it's hoped will be to his firm conviction, and not only his, but any other who have been imposed on by false Notions. The truth is, this Treatise has been written above this year, but such was the Iniquity of the Times, that they would not bear, much less permit its then Publication; however its hoped 'tis not too late the World in this point to satisfy, the only Scope, Design, and End of this Discourse.

Advertisement

A Brief Account of the several *Plots*
 Contriv'd, and *Rebellions* Rais'd by the Pa-
 pists against the Lives and Dignities of
 Sovereign Princes, since the Reformation.

- Anno 1520. **I**N the year (a) 1520. about three years after *Lu-* (a) Fowl. p.
ther began to preach, was that almost univer- 287.
 sal Rebellion in *Spain*, against the Emperour
 1523. *Charles* the Fifth, which lasted four years.
 Three years after, the Earl of *Desmond* entred into
 a (b) Conspiracy against our King *Henry* the Eighth, (b) Fowl. p.
 and had procur'd a promise of assistance from King 301. 302.
Francis the First of *France*; the Articles of which
 Agreement are yet extant; whereby it appears that
 the Design was, to make the Duke of *Suffolk* (then
 in *France*) King; but King *Francis* being taken
 Prisoner at the Battel of *Pavia* the year following,
 1524. and the Duke of *Suffolk* slain, the Design fell.
 1525. The next year the *Irish* rebell'd, and murther'd
 many of the *English* Inhabitants.
 1535. But (c) Ten years after, the Pope drew up his Bull (c) Fowl. p.
 against *K. Henry*, though he did not publish it till 315. See the
 1538. wherein he asserts his Authority over Kings, Bull at the
 end of *Brutus*
Fulmen. Lond.
 16. 4to.
 to plant and destroy as he sees good; and then pro-
 ceeds with the Advice of his Cardinals to summon
 the King and all his Adherents, to appear before
 him at *Rome* on a day appointed; threatening them
 with the greater Excommunication, in case of Non-
 appearance; and declaring Him and his Posterity
 incapable of any Honours, Possessions, or even of
 B being

being Witnesses ; absolves all his Subjects from their Oaths of Fidelity, and commands them upon pain of Excommunication, not to obey him or his Officers ; enjoying all Christians to have no Commerce with him, all Ecclesiasticks to leave the Land, and all Dukes, Marquesses, &c. under the same penalty, to drive him out of his Kingdom ; declares all Leagues made with him by any Princes void, exhorting them to endeavour his Ruine with their whole power ; bestowing all the Goods of his Adherents upon such as would seize them ; commanding all Bishops to declare the King and his Followers Excommunicate, and denouncing the same Censures against whosoever should hinder the publication of this Bull.

Anno
1538.

This piece of prodigious Impudence and Vanity would not satisfy the Pope, but he immediately set his Instruments to work to prosecute the design of his thundering Bull ; so that the beginning of the next year this Letter was written from *Paris* to one Fryar *Forrest*.

1536.

* *Hunting of
the Romish Fox.*
P. 3, 4, 5.

* Brother,

WE behold how the King is changed from a Christian to an Heretick ; and how he hath robb'd Christ's Vicar of his Rights and Privileges, by placing himself in his Holiness's Seat there, as Supreme over the Catholick Church within the Realm. It was the late damn'd Assembly of Lords and Commons furthered his Pride, otherwise he could not nor durst not assume it to himself : We have thought of these passages, and do agree, That there is no way to break this Tyrant's Neck but one ; Puff him up in his Pride, and let our Friends say unto him, That it is beneath so mighty a Monarch as he, to advise with Parliaments, but to act all in Person ; and that it behooveth

Anno
1536.

hoorveth his Majesty to be chief Actōr himself. If he assumes this, it will take off great Blemishes from the Nation, which the Church holds them guilty of, and doe our Business: For then the People (it being contrary to their Lawes) will fall from him; also the Catholick Party of his Council will be too strong for the Hereticks, and then the Common sort will be the abler to declare his Tyranny. This is to be contriv'd with the Church's Members, and cautiously, because it is observed that the Parliaments of England have hindred the Church in most of the Kings Reigns, otherwise She had held her Party better than She does now. You have our Corvent's hearty Prayers for your Guide.

From St. Francis at Paris
primo. Id. Jan. 1536.

Thomas Powell.

This Letter was found two years after among Father *Forrest's* Papers, together with an account of vast Summes which he had expended for the Church of *Rome* and her Designs.

* But this Design not being sufficient, the Pope offered *England* to *James* the Fifth, King of *Scots*, and presented him with a Cap and consecrated Sword.

When that Offer of what was none of his succeeded not according to his Desires, the same Pope *Paul* the 3d. by his Bull of the † year following, absolv'd in general, all Subjects from their Oaths of Allegiance, unto Heretical Kings, Princes and States, as they be Enemies unto the Holy See of *St. Peter*; all Men from the tye of their Heretical Wives; Wives from their Heretical Husbands, &c. which was accompanied with a || Rebellion in *Lincolnshire*, under the Conduct of one *Mackarel*, a Monk, to the number of Twenty thousand; a-

1537.

gainst

* *Fowlis Hist.*
of Romish
Treat. p. 316.

† *Fox's Five-*
brands, part. 2.
p. 34. *Dublin*,
1682. *Mr. Ma-*
son Minister of
Englis, in the
year 1566.

copied the
substance of
the Bull out
of the Records
at *Paris*.

|| *Fowlis's Hist.*
p. 316. *Survii*
Continuar.

p. 311.
Speer's Chron.
p. 1033.

gainst whom the King prepar'd to march in Person : but their first Fury being over, they embraced the King's Pardon, and returned home. But this Commotion was succeeded by * another more dangerous, led by the Lord *Lumley*, several Knights and Gentlemen, with most of the Clergy: this Army in the *North* consisted of 40000 Men, well Armed, who call'd themselves the Holy Pilgrimage, and the Pilgrimage of Grace; they had the Five Wounds of our Lord, the Chalice, and the Host, painted in their Standard, and the Name of Jesus upon their Sleeves; their whole pretence was for Religion: in their March they took *Pontefract* Castle, but were at length appeas'd. But † soon after the same Persons raised another Insurrection, in which several Monks came armed into the Field as Souldiers, who were taken, and with the Ring-leaders of the Rebellion Executed.

Anno
1537.

* *Suyii Comment. brevis.* p. 314.
Fowlis's Hist. p. 316.
Speed's Chron. p. 1034.

† *Speed's Chr.* p. 1041, 1042.

|| *Speed's Chr.* p. 1044.

|| Two years after (if not the next year to the last Rebellion, for some place it in the year 1538.) the Marquess of *Exceter*, the Lord *Montacute*, and his Brother, Sir *Edward Nevill*, and others, enter'd into a Conspiracy to depose the King, and advance *Reynold Pool*, then Dean of *Exceter*, and afterwards Cardinal to the Throne; for which, the Marquess, Lord *Montacute*, and Sir *Edward Nevill*, were Beheaded upon *Tower-Hill*.

1539.

* *Bulla Quarta Pauli Tertii. Jesuitis concessa apud Hospin. Histor. Jesuit.* p. 104, 105, 106. this Bull is called by the Jesuits, *Mare magnum*.

In the year 1546. * Pope *Paul* the Third, not content with his shewing his pretended Authority over Kings in the two Bulls mention'd before, published another in favour of the Jesuits, whereby he exempts them and their Goods from the Power of any but himself; and commands all Princes to swear not to molest the Society, or invade their Privileges; and pronounces an *Anathema* against all who will not obey the Bull.

1546.

† Two

Anno
1548.

* Two years after this, King *Edward* the Sixth being settled in the Throne, one *Body*, a Commissioner, pulling down Images by the King's Order, was stabbed by a Priest, and a Rebellion was rais'd in *Cornwall*, *Humphrey Arundell*, Governour of the *Mouut*, with other Gentlemen, gathering together Ten thousand Men, besieged *Exceter*, and reduc'd it to very great Extremity; declaring they would have Popery and the Six Articles restor'd: They fought four several Battels with the King's Forces, but at last were entirely Routed, and their Leaders

* *Speed's Chronicle*. p. 1110, to 1114.

1549.

Executed. Yet the next year in † *Norfolk* they Rebell'd again, and when the King sent them his Pardon they refus'd it: after which, they took the City of *Norwich*, and fir'd it, beat the Marquess of *Northampton*, and were very near Defeating the Earl of *Warwick*, whose Cannon they took, and refus'd the King's Pardon a second time, but were at length Defeated; and so were (a) another Party, who took Arms upon the same Account, that year in *Yorkshire*. There were other Insurrections in this King's time, which I will not at present mention, only observe what is confess'd by a late noted Authour of the *Romish Church*, || *That these Risings of the Laity in such numbers, for their former way of Religion, would not have been, had not their Clergy justified it unto them.*

† *Speed's Chronicle*. p. 1114, 1115, 1116.

(a) *Speed's Chron.* p. 1116, 1117.

Fifth part of Church Government. p. 139. Oxford. 1657.

1555.

(b) After this, we find that Pope *Paul* the Fourth, following the steps of his thundering Name-sake, when the Dyet of the *Germans* at *Ausburgh* made an Ediēt for full Liberty of Conscience, whereby the Protestants were maintain'd in the Possession of their Church Revenues, fell into a furious rage, publicly threatening the Emperour and King of the *Romans*, That he would make them repent it; protesting, that if he did not recall the Ediēt, he would proceed.

(b) *Hist. of the Council of Trent*. p. 262, 263. London. 1684. 2vo.

proceed against them with as severe Censures as he intended to use against the Protestants ; telling all the Ambassadors in his Court, That he was above all Princes, that he expected not that they should treat with him as with their Equal, that he could alter and take away Kingdoms as he thought good : And one day at Dinner, in the presence of many Persons of the highest Quality, he affirmed, That he would subject all Princes under his Foot. No wonder then that the same Spirit of Opposition to Princes actuate the Members of the Church, which possess'd their Head in such a degree, that upon the Resignation of the Emperour (c) Charles the Fifth, Ferdinand his Brother was rejected by the Pope ; who affirmed, That none had power to Resign but into his hands ; and so it belong'd to him to nominate a Successor ; not to the Electors : but he kept the Imperial Crown, though the Pope would never acknowledge him for Emperour. With the same Haughtiness did he demean himself towards (d) Sir Edward Karr, the English Agent at Rome ; who acquainting him, by order from her Majesty, of Queen Elizabeth's Accession to the Crown, the Pope answer'd, *That the Kingdom of England was held in Fee of the Apostolick See, that she being Illegitimate could not succeed, and therefore it was great boldness in her to assume the Government without his leave ; yet if she would renounce her Title, and refer all to him, he would act as became his Honour.* But the Queen took no care to satisfy this blustering Gentleman, who soon after dyed.

Anno
1555.

1558.

1560.

(c) Fowl. Hist.
of Romish Treas-
ons. p 237.

(d) Idem. p.
329.

* Fox's and
Firebrands.
part. 2. p 20.

* But the Pope who succeeded him, Pius the Fourth, issued out a strict Bull, commanding all the Learned of that Church to find out Arguments to persuade Subjects to break their Oaths of Allegiance, in favour of the Apostolick See ; in order to which

- Anno 1560. which, he granted several Dispensations to preach among the Protestants of *England*, and to marry, if need were. And the same year his good Sons in *Ireland*, by their example, shewed their Obedience to it; * for *Shan O Neale*, Earl of *Tyroe*, rebelled, but finding himself too weak, submitted and had his Pardon, though not till two years after. In the mean while, *viz.* † the next year, the Pope's Nuncio in *Ireland* joyn'd himself to the Rebels, publickly assisting them; and by his Authority pronounced the Queen deprived of that Kingdom. But the year following, though the *Irish* submitted, yet || *Arthur Pool* and others, contriv'd to joyn themselves with the Duke of *Guise*, land an Army in *Wales*, and Proclaim the Queen of *Scots*: to which, the * following Pope afterwards added his endeavours to get our Queen Murthered, as the Writer of his Life informs us. * Fovlis's Hist. P. 302.
1561. † Idem. p. 329.
1562. || Idem. p. 332.
1563. But in the mean time, that it might not be said of this, that he neglected any thing for the advantage of his Supreme Power, to keep his hand in ure, † he published a Monitory against the Queen of *Navarre*, declaring, That if she did not turn *Romanist* within six Months, he would deprive her of her Dominions, and give them to any that would conquer them; but the King of *France* promising to stand by her, his terrible Threat serv'd only to shew how ready he was to Depose all Princes that offended him, if his Power had been equal to his Will. * Gabut. Vit. Pii Quinti. l. 3. c. 9. apud. Fowl. ubi supra & Thuanus. lib. 44. ibid.
- || And in this year it was that the Council of *Trent* made that excellent Decree, whereby they confirmed all the Canons of Popes and Councils; † Fovl. Hist. P. 367. which set the Pope above Princes, gave him Power over them, and exempted the Clergy from being subject to them; thereby endeavouring to Depose all
- || Concil. Trid. Sess. 25 c. 20. Decemb. 4. 1563.

all Princes, who knew themselves and their Rights too well to truckle under the usurped Power of their Supreme Head.

Anno
1563.

* *Fornis's Hist.*
p. 365.

* But though the Pope could not send any Sovereign Prince of his Errand to destroy the House of *Navarre*, yet such obedient Sons were the Cardinal of *Lorraine*, and the rest of the House of *Guise*, that they resolv'd its Ruine. To which End they sent Captain *Dimanche* into *Spain*, to get Assistance, there, designing to fall upon *Bearn*, seize the Queen of *Navarre*, the young King, and his Sister, and send them to the Inquisition in *Spain*, to be proceeded against as Hereticks: but this Design was discovered, and so came to nothing. But in the same year we are informed by one of the *English* Spies at *Rome*, That the Pope granted Indulgences and Pardons to any Person that should assault Queen *Elizabeth*, either in private or publick; or to any Cook, Baker, Vintner, Physician, Brewer, Grocer, Chirurgion, or any other Calling, that should make her away; together with an absolute Remission of Sins to such Person's Heirs, and an Annuity for ever, and to be one of the Privy Council, successively, whosoever Reigned.

1564.

Edward Den-
man, See his
Letter to the
Lord *Cecil* of
April. 13. 1564.
in *Foxes and*
Firebrands, p.
51, to 56. — out
of the *Memo-*
rials of the
Lord *Cecil*.

† *Speed's Chr.*
p. 1162.

Fornis Hist.
p. 302.

† To the Endeavours of the Pope, *O Neale* likewise added his, by rebelling again, and murdering the *English*; committing the most barbarous Cruelties imaginable; but his Power was broken in a pitch Battel the year following; notwithstanding which, he continued his Rebellion till two years after, when he was Stabb'd by *Alexander Oge*, whose Brother he had slain before.

1565.

1567.

1568.

|| *Fornis's Hist.*
p. 130, 131.

But though the Rebels had such ill success, yet the Pope will not be disheartened, but the next year sends one || *Rodolpho*, a rich *Florentine* Gentleman, into *England*, to stir up the People against the Queen:

To

Anno
1568.

To him the King of *Spain* joins the Marquess of *Ce-tona*, who, under the pretence of an Embassy, was sent over to countenance the Rebellion, and command the Forces which the Duke of *Alva* should send from the Low Countries; in order to which *La Motte*, Governour of *Dunkirk*, had come privately, in the Habit of a Sailer, to sound the Ports. *Rodolpho* was furnished with plenty of Money from the Pope, which he distributed to make a Party; into which they drew the Earls of *Northumberland* and *Westmorland*, with others, who, perceiving their Plot discovered, submitted, and begged Pardon. This Design the Pope was so zealous for, that he assured the Spaniards he would go along with them himself, if need were, and engage all his Goods and Treasure in the Service. Nor was this the only Design of the Pope * at this time; for in pursuit of his Predecessour's Bull against her, he advised the Queen-Mother of *France* to seize on the Dominions of the Queen of *Navarre*, because she was an Heretick; offering (if she approved of it) by his Papal Authority to appoint one of the House of *Valois* to be King of those Territories; which if she did not like, he was resolved to give them to the King of *Spain*; but that Prince, knowing they must be won by the Sword, declined accepting the Pope's Bounty.

Import. Confid.
P. 57.

* *Id.* p. 358.

1569.

† Hitherto the Members of the Church of *Rome* made no scruple to resort to the Protestant Churches, both for Prayer and Preaching; but this Year Pope *Pius Quintus* published his Bull against the Queen, upon which they all withdrew from any such Communion with us. || In this Bull the Pope calls the Queen the pretended Queen of *England*, a Servant of Wickedness; affirms that her Council consisted of obscure, heretical Fellows, declares her an Here-

† *Sir Ed. Coke*
at the Tryall
of the Gunp.
Trait. Hist. of
the Gunp. Tr.
P. 109.

|| See the Bull
in *Fowles Hist.*
p. 331. and
Speed's Chron.
p. 1171.

tick, and cut off from the Unity of Christ's Body; that she is deprived of her Title to her Kingdoms, and of all Dominion, Dignity, and Privilege whatsoever, and her Subjects absolved from all manner of Duty and Obedience to her; and that by the Authority of this Bull he doth absolve Them, and depose Her; and forbidding all her Subjects, under pain of *Anathema*, to obey her: With this Bull he sends ** Morton*, a Priest, into *England*, to spread this Censure, and persuade the People to back it with an Insurrection; upon which, as *|| Surius* tells us out of *Sanders*; many Persons of Quality resolved to execute it: Accordingly the ** Earls of Northumberland and Westmorland*, who were pardoned but the year before, took Arms in the North, trampled under feet the English Bible and Service-Book, bearing in their Standard the Cross and five Wounds of our Saviour, and being betwixt five and six thousand men, they grew so insolent, that they would give the Queen no better Title, than the Pretended Queen; but the Pope being too slow in sending the hundred thousand Crowns he promised them, and they at length finding their numbers too small to cope with the Queens Army, dispersed, and every one shifted for himself. † The Earl of *Westmorland* escaped into *Flanders*, where he dyed miserably; but *Northumberland* being taken, was beheaded at *York*; who was nevertheless looked upon by the Romanists as a glorious Martyr, and the drops of his blood kept by them as holy Relicks. That this Rebellion had no better success, *Sanders*, and from him *|| Surius*, give this Reason, Because the Catholicks had not timely notice of the Pope's Bull: And the same ** Person* informs us, That those that were executed for this Treason, refused to the very last to acknowledge the Queens Authority. Among which *Sanders* mentions

** Surius Comment. p. 770.*

|| Il.

** Speed's Chr. p. 1169, 1170. Foul. Hist. p. 335.*

† Execut. of Justice for Treason. Pr. Lond. 1583. 4to.
|| Surius Comment. p. 770. Non illos habere successus, conatus illorum nobilium, quos peremerant, fortassis: quod Catholicis omnibus ea denunciatio, necdum innotuisset.

** Idem. p. 771. Nihilurunt Elizabetham legitimam Reginam confiteri.*

Anno 1569. *Plumtree*, and others, as well as the two Earls, who are termed glorious Martyrs of the Catholicks by *Bristow* in his Motives, and several others.

To correspond with the Pope's Intentions in his Bull, † *Ireland* puts in for a share this year, where *Jame Fitz-Morice*, of the House of *Desmond*, and two of the *Botelers*, raised a Rebellion; but the latter being drawn to a submission by the loyal Earl of *Ormond*, *Fitz-Morice*, after many shifts, followed their Example, and was pardoned.

† *Fowls' Hist.*
P. 302, 303.

1570. But though the two Earls and their Accomplices had sped so ill, yet * *Leonard Dacres* renew'd the Rebellion in the North, and fought a bloody Battel against the Queens Forces with great obstinacy, though in the end he was forced to fly into *Scotland*. And now, that the Catholicks might no longer remain in ignorance of the Queens being deprived of the Kingdoms by the Pope, one *Felton* this

* *Speed's Chr.*
P. 1170.

year had the hardiness to fix the Bull at the Bishop of *London's* Gates; for which being apprehended, he confessed the Fact, and gloried in it, at his death affirming the Queen had no right to the Throne, being deposed by the Sentence of the Pope: Yet doth † *Surius* affirm, that he dyed a Martyr for the Catholick Faith, justifying the Action as done out of Zeal for the Church, and in Obedience to the lawfull Commands of the Pope: The same is affirmed by * *Parsons*, † *Spondanus*, and ‖ *Hilarion de Coste*, who styles him the valiant Soldier of Jesus Christ, commends his invincible Courage and Zeal for the Faith; and affirms, that his Martyrdom is one of *England's* most glorious Trophies; though the same Person can afford the Queen no better a Title than the Impious and wicked Queen, the true *Jezebel* of our days: And that all the World may see what

Fowls's Hist.
P. 335.
Speed's Chron.
P. 1174.

† *Surii Com.*
P. 786, 787,
788.

* *Resp. ad Edit.*
Regin. Angl.
† *Ad An. 1570.*
Sect. 4.
‖ See *Fowls*
ubi supra.

they

they thought of him at *Rome*, no sooner could *Thuanus* affirm that it was a very rash Action, but the *Index Expurgatorius* commands that passage to be blotted out; so jealous are they of the Honour of this grand Traitor.

Anno
1570.

Sorii Comment.
p. 794, 795,
795.

With as great Encomiums do we find the Memory of Dr. *Story* celebrated by the Writers of that Church: This man was one of the most violent Persecutours in Queen *Mary's* days, for which cruelties being questioned in Parliament in the beginning of Queen *Elizabeth's* Reign, he answered, that he knew no Fault he was guilty of, but only that he busied himself in cutting off the Branches, while he neglected to pull up the Root it self; which if he had done, Heresie had not got up again: For this being imprisoned, he found means to escape into *Flanders*; but being apprehended and brought into *England* this year, he rejoiced that he should suffer Martyrdom: Upon his Tryall he declined the Jurisdiction of the Court, affirming that he was a Subject to the King of *Spain*, and acknowledged no lawfull Judge in *England*; for which he gave this Reason, That seeing the Pope had declared the Queen deprived of her Right, he durst not acknowledge her Authority, lest he should fall under the Censures of that Bull: And at the moment of his Execution, being asked by an Earl whether the Queen was his Sovereign, he replied, She was not; yet is he reckoned among the Martyrs for the Romish Faith.

1571.

Powlis's Hist.
p. 368.

The next Year was that bloody Massacre of *Paris*, though contrived two years before, wherein (it being carried over all *France*) above 10000 Protestants were butchered in cold blood; the Duke of *Guise* and his Party did all they could to have

1572.

Anno 1572. have the King of *Navarre*, and Prince of *Conde*, slaughtered with the rest; but they being preserved by the King, the chief Design of the Papalins in that bloody Action was prevented.

1576.

But four years after was that desperate Confederacy entred into by that Duke and his Adherents in *France*, which they and the Pope afterwards termed the Holy League, which had all the parts of a most desperate Rebellion; and continued for so many years, to the Destruction of one Prince, and infinite vexation of another: It was first begun at * *Peronne*, and afterwards formed into a more † strict Union, by which, under a shew of maintaining the King, they took from him all his Authority, to confer it upon the Head of their Conspiracy: Nay, the zeal for this rebellious Association was so great, that they subscribed it with their Blood; and in order to the prosecution of what they had there promised, they sent *Nicolas David*, an Advocate of the Parliament of *Paris*, to *Rome*; but he being slain by the way on his return, Cardinal *de Pellive* afterwards managed their business with the Pope.

Fowl. Hist.
p. 371.

* See the Instrument of that Confederacy in *Maimbourg's Hist. of the League.*
p. 42. *Lond.*
1684. 8vo.

† See the Instrument in *Fowlis*, p. 372, 373, 374.

But among the Memoirs of that Advocate there was found an Account of the Transaction between the Pope and the Duke of *Guise*, wherein the Design laid down is to pull down the House of *Valois*, then reigning, from the Throne, and set up the Duke of *Guise*: In this Transaction the Liberties of the Gallican Church are called a damnable Error, nothing else but the shift of the Waldenses, Lutheranes, and Calvinists; and it is affirmed that *France* shall never prosper as long as the Crown continues in that line. The whole Platform of the Design is there laid down, and the Pope is to advance that Duke to the Crown of *France*, as the Successour of *Charlemagne*; in consideration whereof the Duke is bound to cause the

See the Account of this Transaction in the Appendix to the Vindication of the sincerity of the Prot. Relig.

See.

See of *Rome* to be plainly acknowledged by the States of the Kingdom, without Restriction, or Modification, abolishing the Privileges and Liberties of the Gallican Church. Thus do we find the Pope promoting the most rebellious Designs, to advance his own usurped Greatness.

Anno
1576.

Speed's Chr.
p. 1176.

And his Missionaries not desiring a better example than that of their holy Father, in prosecution of his Designs *Cuthbert Mayne* came into *England*, dispersing Libells to maintain the Pope's Authority over the Queen; and he confessed under his own Hand, that he brought with him several holy grains to distribute among the Catholicks, which they should keep as so many Preservatives, by the producing of which they should be safe, when the Protestants were to be destroyed. In the same business several * others were employed, and one *Hemford* sent over with a Dispensation of the Pope's Bull, whereby the Romanists had liberty to yield outward Obedience till an opportunity offered itself for the execution of that deposing Sentence. And one *Haydock* was employed to prepare things against such a time, and to note the fittest places for landing an Army, as himself wrote to *Allen* the Jesuite. Besides these one *Paine*, a Priest, and fifty others, were furnished at the Pope's Charge, who undertook to kill the Queen as she went to take the Air. And yet these are the men whom † *Sanders*, in his Letter to the aforementioned Jesuite, terms chosen Vessels.

1577.

* *Nelson*,
Hance, *Lacies*,
Briant, &c.

† See his Letter in *Speed*, ib.

|| Hist. Jesuit.
p. 244, 245.

But our Countrey was not the onely Nation afflicted with these Plots and traitorous Contrivances; for about the same time was || *Sebastian*, King of *Portugal*, betrayed by the Jesuits to the loss both of his Life and Kingdom, which they had before engaged to transfer to the Spanish King, in which they were as good as their word; (though near fifty years

Anno 1577. years since it is returned to the Obedience of its law-
full Heir;) durnig which War, attempting to deli-
ver one of the Isles of the *Azores* to the Spaniards,
they were discoved, and treated as their Wickedness
deserved; but of this more hereafter.

1578. The Pope's Designs upon the Queen's Life being
1579. by the good Providence of God frustrated, the holy

Father, *Gregory* the 13th. carried on the projects of
his Predecessour, (who had willingly lent an Ear to
the advice of *Thomas Stukely*, an English Fugitive,) Anat of Pow-
pish Tyr. in
the Ep. Dedic.
Lond. 1603 4to.

and in hopes of getting the Kingdom of *Ireland* for
his own Son, the Marquess of *Vineola*, (where we
find, though Popes do not marry, yet they can get Fowls's Hist.
P. 303, 304.
Children,) created *Stukely* Marquess of *Leinster*,
adding several other Titles, and assisting him with
Forces and a plenary Indulgence, dispatcht him a-
way for *Ireland*; but by the way being perswaded
by the King of *Portugal* to join with him against
the Moors, he was slain in the Battel together with
that King.

But though *Ireland* was delivered from this Dan-
ger, yet soon after † *James Fitz-Morice*, who was † Fowls ubi sup.
p. 14.
pardoned in the Year 1569. went over into *France*,
where he desired Assistance to beat the English out
of *Ireland*, and reduce that Nation to the French
Obedience, but King *Henry* the Third then reign-
ing, having sufficient Employment for his Forces
at home; *Fitz-Morice* addressed himself to the Pope
and the King of *Spain*; the former embraced this
opportunity, and sent *Sanders* with him as his *Nun-
cio*, with a consecrated Banner; and the latter as-
sisted them with Men and Money; the Pope in the
mean while raising Souldiers in his Countrey for
their Assistance and Relief.

1580. *Fitz-Morice* and *Sanders*, with the Spaniards, Fowl. p. 305.
landed in *Kerry* in *Ireland*, and committed all manner
of.

Anno
1580.

See the Bull at
large in *Fow-
lis*, p. 306.

|| Eandem ple-
nariam Pecca-
torum vestrorum
indulgentiam &
Remissionem,
quam adversus
Turcas, pro re-
cuperanda terra
Sancta bellantes
consequuntur,
tribuimus, &c.

of Outrages, in one of which *Fitz-Morice* was killed by the Sons of *William a Burgh*, soon after made Baron of *Castleconnel*; in his place succeeded his Brother *John E. of Desmond*, to whom the Pope sent an Indulgence, dated *May 13. 1580.* wherein he highly magnifies the Piety of *James*, laments his Death, and exhorts all the Nobility, Clergy, and People of the Land, to follow this *John*, in fighting against the Hereticks for the Catholick Cause; and to encourage them in that good work, he grants a || Plenary Indulgence and Remission of all their sins, in the same extent as was granted to those who were engaged in the Holy War. And when the Spaniards were required by the Lord *Gray*, then Deputy of *Ireland*, to express their Intention in thus invading her Majesties Dominions, they returned Answer, That they were sent from the Pope and King of *Spain*, to whom his Holiness had given *Ireland*; for that *Elizabeth* had justly forfeited her Title to the Kingdom by Heresie, that they would keep what they had got, and get more if they could: But in a small time after they were glad to surrender upon Mercy, the Earl of *Desmond* having been routed before, and *Allen*, the Priest, who came with the Legate *Sanders*, slain. This ill success put a stop to the Recruits the Pope was preparing to send after them. *Sanders* dyed of hunger in the Woods, and the Earl of *Desmond* was slain two years after by a common Soldier.

And to encourage these Rebels, and to excite to more such Attempts, this Pope *Gregory* the Thirteenth, the same year, renewed the Bull of *Pius Quintus* against the Queen: There were five hundred Copies of it printed at *Rome*, and the Bull itself dispersed over all *Italy*, *Spain*, and part of *Germany*, as is attested by one who was then in the
English

Anno
1580.

English College at *Rome* *; who likewise assures us, that one of their Readers in Divinity, before above two hundred Scholars, affirmed, That it was lawfull for any man of Worship in *England* to give Authority to the vilest wretch that is, to endeavour the Queen's death; but that this Pope did excommunicate the Queen we find in our excellent † *Annalist*, and is acknowledged by the * *Romish Priests* in their || *Important Considerations*, printed the last year of that Queen's Reign.

* *John Nickols* in his Declaration of his Recantation, apud *Fowlis*, p. 336. and *Reniger de Pii Quinti*, and *Greg. 13. Furoribus*, c. 8.

Lon. 1582. 8vo.
† *Cambd. Eliz.*

l. 3. ad an. 1583.

* *Important* concerning the

Considerations, p. 62. || See them reprinted in the *Collect. of Trea. Penal Laws. Lond.* 1675. this passage is p. 76.

But though he pronounced that terrible Sentence against her, yet (as is observed by* one who had been a great stickler for the *Romish Church*,) he dealt a great deal more subtilly, and more dangerously than his Predecessour; for finding the danger the *Romanists* were daily exposed to, by their endeavouring the Destruction of the Queen, whom they durst not obey, or cease to hurt, for fear of the Curses denounced in the Bull; he qualified it in such a manner, that the *Jesuite Hart* (as the Lord *Burleigh* tells us) acknowledg'd, † "The Bull of *Pius Quintus*, for so much as it is against the Queen, is holden by the *English Catholicks* for a lawfull Sentence, and a sufficient Discharge of her Subjects Fidelity, and so remains in force; but in some points touching the Subject, it is altered by the present Pope: For where in that Bull all her Subjects are commanded not to obey her, and she being excommunicated and deposed, all that do obey her are likewise accursed, which point is perilous to the Catholicks; for if they obey her, they are in the Pope's Curse, and if they disobey her, they are in the Queen's Danger: Therefore the present Pope,

* *Anth. Tyrrell* in his Recantation, p. 29.

† They are his own words, see Execution of Justice, &c. p. 6.

Anno
1580.

“to relieve them, hath altered that part of the Bull,
 “and dispensed with them to obey and serve her,
 “without peril of Excommunication: which dispen-
 “sation is to endure but till it please the Pope other-
 “wise to determine.

* See Reynolds
 Confer. with
 Hart, Pref. to
 the Engl. Se-
 minaries, p. 2.
 Lond 1609.4to.

Here we have a plain Confession of that learned Gentleman, (who is by them termed a * Noble Champion of Christ, and Holy Priest, one that had taken deep root in the Foundations of the Faith, and of sound Learning,) that the Loyalty of the Romanists depends upon the Will of man, (except they will affirm their Pope to be more than man;) which is a point they have been put in mind of from Rome itself, since His Majesties Restauration, as we shall observe anon.

Teratur à
 summo Domino
 nostro, explica-
 tio Bullæ quam
 Catholici cu-
 piunt intelli-
 gi hoc modo, ut
 obliget semper
 illam & Hereticos.

This Qualification of the Bull was granted to Parsons and Campion, two Jesuites, upon their coming into England, when among other things they desired of the Pope, That the Bull should always oblige Elizabeth, and the Hereticks, but by no means the Romanists, as Affairs now stand, but hereafter, when the publick Execution of the Bull may be had or made.

illam & Hereticos, Catholicos verò nullo modo obliget, rebus sic stantibus, sed tam demum quando publica ejusdem Bullæ Executio fieri poterit. Execut. for Treas. p. 15, 16.

|| Important
 Considerations,
 p. 62, 63.

* Hunting of
 the Romish Fox,
 p. 137, 138.
 out of Cecil's
 Memoirs.

Furnished with this and other Faculties, those two Gentlemen || repaired into England, setting themselves to contrive a way how to set Her Majesties Crown upon another head: * at first they came in the Habits of Soldiers, afterward they went about in the Garb of Gentlemen, and in the North they altered their Habits into the Vestments of our Ministers, preaching there, and being secretly entertained by the Popish Gentry and Nobility, courageously executed their Commission; in discharge

of

Anno
1580.

of which *Parsons* exhorted the Roman Catholicks of those parts to deprive Her Majesty of the Crown; and the way being thus broken, many flocked after them for the same purpose.

At this time † *Mr. Sherwin* being apprehended, and asked whether the Queen were his lawfull Sovereign, notwithstanding any Sentence of the Pope's, he desired no such questions might be demanded of him, and would give no other Answer: But the Pope well knowing that this Generation of sturdy blades would in time be all gone, for the breeding up of more to succeed them, assisted *Allen* in setting up the Seminary at *Doway* for English Romanists, allowing an annual Pension for their maintenance, purposely for to plot and contrive ways to expulse the Queen, and demolish the Church of *England*, in obedience to the Pope's Bulls, † for which end every Scholar among them, at his Education, took this Oath:

† *Import. Con.*
p. 66. & *Fowl.*
Hist. p. 54.

† *Hunting of*
the *Rom. Fox*,
p. 129, 130,
131, 132. out
of *Cecil's Me-*
moirs.

I A. B. do acknowledge the Ecclesiastical and Political Power of His Holiness, and the Mother Church of Rome, as the chief Head and Matron, above all pretended Churches throughout the whole Earth; and that my Zeal shall be for Saint Peter and his Successors, as the Founder of the True and Ancient Catholick Faith, against all Heretical Kings, Princes, States, or Powers, repugnant unto the same. And although I may pretend, in case of Persecution or otherwise, to be Heretically disposed, yet in Soul and Conscience I shall help, aid, and succour the Mother Church of Rome, as the True, Ancient, Apostolical Church. I farther do declare not to act or contrive any manner of thing prejudicial unto her or her sacred Orders, Doctrines, Tenents, or Commands, without the leave of her supreme Power, or the Authority under her appointed, or

to be appointed; and when so permitted, then to act or further her Interest more than my own earthly Gain and Pleasure, as she and her Head, His Holiness and his Successours, have, or ought to have, the Supremacy over all Kings, Princes, Estates, or Powers whatsoever, either to deprive them of their Crowns, Sceptres, Powers, Privileges, Realms, Countreys or Governments, or to set up others in lieu thereof, they dissenting from the Mother Church, and her Commands, &c.

Anno
1580.

Thus by all imaginable ways did this Pope provide for the Death or Deposition of that Virgin Queen; in order to which he had so possess'd the Missionaries with his power to dethrone Princes, that it was offer'd to be prov'd to the World, "That
"the Priests which were apprehended and executed
"for Treason, * always restrained their confession of
"Allegiance only to the permissive form of the Pope's
"Toleration; as for Example: if they were asked
"whether they did acknowledge themselves to be
"the Queen's Subjects, and would obey her, they
"would say Yes, for so they had leave for a time to
"doe; but being asked if they would so acknowledg
"and obey her any longer than the Pope would so
"permit them, or notwithstanding such Command-
"ment as the Pope would or might give to the con-
"trary, then they either refused to obey, or denied
"to answer, or said they could not answer to those
"Questions without danger: And at their very Ar-
"raignment, when they laboured to leave in the
"minds of the People and standers by, an opinion
"that they were to dye, not for Treason, but for
"matter of Faith and Doctrine, they cried out that
"they were true Subjects, and did and would obey
"Her Majesty. Immediately to prove whether that
"speech

1581.

* Declaration
of the favour-
able Deal-
ings of Her
Majest. Com-
missioners, p.
4. 1583. 4to.

Anno
1581.

“speech extended to a perpetuity of their Obedience,
 “or so long time as the Pope so permitted, they were
 “openly in the place of Judgment asked by the Q’s
 “learned Counsel, whether they would so obey,
 “and be true Subjects, if the Pope commanded the
 “contrary; they plainly disclosed themselves in An-
 “swer, saying by the mouth of *Campion*, *This place*
 “(meaning the Court of Her Majesties Bench) *hath*
 “*no Power to enquire or judge of the Holy Fathers Au-*
 “*thority*; and other Answer they would not make.

The very same Account, with some other parti-
 culars, is given us by the † Secular Priests them-
 selves, of the Behaviour of Mr. *Campion*, and the
 rest; some of whom being asked which part they
 would take, if the Pope, or any other by his ap-
 pointment, should invade the Realm, or which part
 ought a good Subject to take, answered, when that
 case happened, they would then consider what they
 had best doe; others, that they were not yet resol-
 ved what to doe; and others positively, that if such
 a Deprivation, or Invasion should be made for any
 Matter of Faith, they were then bound to take part
 with the Pope.

Nay, so zealous was Mr. *Campion* in defence of
 that rebellious Doctrine, that being visited in Pri-
 son by some Gentlemen of * *Oxford*, one of them
 asked him whether he thought the Queen lawfull
 Heir or no; to this he made no Answer; but when
 the question was put, whether if the Pope invaded
 the Land, he would take part with him or the
 Queen, he openly replied, he would join with the
 Pope, and very earnestly demanded Pen, Ink, and
 Paper, with which he signed his Resolution; which
 Principle he was so rooted in, that he affirmed in
 the Tower to several * Persons of Quality, who de-
 manded whether he did acknowledge the Queen to
 be

† Important
 Confid. p. 63.

* *Hunting of*
the Romish Fox.
 p. 146, 147.

* *Fowles*, p. 54.

be a lawfull Queen, or did believe her deprived of her Right, that this Question depends much on the Fact of Pope *Pius* the Fifth, whereof he is no Judge, and therefore refused to answer farther.

Anno
1581.

The same loyal Doctrines were vented by several other Priests the ensuing year, who affirmed under their Hands to the Commissioners who examined them, That the Pope had power to depose Princes, and that Her Majesty was not to be obeyed against His Holiness's Bull, who hath Authority to discharge Subjects of their Allegiance; which all of them, *viz. Kerby, Cottom, Richardson, Ford, Shert, Johnson, Hart, and Filbee*, agreed in, two of them only sheltering themselves with this General Assertion, That they held as the Catholick Church held. *Johnson* particularly affirming, That if the Pope invaded her Majesty upon a civil Account, he would take part with Her, but if upon a Matter of Faith, it was his Duty to assist the Pope.

1582.

Fowles, p. 55,
96, 57, 58.

*Hunting of the
Romish Fox*,
p. 134.

In which diligence to poison the Members of their Church, these zealous Priests did but follow the Example of their Holy Father, who this very year, (as Mr *Gage*, Agent for the Spanish Match at *Rome*, informs us, out of the Records of the Dominican Convent there,) laid out one hundred fifty two thousand pounds, and some odd money, for maintaining his Designs here; of which Sixty thousand was allotted to foment Disturbances in *Scotland* and *Ireland*; so very desirous was the Pope to regain his usurped Power over these Nations.

† *Speed's Chr.*
p. 1175.

Execut. for
Trea p. 27.

And it was not long before the end of all that Labour and Charge was found to be the Murther of that excellent Princess, which one † *Sommerville* of *Elstow* in *Warwickshire* undertook to effect, at the instigation of *Hall*, a Priest, who finding this desperate young man to waver, and that his Resolu-

tion

Anno
1583.

tion was much shaken with the horridness and danger of the attempt, advised him to proceed, promising his prayers for good success; but the design being discovered, *Sommerville* strangled himself, after condemnation.

Anat. Popish
Tyr. p. 84.

But this was not the only Plot which the Enemies of *England* had laid for its destruction; for *Throgmorton*, * one of *Sommerville's* accomplices, was the same year discovered, having been employed to sound the Havens, and procure a list of such Gentlemen in the several Counties as were disposed to joyn the Spanish Forces, who were to land under the conduct of the Duke of *Guise*; all which was confessed by *Throgmorton*, before his death.

Speed's Chron.
p. 1176, 1177.
* *Fox's & Fire-
brands*, part. 2.
p. 59.

Thus we find how vast summs were expended by the Pope; which had the same influence in *Ireland*, where *Desmond* continued so desperately in rebellion, that he swore he would rather forsake God than forsake his Men; but neither the Pope's blessing nor purse could protect him from that deserved death which after long wandering in a miserable condition he suffered the latter end of this year.

Ford's Hist.
p. 307.

But though the Pope could not preserve his rebellious instruments from the just punishment of their Treasons, yet he would (for the encouragement of others) doe honour to their memories: thus the Rector of the English College of Jesuits at *Rome*, in presence of all the Students, sung a Collect of Martyrs in honour of *Campion*, of whose Treasons we gave an account before; and his relicks, with *Sherwin's* and others executed for Treason, were kept and worshipped by our English Papists.

Anat. of Po-
pish Tyranny,
p. 97.

1584.

And because those positions which were found so usefull for the propagating Sedition, might (if trusted only to the Missionaries to instill them into the People by their Sermons and Discourses) be in time forgotten,

forgotten, and neither believed nor obeyed; the Romish Factors considering that *Litera scripta manet*, to provide against the ill consequences which the fearfulness of the Priests, or diligence of the State might produce, by hindring the preaching of the former, caused *Gregory Martin's* Treatise of Schism to be reprinted this year, in which he exhorted the Ladies of the Court to deal with the Queen as *Judith* did with *Holofernes*; for the Printing of which, *Carter*, the Romish Printer, was executed, and is reckoned among their Martyrs.

Fowles Hist.
p. 338.

At the same time there was one *Harper* in *Norwich*, (a great Friend of *Throgmorton's*, who was executed the year before,) who though pretending to be a zealous Puritan, preaching with great diligence and fervour, kept a constant correspondence with that Traitor, among whose Papers was found a Letter, in which he desired *Throgmorton* to let him know how their Friends in *Spain* and *London* did correspond, and whether that King continued in his purpose, that the Engagers might be satisfied, and have notice; upon this Discovery a Pursuant was sent to apprehend him, but he escaped just as the Officer arrived at *Norwich*.

* *Foxes and
Firebrands.*
part. 2 p. 59,
60.

And now was discovered a Design, in which the Pope was particularly engag'd, if we may believe *Parrie's* own Confession, who in his Travels falling into acquaintance with *Palmio*, a Jesuite, told him that he had a great desire to doe something for the Romish Cause in *England*, by whom he was encouraged, his Zeal commended, and the Lawfulness of Assassinating Her Majesty was maintained; but being somewhat dissatisfied, the Jesuite recommended him to *Campeggio*, his Holiness's *Nuncio* at *Venice*; by this means he wrote to Pope *Gregory*, informing him of his Design, and desiring a Pass-
port

Fowles's Hist.
p. 338.

Anno
1584.

port, that he might confer of it with his Holiness at *Rome*; in the mean while he went to *Paris*, where he was animated by *Thomas Morgan*, who solicited the Queen of *Scots* Affairs, when receiving such a Passport as he desired, he resolved to kill the Queen, if it were warranted by some learned Divines, and he could procure a full Pardon for it from the Pope.

Idem. p. 339.

That the first might not be wanting, *Cedretto*, a noted Jesuit, and Provincial of *Guyenne*, approv'd his Resolution, and *Ragazzani*, the *Nuncio*, recommended him to the Pope, promising that his Prayers should not be wanting for the success of the Attempt: with which encouragement he came to *London*, where he received a Letter from Cardinal *Cemo*, wherein the Cardinal informs him, That His Holiness did exhort him to persevere, and bring that to effect which he had promised; and that he might be the better assisted by that good Spirit which moved him thereto, His Holiness granted him his Blessing, a plenary Indulgence and Remission of all his sins, assuring him that he should merit highly by the Action, which he terms holy and honourable; to which the Cardinal added his Prayers and Wishes for its success.

See the Letter
in *Fowlis*, p.
339, and *Speed*
1173, 1179.

This he confessed confirmed his Resolution to kill his Sovereign, and made it clear to his Conscience, that it was lawfull and meritorious; which redounding so highly to the Dishonour of that bloody Church, the whole Relation is by the *Index Expurgatorius* commanded to be left out of *Thuanus's* History: And well they might; for as it shewed the Pope's Inclination to Bloud and Treason, so it was one of the greatest instances of Ingratitude imaginable, *Parry* owing his life to the Mercy of this Prince, who had four years before, pardoned him,

Idem. p. 340.*Idem.* p. 333.

E

when

when he was tried and condemned for Burglary.

But though the Divine Goodness was so conspicuous in the many wonderfull preservations of that great Queen, yet it pleased the all-wise Providence to permit the devilish Designs of the Jesuites to be attended with success in *Holland*, where the renowned Prince, *William of Nassaw*, was this year murdered by * *Balthasar Gerard*, a Burgundian, who confessed that a Jesuite, Regent of the College of *Triers*, told him, that he had conferred with three of his Brethren, who took the Design to be from God, assuring him, that if he dyed in that quarrel, he should be enrolled in the Kalendar of Martyrs.

This Method of satisfying their Consciences with their Confessour's Authority, was so generally taken by the zealous Assassins of those times, that the Leaguers in *France* kept several Priests in pay, who daily preached and asserted, That Princes ought to be deposed who do not sufficiently perform their Duty; and a Bachelour in Divinity of the *Sorbonne* maintained in a publick Disputation, That it was lawfull for any private man to depose or kill any Prince, who is a wicked man, or an Heretick: which opinion had so entirely possessed the * Cardinal of *Bourbon*, that because the King of *Navarre* was an Heretick, he had the Confidence to tell King *Henry* the Third, that if his Majesty should dye, the Crown would belong to him, and he was resolved not to lose his Right: But because these Doctrines without force to practise them would prove but empty speculations, the Duke of *Guise* had the latter end of this year a Conference with the King of *Spain's* Commissioners, whereby he associated himself with the Spaniards against his Sovereign, obliging his party to maintain War against the King as long as the King of *Spain* pleased.

Histor. Jesuit.
p. 366.
Sp. ed's Chr.
p. 1193.
Jes. Cat. p. 134.
135.

Font. Hist.
p. 377.

* *Id. p. 376.*

Id. p. 378.

Anno
1585.

To promote which Design, Cardinal *Pellevee* solli-
cited the Pope for his approbation of it; and when
the Duke of *Newers*, declared his Resolutions
to have nothing to doe with them, unless he had
the Opinion both of Eminent Divines, and the
Pope too, in favour of the Undertaking; his Con-
fessour, and Monsieur *Faber*, told him, that he ought
to take up Arms with the Leaguers, by which he
would be so far from sinning, that he would merit
highly, and perform an Action very acceptable to
God; and the afore said Cardinal, with other Di-
vines, assured him that the Pope approved of it,
declaring it lawfull to fight against Hereticks, and
such as favour or adhere to them, though it were
the King himself; he indeed advised them not to
attempt his Life, but to seize his Person, and force
him to promote their Ends; In obedience to which
the Cardinal of *Bourbon* published a Declaration,
dated *March 31. 1585.* justifying his Arms, but
professing great Respect to the Royal Person.

Fowl. Hist.
P. 379.

H. p. 330.

H. p. 331.

This Pope dying, his Successour, *Sixtus* the Fifth,
was more open in avowing the Leaguers Cause,
and therefore published his Bull against the King
of *Navarre*, declaring him an Heretick, depriving
him and his Posterity of all their Rights, absolving
his Subjects from their Allegiance, and excommu-
nicating all such as should obey him.

Sep. 9. 1585.

While this Pope was making Tryall of his Thun-
derbolts in *France*, he had his Agents privily endea-
vouring to execute the Commands of his Predeces-
sour in this Nation, for which *Henry Piercy*, Earl
of *Northumberland*, being apprehended, shot himself
through the heart during his Imprisonment; he
had been pardoned for a former Rebellion, and be-
ing found a prosecutour of *Throgmorton's* Design,
became this year his own Executioner.

Speed's Chron.
P. 1180.Anat. of Pop.
Tyr. Epist.
Dedicat.

Anno
1586.*Cambd. Annal.*
ad an. 1586.

But a more formidable, because more threacherous and secret, Design was managed by some English Seminaries at *Rhemes*, who thought it meritorious to destroy the Queen; where one *Savage* was so wrought upon by the Persuasions of *Dr. Gifford*, the Rectour, and two other Priests, that he vowed to murder her; to whom *Ballard*, another Priest, joining, treated with *Mendoza*, the Spanish Embassadour in *France*, about an Invasion; after which he drew in *Mr. Babington*, a rich and well accomplish'd Gentleman, who desired that five more might be joined to *Savage*, to make sure work; * *Babington* affirmed, that several Counties in *England* were ready; and being assured of Assistance from *Spain*, they resolved that the Usurper (so they termed the Queen) should be sent to the other World, as soon as the Invaders landed; * but *Ballard* being taken, *Babington* resolved to effect her death immediately, though Divine Providence prevented it by his apprehension, who, with the rest of his Companions, freely confessed the Fact, for which || sixteen of them suffered death.

Fowlis's Hist.
P. 343, 344* *Speed's Chronicle.* p. 1180.*Anat. of Pop. Tyr.* p. 85.
* *Speed's Chr.*
p. 1181.|| *Fowlis's Hist.*
P. 344.*Fowl. Hist.*
P. 346, 347.

Yet did not this deter *Mr. William Stafford*, at the Sollicitation of the French Ambassadour, from engaging in an Enterprize of the same horrid nature; which though he refused to act himself, yet he directed them to one *Moody*, who willingly embraced the motion upon Promise of Preferment from the Duke of *Guise*; but while he was contriving a way to effect it, *Stafford* discovered all, and justified it to the Ambassadour's Face, who at first denied any knowledge of it.

|| p. 387, 388.

With the same diligence were the Romanists in *France* driving on their treasonable Designs; for at a Council, held by the chief Conspiratours at the Jesuites College near *St. Pauls* in *Paris*, they resolved

to

Anno
1586.

to surprize *Boloign*, there to receive the Spaniards who should land to their Assistance: A Plot was laid to secure the King, as he returned from hunting, and another to seize the *Bastile*, assault the *Lowvre*, and put the King into a Convent; during which Action their word was to be, *Let the Mass flourish*; and the King of *Navarre* was to be cut off by the Spaniards; but these Designs being discovered, as also another Plot to seize the King in the Abby of *St. Germain*s, their hopes were disappointed; in which Conspiracies Cardinal *Pellevee*, a French man, then at *Rome*, was so deeply concerned, that the King ordered his Revenues to be seized and distributed to the Poor.

1578.

But His Majesty going from *Paris*, they proposed the seizing of the City in his absence, the Duke of *Guise* designing to secure the King in the Country; and for the exciting those rebellious Spirits to some Action, the Preachers at *Paris* generally vented nothing but Seditiion, affirming that the King was a Tyrant, and an enemy to the Church and People; and when the King sent to apprehend one of these furious Leaguers, he retired into the house of one *Hattè*, a Notary, where *Bussy*, and his men, fought in his defence against the King's Officers, headed by the Lieutenant Civil: And the *Sorbonne* Doctours made a Decree, That Princes might be deposed from their Government, if they did not what became them, as the charge taken away from a negligent Guardian. And that there might want no Encouragement, the Pope presented the Duke of *Guise*, the Head of the Rebels, with a rich Sword, thereby declaring his approbation of his Proceedings.

Fowls, p. 288.

Il. p. 389.

* *Speed's Chr.*
p. 1195.
Anat. Popish
Tyr. p. 85.

The same year * *Sir William Stanley* being made Governour of *Deventer*, and *Rowland York* of *Zutphen*, for the Queen, they betrayed both these places to the Spaniard, upon which the former beginning to sink in his Reputation, lest the sense of his Treasons should put him upon thoughts of returning to his Loyalty, || *Dr. Allan*, afterwards Cardinal, wrote to him and his traiterous Accomplices, telling them that the Queen being deposed by the Pope, could make no just War, and all her Subjects were bound not to serve or obey her in any thing: And in another of his Books he affirms, That God had not sufficiently provided for our Salvation, or the Preservation of his Church, if there were no way to restrain or deprive Apostate Kings: Therefore (saith he) *let no man marvel, that in case of Heresie the Sovereign loseth his Superiority and Right over his People and Kingdom.*

Anno
1587.|| *Fowl.* p. 62.

Coll. of Trea.
Conc. the Pen.
Laws,
p. 71, 72.
Def. of Eng.
Cath. p. 114,
115. cited by
Fowl. p. 62.

And now we are come to the Year Eighty eight, wherein as the Conspirators acted more publicly, having prepared all things ready for their designed Subversion of the Government, and being aided by that Armado of the Spaniards, which they vainly thought invincible; so the Divine Providence as openly declared against them, notwithstanding their Navy was blessed by the famous Nun of *Lisbon*, and the Assistance given by the fiery Pope, who published his *Crusado* as against the Turks, and promised to contribute a Million of Gold; to which he added the Apostolical Benediction, covenanting that the Crown of *England* should be held as feudatory to the See of *Rome*; and for encouragement to those who should assist his Cause, he || gave plenary Indulgences to them all; neither did he stop here, but having provided for the Invaders, by securing them of Money and Heaven, he thundred out his

1588.

|| *Fowl.* p. 350.

Speed's Chr.
d. 1199.

|| *Fowl.* p. 350.

* Bull

Anno
1588.

* Bull against the Queen, whereby he deprived her again of her Dominions, confirming the Censures of Pope *Pius*, and *Gregory*, his Predecessours; commanding all, under penalty of God's Wrath, to render her no obedience, or assistance, and enjoining them to aid the Spaniards against her; concluding all with declaring it both lawfull and commendable to lay hands on her, and granting a full Pardon to all Undertakers. To second which Bull Cardinal *Allen* (advanced to that Dignity the year before) published a Book at *Antwerp*, wherein he enlarges upon the Bull, and tells the World, that it was at the vehement desire of some English men, that the Pope engaged the Spaniard, and appeared in the Cause himself. This Book is said to be written by one *Parsons*, though it was owned by the Cardinal; and therein it is affirmed, * That the Roman Catholicks in *England* were destitute of Courage, and erroneous in Conscience, or else they had never suffered Her Majesty to reign so long over them.

* *Speed's Chr.*
p. 1197.
Fowlis, p. 350,
351.

Id. p. 350.
Speed's Chron.
p. 1197.

Import. Confid.
p. 73.
* *Id.* p. 75.

The way thus prepared, the Spanish Armado put to Sea, while the Prince of *Parma* was preparing a great Army in *Flanders*, where the || Earl of *Westmorland*, and the Lord *Pagit*, and Sir *William Stanley*, lay with seven hundred English, ready to be transported; and the hopes of the Romanists came nothing short of what was to be expected in men elevated by such great Preparations; insomuch that the * Jesuites at *Rome* had appropriated several Palaces in *London* to themselves, and were so sure of Success, that they would have had *Te Deum* sung in the College Church for joy, upon the news of the Spaniards being arrived in the narrow Seas; and the secular Priests acknowledge the like Disposition in the Party here † *We had (some of us great-*

|| *Fowlis*, p. 351.
Speed, p. 1199.

* *Fowlis Hist.*
p. 352.

† Important
Confid. p. 63.

ly approved the said Rebellion, many of our Affections were knit to the Spaniard.---- In all these Plots none were more forward than many of us that were Priests.

Anno
1588.

*Fowl. p. 353.

With the same zeal towards the Action were the foreign Clergy actuated, among whom *Johannes Oforius*, the Jesuite, preached two Sermons in Defence of the Attempt, and in Commendation of the Spaniards for thus fighting against Hereticks; in one of which his Confidence of the Success transported him so far as to give Thanks for the Victory; but he and his Party trusted too much in the Arme of Flesh, they thought themselves so powerfull, that they forgot one that was above them, who made that terrible Fleet the scorn of the world, and so protected the just Cause of the Queen, and assisted her Navy, that most of that Armado perished in the Sea, or were taken, or burnt; so vain a thing it is to forget and fight against the Almighty, who blessed where the Pope cursed, and turned the Harangues of the Thanksgiving-Jesuite into three Sermons of Humiliation, for so great a Disappointment of the Papal Designs, and the entire Destruction of its strongest Forces.

Fowl's Hist.
p. 237, 288.

In the beginning of the year several Missionaries were sent into *Scotland*, to get the Assistance of the Papists there: The Lord *Maxwell* actually took the Field with a small Party, who were defeated: The Lord *Bothwell* secretly lifted Soldiers; and Colonel *Sempill* arriving at *Leith*, in order to the Design, was seized, but soon rescued by the Earl of *Huntley*.

Fowl's Hist.
p. 353.

|| *Id.* p. 288.

Yet could not these wonderfull Disappointments work any remorse in the Papists, who still laboured, by means of the Jesuite * *Holt*, and others, to persuade the King of *Spain* to another Invasion; which || *Parma* comforted the Romanists in *Scotland* with

Anno
1588.

with promises of effecting, and sent them ten thousand Crowns to prepare matters against the next Spring.

As busie were the Leaguers in *France*, prosecuting their intended Rebellion with all diligence, * the Duke of *Guise* and his Council resolved to put the King in a Monastery; in order to which, when he went his usual Processions in the time of Lent, they designed to seize him; but being prevented by a Discovery, another Resolution was agreed on, to secure his Person at his return from *Bois de Vincennes*, slenderly accompanied; but failing in this also, the Duke of *Guise* came to *Paris*, contrary to the King's express Order, where he was received with great joy, and soon after, his Party being numbred, and found considerable, he openly rebelled, barricadoing the Streets, and forcing the King to flie, who made his Escape with very few Attendants: Soon after the King of *Spain* sent six hundred thousand Crowns to the Rebels, and the Pope by solemn Letters applauded the Duke's Zeal, compared him to the Maccabean Heroes, and exhorted him to go on as he had begun; but here the insignificancy of the Pope's Blessing again appeared, the Duke of *Guise* being soon after slain at *Blois*, and so receiving the just Reward of his continued Rebellions.

Thus were the Designs of wicked men, who prostituted the holy Name of Religion to serve their Lusts, baffled and defeated, both in their Attempts against the incomparable Queen *Elizabeth*, and the French King, as also in * a Plot against the K. of *Navarre*, which by the same Divine Providence, was this year discovered.

1589.

But the Scotch Papists were so possessed with Spanish Promises, and influenced by their Gold, and

|| *Fowlis's Hist.*
p. 288.

the persuasions of || *Holt, Creighton*, and other Jesuites, that several Noblemen conspired to seize the King (afterwards King *James* the First of *England*) at his Palace in *Edinburg*, where *Huntley* coming before the others, was upon Suspicion apprehended, which terrified the rest; but being set at liberty, joined himself to the Earl of *Crawford*, and others, in open Rebellion, entred *Aberdeen*, but were so terrified by the approach of the Royal Army, that they retreated, were taken, and after Tryall imprisoned.

Vide Pref.

|| *Id.* p. 291.

And here I find such an Account of the Conversions made by the Jesuites in *Scotland*, as fully confirms the Observation made before of their Design, in their diligent Endeavours to make Profelytes; For Mr. *Bruce*, the chief Agent for the Spaniards, in his || Letter to the D. of *Parma*, commending the Zeal of the Missionaries in *Scotland*, tells him that they had converted the Earls of *Arroll* and *Crawford* who were very desirous to advance the Catholick Faith, and Spanish Interest in this Island, and resolved to follow entirely the Directions of the Fathers Jesuites; whence it appears their main design is to enlarge their Empire, for as the same Gentleman affirms, † no sooner any person of Quality is converted by them, but they forthwith encline and dispose their affections to the Service of the King of *Spain*, as a thing inseparably conjoined with the advancement of true Religion in this Countrey; so that by the Confession of this great Man, Popery and Treason were inseparable at that time; the Romanists being so in love with it, that they made their Address † to the broken Fleet of the Spaniards the last year, to land what Forces they had, several great Persons being ready to receive them. And the two new Noble Converts wrote to the Duke of *Par-*

† *Ibid.*

† Mr. *Bruce* in the same Letter, *ibid.*

Anno
1589.

ma, testifying their entire devotedness to the Spanish Interest. Fowlis, p. 294, 295.

Nor was *Scotland* alone thus infected; for in *England* the † Earl of *Arundell* was this year tried, and dyed in the Tower, who rejoiced at the Spaniards coming, prayed for their Success, and exceedingly grieved at their Overthrow: And the Jesuite *Parsons* prevailed to have a Seminary, wherein to instruct Youth in such treasonable Principles as his own, founded at *Valedolyd*. † Speed's Chronicle. p. 1180. Fowlis Hist. p. 351. Import. Confid. p. 76.

But though this Island was sufficiently pestered this year by the Papal Agents and Factours for Rebellion, yet were we favourably dealt with, in comparison of the Treasons and Insurrections in *France* against *Henry* the Third, a Prince of their own Communion, who, after the Death of the Duke of *Guise*, was opposed by an almost universal Rebellion, † the Priests calling on their Auditours to swear to revenge the Duke's Death, and railing with all manner of virulency against the King; insomuch that Father *Lincestre* affirmed, that if he were at the Altar, and the Eucharist in his hand, he would not scruple in that very place to kill him. The Rebels styl'd him Tyrant, & Heretick; *and to have his Picture, or to call him King, was crime enough to deserve death; they threw down his Arms and Statues, and practised all sort of Magick, Incantations, and Charms, to hasten his death. || The Parisians wrote to the Pope, desiring to be absolved from their Allegiance, with several other requests of the same nature; and in their * Letters to the Cardinals styl'd their Sovereign, *The late King of France*, and sent Agents to *Rome*, giving them, among other Instructions, Orders to desire the Pope not to entertain or hear the King's Ambassadors, and Messengers, and to excommunicate all that join with him, † Fowlis Hist. p. 397. * Id. p. 407. || Id. p. 399, 400. where see the Letter. * Id. p. 402, 403, 405.

and having chosen the Duke of *Mayenne* for their General, would have had him take the Title of King, but he refused it; yet they broke the King's great Seal, and made a new one.

Anno
1589.

Fowlis's Hist.
p. 403. 404.

To these the City of *Lyons* joined, affirming that Kings ought to be resisted, and they will resist the King in conjunction with the Holy Union, to whom the Parisians sent a Letter, exhorting them to defend their Religion, &c. against that prodigal, perjured, cruel, and murdering Prince; the Duke of *Mayenne* refusing to have any Peace, or admit so much as of a Truce, and prosecuting the War with the utmost vigour.

To these Attempts and Perseverance in them they were encouraged by the *Sorbon* Doctours, who in a

Decree made *Jan. 7. 1589.* * resolved,

That the People were freed from their Oaths of Allegiance and Fidelity, and that they may legally, and with a safe Conscience, take Arms for the Defence of the Roman Religion, against the wicked Counsels and Practises of the King. Which

Decree they ordered to be sent to the Pope for his Confirmation; and this they affirm was concluded on and resolved by an entire consent of the whole Faculty, not one dissenting. And with the same Zeal, and no more Loyalty, they licensed † a Book, which asserted that the King ought to be assassined;

affirming, that there was nothing in it contrary to the Roman Church: To promote which they concluded that the King ought to be no longer prayed for, declaring all such of the Body as should not agree to this, to be guilty of Excommunication, and deprived of the Prayers and Privileges of the Faculty.

And

* *Conclusum est, nemine refragante,*

Primum, Quod Populus hujus Regni solutus est & liberatus à Sacramento Fidelitatis & Obedientiae, &c.

Deinde, Quod idem Populus licite, & tutâ Conscientiâ, armari, uniri, & Pecunias colligere & contribuere potest, ad defensionem & conservationem Religionis Apostolicæ, Catholicæ, & Romanæ, adversus nefaria Consilia & Conatus prædicti Regis, &c.

See the whole Decree in *Fowlis*, p. 398, 399.

† *Id.* p. 403.

Anno
1589.

And that there might remain no badg of Royalty to put them in mind of their Duty, the Cordeliers struck off the Head of the King's Picture which was in their Church, and the Jacobins defaced those in their Cloisters: But this was done after the Pope had once more publickly owned the Rebels and their Cause, who by his Bull asserted his Power of Rule over all Kingdoms and Princes of the Earth, proceeded to admonish the King, to release the Cardinal of *Bourbon*, and Archbishop of *Lyons*, in thirty days, and within sixty days to make his Submission to His Holiness for the death of the Cardinal of *Guise*, or he would proceed to absolve his Subjects from their Allegiance; which so pleased the Leaguers, that they reported Stories of * God's immediate Judgment against the opposers of this Thundering Bull.

Fowlis, p. 410.

See the Bull at large in *Fowlis*, p. 408.* *Ibid.* p. 409.

But the King's Army pressing the Parisians, and having reduced them to the last Extremity, they found an instrument for their purpose; who was so wrought upon by the fiery Preachers, that he resolved to kill the King: He was a Jacobin Friar, and confessing it to Father *Bourgoin*, Prior of the Convent, he encouraged him in it, telling him he should be a Saint in Heaven, and accounted an holy Martyr by the Church; which so emboldened him, that with a Knife, given him by that Father, he stabbed the King into the Belly, and was himself slain upon the place.

Ib p. 410, 411, 412.That he was set on by the Jesuites, see *Hospin. Histor. Jesuit.* p. 183, 247.

This *Jaques Clement* was accordingly honoured by the Clergy of the League, as they had promised, his Picture was made, and shewed publickly, and they were about setting up his Statue in the Churches instead of the King's, and pared off the very ground where he was slain to preserve as Relicks; and several Divines preached and wrote in his

Fow. p. 411.

Hist. Jesuit. p. 169, 248, 255.

Anno
1589.See it at large
in *Fowls* Hist.
p. 413.

his Praise, compared him to *Ehud*, and affirmed he had done a greater work than *Judith*. The Cardinal de *Montalto* rejoiced at it, and the Pope made a long Oration in its Praise, and decreed that no Funerals should be celebrated for the King.

Ib. p. 422 423.

Immediately upon this Murther the Leaguers at *Paris* would have made the Duke of *Mayenne* King, but he declining it, they proclaimed the Cardinal of *Bourbon* by the name of *Charles* the Tenth; and the Parliament of *Tholouse* commanded all the Bishops within their Churches to give Thanks to God for this Deliverance; and that the first day of *August* (on which the King was slain) should be kept for ever in remembrance of that Action; and that their Rancour against the King of *Navarre* might the better appear, they forbad any to accept him for their King.

Ib. p. 422.

And not the Leaguers only, who had been in open Rebellion against *Henry* the Third, but the Roman Catholicks of his Army, refused to obey him any longer, unless he would become a Romanist; nay, there were many of that Party found, who absolutely renounced him, and joined with the Rebels, some few only remaining loyal; by which defection of the greatest part of his Army, he was forced to raise the Siege for his own Security.

Ib. p. 423.

Things standing in this posture, the Pope, fearful lest any Rebellion should be prosecuted without his assistance, sent a Legate into *France*, with great Summes of Money for the Leaguers, who was accompanied with *Bellarmino*, afterwards Cardinal, and a famous Defender of the Deposing Power.

Ibid.

To encourage them farther, the King of *Spain* by his Declaration exhorted all to join with him against the Hereticks of *France*, protesting he designed nothing but the advancement of the Catholick

1590.

Anno
1590.

lick Religion, and Extirpation of Heresie: And the Parisians were so poisoned in their Principles, that the City being straitened by the King's Forces, and Provisions failing, they threw several into the River, for murmuring at the hardships they endured. *Fowl. p. 427.*

About this time the Cardinal of *Bourbon*, their pretended King, dyed; upon which the States were summoned to meet for the Election of another; and for the encouragement of the People the Legate ordered a Procession of all the Religious Orders, who, to shew their Zeal, marched in order, armed like Soldiers, the Bishop of *Senlis* leading them, and their Relicks carried before them; at which the Cardinal Legate was present in his Coach; and the Parliament forbid any, upon pain of Death, to talk of any agreement with the King; in which madness the Parliament of *Roan* had led the way, who decreed, That whoever joined with the King should be guilty of High Treason, and put several Prisoners to death, only because they were the King's Servants. *Ibid.* *Il. P. 424.*

Nor could all the prodigious straits to which *Paris* was reduced, incline that headstrong People to Obedience; the Famine was so great as no Age can shew the like; all eatable things were devoured, and but one little Dog to be found in all the City, which the Dutchess of *Montpensier* kept for her self, and refused two thousand Crowns only for its Brains; yet was the Rebels Obstinacy as great as ever, accounting those who dyed of Famine Martyrs, and continuing as intent upon the War as in their plenty; but finding force not successfull, they again employed Assassins, of whom two Franciscan Friars and a Priest were seized by the King at *St. Denis* in a Secular Habit, who confessed there were three and twenty

twenty more, besides themselves, who had sworn the King's Death; at length the City was relieved by the Duke of Parma's Army, and the King raising the Siege retired.

But as we have not hitherto found a Plot without a Priest in it, so they contributed all they could to the vigorous resistance which the Leaguers made; For the Doctours of the Sorbon finding some Propositions spread about the City, importing, that Henry of Bourbon ought to be King, and that the Pope hath no Power of Dominion over Sovereign Princes, presently condemned them; which Decree was confirmed by the Legate, and sworn to by the Bishops and Curates. But not content with this, the same Faculty, on May 7. this year, decreed by an unanimous Vote, † That all Catholicks by divine

|| Fowl. p. 423,
424.

† Fure divino prohibentur Catholicici hæreticum hominem, aut fautorem Hæreseos, ad regnum admitttere. Quod si ejusmodi absolutionem à criminibus impetraverit, & tamen subist manifestum simulacionis, is nihilominus eodem jure excludi debet.

Law are forbid to admit any Prince that is an Heretick, or a favourer of Hereticks; That if he should procure an Absolution for his Heresie, yet if there be evident danger of his Hypocrisie, he is by divine Law to be rejected: That whosoever endeavours that he should be King ought to be opposed: And then they apply all to Henry of Bourbon, affirming, That there is evident danger of Hypocrisie, and therefore though he should obtain Sentence of Absolution, yet the French are obliged to keep him from the Crown, and abhor the

Quicumque autem sagax, ut is ad Regnum perveniat, — est Religioni atque Ecclesia perniciosus, contra quem eo nomine agi potest & debet, cujuscuq; gradus & eminentie sit. — Cum igitur Henricus Borbonius Hæreticus sit, & si forte absolutionem in foro exteriori impetraret, manifestum apparet simulacionis — cum Christianissimi Regni aditu, etiam absolutione obtentâ, — Franci prohibere, & a Pace cum eo faciendâ abhorreere tenentur. — Qui dicto Henrico ad Regnum aspiranti favere, supplicâsse, quovis modo ferunt, Religionis desertores sunt, & in continuo Peccato mortali manent; — Qui se illi opponunt quocunq; modo, zelo Religionis, plurimum apud Deum & homines merentur; — si ad Sanguinem usq; resistent, eos æternum in Præmium, & ut fidei Propugnatores Martyrii Palmam, consecuturos, judicare fas est. Conclufum, nemine repugnante, in tertia Congregatione Generali, &c. septimo die Maii, 1590.

Fow p. 425, &c.

Anno
1590.

thoughts of making peace with him: That those who favour him are deserters of Religion, and remain in continual mortal Sin; but such as oppose him every way they can invent, do merit very much both of God and Man; and they who are slain in the Cause, are to be reputed Champions for the Faith, and shall obtain an everlasting Crown of Martyrdom. And soon after they renewed this and their former Decrees; and when the City was so very much straitened, they wrote a Letter to the Pope, complaining that his Legate had not proceeded with severity enough against the King, commending *Bourgogn*, and other Rebels, who were executed, calling them Maintainers and Defenders of the Truth; and earnestly supplicating for assistance from his Holiness, who, besides what Power he exerted by his Legate, sent them * fifty thousand Crowns for a Supply.

Thus they went on with an excessive Spleen against the King in *France*, but the Jesuites attempting to doe the same things in † *Transylvania*, were expelled the Countrey; yet in *Scotland* their Designs went on, from whence *William Creighton*, the Jesuite, went into *Spain*; into whose King he so insinuated himself, that he resolved to be guided by his Advice, both for the invading *England*, and the alteration of Religion in *Scotland*; which was the Account himself gave of his Negotiation by a Message to the Earl of *Huntley*, desiring as many blanks and Procurations as could be had of the Scottish Noblemen, for the greater Credit of his Agitations.

1591.

In the mean time the Duke of *Mayenne* solicited the Pope and Spaniard for aid, and entred into an Obligation with the Duke of *Lorraine*, and others, not to admit any to the Crown except he were of their Family; but if they failed in that, to exclude

Fowl. p. 427.

Fowl. Hist.
p. 429, &c.

* Id. p. 427.

† Ob hanc causam etiam publico ordinam decreto extra Provinciam egesti sunt, an. 1590. sub mensis Februarii initium. Histor. Jesuit. p. 332. Fowlis, p. 255. Jesuites Catec. p. 173.

Fowl. Hist.
p. 434, &c.

Anno
1591.

all, who were not of the Roman Catholick Religion: But the Leaguers drew up a Letter, and sent it to the King of *Spain*, affirming that it was the desire of all the Catholicks to see his Catholick Majesty sway the Sceptre of that Kingdom, and reign over them; or that he would appoint some of his Posterity, offering the Crown to the *Infanta Isabella*, that King's Daughter, in particular: And to make all sure within themselves, they contrived a new Oath, whereby not onely the King, but all the Bloud Royal were excluded from the Crown; and set up a Court of Justice to proceed against the Royalists.

How. p. 433.

In which rebellious Actions they were encouraged by the Pope, *Greg. 14.* who sent a *Nuncio* into *France* with two Bulls, one interdicting the Clergy, if within 15 days they forsook not the obedience and Part of the King; and depriving them of all their Benefices, if they left him not within thirty days; the other threatening the Nobility, and all others, with the Papal Curse, if they assisted that Heretick, Persecutour, Excommunicated Person, who was justly deprived of his Dominions; which were the mild Expressions with which this meek Servant of Servants treated that great Prince: And farther, to shew his Fatherly care of the Rebels, he sent an Army to their relief, under the Command of his Nephew, and allowed them fifteen thousand Crowns a month; whose steps were followed by his Successour, *Innocent* the 9th, who remitted them fifteen thousand Ducats every month of his Popedom, which was but short; for he sate not much above eight weeks in that Chair.

Id. p. 438.

Yet were not these Designs of the Leaguers, and *Mayenne*, sufficient to content the Pope, but the young Cardinal of *Bourbon* hoped for the Crown, and

Id. p. 433, 428.

Anno
1591.

and so formed another Party of seditious Persons, called Thirldings, among whom was *Perron*, afterwards Cardinal; and this Faction also had the countenance of the last Pope, who, to advance this Cardinal, exhorted the States to chuse a Roman Catholick for their King.

1592.

And his Example was so far approved of by *Clement* the Eighth, who was chosen in his room, that he continued the same allowance to the Leaguers, renewed the same Exhortations, and declared any other but a Romanist incapable of the Crown. The Parliament of *Roan* published a severe Edict against all who adhered to the King; and Discourses were spread abroad, maintaining, That it was unlawfull to desire his Conversion, and that such as proposed or endeavoured it were excommunicated, and ought to be driven away, lest they should infect the rest; and the Parliament of *Paris* enjoined Obedience to the Pope, and his Legate, declaring that the Convention of Estates designed to chuse a Popish King: And by this time those few Romanists who had continued with the King, became rebellious too, requiring him to change his Religion within a time which they prescribed, otherwise protesting they would elect another of their own Persuasion.

Fowlis's Hist.
p. 433, 439.

Thus Rebellion and the Roman Catholick Cause went on prosperously in *France*; but not having the same strength and opportunities in *England*, the more secret Methods were made use of; || the Spaniard was importuned to make another Invasion, which he prepared for; but the Romanists, unwilling to trust to that alone, took a shorter course, and by * Mr *Hesket's* means attempted to persuade the Lord *Strange*, † afterwards Earl of *Derby*, to take upon him the Crown, which they pretended he had a Title to; and soon after Father *Holt*, and others,

|| Important
Concl'd. p. 81.

* *Ibid.*
Anat. of Popish Tyranny.
p. 22.
† *Fowlis's Hist.*
p. 354.

Important
 Consid. and
 Anat. of Pop.
 Tyr. p. 22.
 Speed's Chron.
 p. 1181.

employed *Patrick Cullen*, an Irish Fencer, to murder the Queen, which he readily undertook, and for a very small reward; but his barbarous Intention was discovered, and he, upon apprehension confessing the Design, and who set him on, was executed.

Anno
 1592.

Fowles's Hist.
 p. 296.

Two years before this the Jesuite *Creighton*, upon his going into *Spain*, had desired blanks, to be filled up with Credentials and Procurations, from the Noblemen of the Popish Party in *Scotland*; and this year he received them; the Persons who sent them farther engaging, that all the Romanists in *Scotland* should assist them, upon the arrival of the Army, which the King of *Spain* promised should be with them by the End of the Spring, to the number of thirty thousand, whereof some were to remain in *Scotland*, and the rest march directly into *England*: These Blanks were sent by a Servant of the King's, with Letters from several Jesuites, but he was apprehended, and some of the Conspiratours imprisoned and executed; || The Jesuites complained in their Letters, that the Spaniards were too slow, and therefore desired the Invasion with great earnestness.

|| Fowles, p. 297,
 298.

Mem. p. 299.

Upon this Discovery, the Earls of *Angus*, *Huntley*, and *Arrol*, rebell'd, but the King's Army marching against them before they had formed any considerable Body, they fled into the Mountains, submitted, and were imprison'd in Order to a Tryall.

1593.

M. m. p. 307.

At the same time, *Tir Oen* in *Ireland*, after having persuaded, and underhand maintained several Insurrections, openly declar'd himself for the Rebels, taking on him the Title of *O Neal*; which by an Act of Parliament was declared Treason for any to assume.

Nor

Anno
1593.

Nor was *England* long free from open Rebellion, yet clear'd of a Treasonable Generation, who were daily employ'd in new Conspiracies against the Queens Life; for * *Lopez*, one of the Queens Physicians, undertook to Poison her, for which he was to have Fifty thousand Crowns; but being discovered, confessed all, and with two of his Accomplices was Executed.

But being unwilling to depend wholly on this Doctor, the Jesuite, *Holt*, Dr. *Worthington*, and others, employed *Edmond York*, Nephew to him who six years before had betrayed *Zutphen* to the Spaniards, and *Richard William*, with others, to Kill the Queen; who upon their Apprehension confessed, That after several Consultations among the Priests and Jesuites in *Flanders*, *Holt* threatned, That if this Plot failed, they would take this honourable Work out of the Hands of the English, and employ Strangers for the future; that they had vowed to Murther the Queen; and that one *Young*, *Tipping*, *Garret*, with two others, had undertaken the same Design.

While God was thus confounding the Designs of these bloody Men in this Nation, the Leaguers in *France* seem'd to have forgotten, that an all-seeing Eye beheld their Actions, where the Duke of *Mayenne* put forth a Declaration, affirming, That *Henry* of *Bourbon* could not be lawfull King, because he was an Heretick; and therefore they cannot be blamed for opposing him in obedience to the Pope's Bulls, and Admonitions: to which, his Holiness's Legate added another, assuring the Romanists that the Pope would never consent to the admission of an Heretick, that such who assisted the King were in a desperate Condition, and exhorting all to be obedient to the Pope; and when the Estates were

met,

* *Speed's Chr.*

p. 1181.

Anat. Popish

Tyr. p. 22.

Fowl. Hist.

p. 354, &c.

Imporr. Confed.

p. 81.

Fowlis's Hist.

p. 356.

Speed's Chr.

p. 1182.

Fowl. p. 439.

&c.

met, he proposed that all should take an Oath, never to acknowledge the King, though he should be converted to their Church; nay, so great was his Fury, that when the Romanists with the King sent to the States some Propositions for a Treaty, he declared the very Proposals to be Heretical, and by his influence the Doctours of *Sorbon* asserted the same, as intimating a declared Heretick might be King; but the Proposition was accepted, and a Conference agreed on, but with this Clause in the Answer to the Proposal, That to fight against an Heretical King is not Treason; yet the Legate entred his Protestation against the meeting, and the Parisians attempted to make the young Duke of *Guise* King: Nor were things better in the Royal Army, where the Romanists, whom the King most trusted, were falling from him; upon which resolving to change his Religion, his Intensions were no sooner published, than the Legate forbad all Bishops to absolve him, pronouncing all that should be assisting to his reception into the Roman Church excommunicated, and deprived, and all their Actions in that Affair null and void.

Fowl. p. 441,
442.

But however the King was reconciled, and sent his Ambassadors to *Rome*; but the Pope, who had formerly refused to admit any Message from him, prohibited their Entrance, neither would he receive the Prelates that absolved him.

M. p. 443.
|| *Jes. Catech.*
i. 3. c. 6.

In the mean while the Leaguers storned at the King's reconciliation, and set themselves to destroy him by private Treason, now Force could doe no good; for which purpose one *Barriere*, or *Le Barr*, was employed, who confessed that the Curate of *St. Andrews* of Arts in *Paris* commended the Design, telling him he would merit Heaven and Glory by the Act, and recommended him to *Varade*, Rectour of

Anno
1593.

of the Jesuites College, who affirmed that the Enterprife was most holy, exhorting him with good constancy and courage to confess himself, and receive the B. Sacrament, and then leading him to his Chamber, gave him his Blessing: He mentioned also another Preacher of *Paris*, who counted it meritorious. Thus encouraged, he bought a knife seven Inches long, and went to *St. Denis* where the King then was, but being discovered was executed, affirming at his death, that there were two black Friars that went from *Lions* upon the same Account.

Histor. Jesuit.
p. 251.

It is probable the Preacher at *Paris*, mentioned in his Confessions, was Father † *Commolet*, the Jesuite, who two days before this *Barriere's* Execution at *St. Denis*, in a Sermon at *Paris* (which yet continued obstinate against the King) exhorted his Auditours to have Patience, for they should see in a few days a wonderfull Miracle of God.

† *Jes. Cat.* l. 3.
c. 6.*Histor. Jesuit.*
p. 251.*Sumptum est*
de Barriero
*supplicium, 31.**Aug. die verò*
29. qui erat de-

minicus, Pater Commoletus, Jesuita Parisiensis, in Epilogo Concionis suæ monuerat & adhortatus fuerat Auditores, ne paululum adhuc obdurarent, & quiescis essent animis, siquidem brevi miraculum à Deo magnum ipsos esse percepturos, atque oculis suis visuros.

1594.

But the next Year *Paris* was reduced to its obedience, soon after which the University endeavoured the Expulsion of the Jesuites, accusing them of all manner of Injustice, of the ruine of Families, and many other Crimes, but insisting particularly on their Treasons, charging them with being abettors to the Spaniard, Fomenters of Civil Wars, and always ready to assassinate the French King, whom they omitted to pray for, while they extolled the Spaniard; that they taught and asserted the Pope's deposing Power; that they refused to give Absolution to several Persons of Quality, because they would not renounce the King; that they had been
the

Histor. Jesuit.
p. 148, &c.

the cause of the Death of Twenty-eight Barons, Fifty Noble-men of *France*, and above Five hundred Monks and Friars in the *Tercera* Islands, and had refused to renounce the League.

Anno
1594.

Fowlis Hist.
p. 443, &c.

Which Spirit of Rebellion was so strong amongst the Leaguers, that a little before the Seduction of *Paris*, the Pope's Legate published a Declaration, exhorting all Catholicks to oppose the King; assuring them that the Pope would never grant him Absolution; and upon the Rendition of *Aix* to his Majesty, the famous *Genebrard* was so vext at the Loyalty of the Place, that he left it, resolving not to live among the Royalists; nay, when the King entered *Paris* the Cardinal *Pellivee*, lying upon his Death-bed, very angrily told those about him, That he hoped the Arms of the Spaniards, and good Catholicks would yet drive the *Hugonots* out of *Paris*: And *Hay*, a Scotch Jesuite, affirmed, That if the King passed by their College, he would leap from the top of it upon him, and did not doubt to go directly to Heaven.

Hist. Jes.
p. 258.
Jes. Cat. l. 3.
c. 20.
Fowlis, p. 447.

But to return to the Jesuites, who finding their Banishment out of the Kingdom thus zealously endeavoured, and fearing lest the King, to whom they had been such bitter Enemies, should consent to it, resolved to dispatch him; * *Francis Jacob* one of their Scholars at *Bourges* had boasted that he would doe it; but *John Chastel* who was bred under them at *Paris*, went farther, and with a knife struck the King in the Mouth, and beat out one of his Teeth, he was immediately apprehended, and on Examination, confessed, * That he esteemed it an Act highly conducing to promote Religion; and that Father *Gueret*, his Master in the Jesuites School, had taught him those Doctrines; upon which Sentence of Death was pass'd upon him, by which al-

† *Fowlis Hist.*
p. 445.
Hist. Jesuit.
p. 259.
Fowl. p. 445.
Jesu. Cat. l. 3.
c. 18.
Histor. Jes.
p. 154, 155,
252.
* *Id.* p. 252.
Ratus id
Religioni con-
ducere.

Anno
1594.

so the * *Jesuites were banished as Corrupters of Youth, Disturbers of the publick Peace, Enemies to the King and Kingdom; and enjoined to depart the Realm within fifteen days; and all their Goods confiscated, to be disposed of as the Court should see fit.*

* Constituit in-
super ut omnes
Sacerdotes Col-
legii Clermon-
tii, & omnes a-
lii prædicte Se-
cietari additi,

tanquam Corruptores Juventutis, Perturbatores publicæ Tranquillitatis, — toto Regno exeat. Illorum autem mobilia & immobilia bona vertentur, &c. — secundum arbitrium & decretum Curie. Hist. Jes. p. 253.

This Sentence was published after the search made in the Jesuites College, wherein was found a Book of *T. Guignard's*, which he confessed to be his own writing, lamenting that the King was spared in the Parisian Massacre, applauding the Murther of King *Henry* the Third, affirming, that if the King were shut up in a Monastery, he would be treated more gently than he deserved; and concluding, that if he could not be deposed without force of Arms, they ought to be taken up against him; for which, and his other Treasons, he was executed; but † *Gueret*, *Chastell's* Master, of the same Order, was only banished with the rest; in memory of which Fact, and to the perpetual Ignominy of that Order, *Chastell's* House was demolished, and a Pillar erected in the place; on one side of which was engraven the Decree of the Court, † on another a Copy of Verses expressing the Crime, and discovering to the World that it was attempted by the Persuasions of the Jesuites; on the third another Inscription to the same purpose; and on the fourth a summary Account of their banishment, and the reasons of it, * wherein the Jesuites are termed, *A mischiefous and nowell sort of superstitious Men, and Di-*

Histor. Jesuit.
p. 256, 257.
Where you
may see the
summe of
his Book, and
the arrest of
Parliament a-
gainst him.
See also
Formis, p. 446,
&c.

† Of him see
Hist. Jesuit.
ubi supra.

† Speaking of
Chastell, there
are these lines,
*Malis magistris
usus & schola
impia,
Sotericum eken
nomen usurpan-
tibus.*
Expressing by
whose Instiga-
tion he under-

took the Murther. * *Pulsæ tota Gallia hominum genere novæ & maleficæ superstitionis qui Rempublicam turbarent, quorum instinctu particularis adolescens dirum facinus instituerat.* Hist. Jes. p. 156.

Suburbers of the Nation, by whom that young man was encouraged and persuaded to that horrid Fact.

This Pillar, as appears by the date of the Inscriptions, was not erected till the following year; however, having such a relation to their banishment, which was decreed the 29th. of *December*, 1594. I thought it most proper to give an account of it in this place.

One would think that if any Fact would render men ashamed, this murderous Attempt was so horrid as to make those concerned in it blush; but so far were they from that, that *Francis Veron*, † a Jesuite, wrote an Apology for the Murderer, calling the Enterprize || *a most holy, most humane, most laudable and worthy Act; that it is acceptable to God, and conformable to all Laws and Decrees of the Church;* and in the same Book he extolls *Clement*, that stabbed the former King.

† *Sand. Hist.*
of K. *James*,
p. 156.

|| *C'est un acte tres saint, tres humaine, tres digne, tres louable, & tres recommandable.--- conformement à*

Dieu, aux Loix, au Decrets, & à l'Eglise. Apolog. pour *F. Chassel*, p. 147. 156.
See also *Hist. Fes.* p. 255.

Thus Fruitfull were the French Romanists in their Contrivances of Rebellion and Murther, and as willing were their Brethren in these Nations to promote Enterprizes of the same nature; for † *Tiroen* in *Ireland*, continued in the Rebellion which he began the year before, but distrusting his own power, submitted himself to the Lord Deputy; yet the very same Month he rebelled again, several Provinces revolting to him; by which accession of Forces he grew very powerfull: And in *Scotland* the Noblemen who were imprisoned and condemned for their Insurrection the last year, having been pardoned by the King, took Arms again, being assisted with Money from the *Spaniards*, and defeated the King's Forces under the Earl of *Argyle*, though much

|| *Fowl.* p. 307.
Speed's Chron.
p. 1191.

Fowls's Hist.
p. 299, 300.

Anno
1594.

much superiour in number to them, but were at length reduced so low, that they begged leave to depart the Land, which was granted them; so promising to enterprize no more against the King, they left the Kingdom: *Bothwell*, the chief of them went to *Naples*, where he lived miserably; the rest about three years after got their Pardons, and returned home.

Yet were not these all the Popish Enterprizes upon the Estates and Persons of Princes which were discovered this year; for I find that about this time they employed *Le Four*, and others, to murder Prince *Maurice* of *Nassaw*, General of the Forces of the United Provinces.

Hist. Jesuit.
p. 336.

1595.

But the indefatigable Romanists, though so often disappointed, would once more apply themselves to the Spaniard, to favour their cause in *England*; who to correspond with their Desires and satisfy his own Ambition, sent *Diego Brocher*, upon the English Coast, who with four Gallies put into *Mounts Bay* in *Cornwall*, fired *St. Paul's Church*, and * three small Fish Towns; and this was all the King of *Spain* made of his vast expences and preparations against *England*.

Fowl. p. 358.

* *Mousethole*,
Meulin, and
Pensans.

1596.

Tyr-Oen having the two last years strengthened himself, writes this year to the King of *Spain*, desiring him not to give ear to those who affirmed, that he design'd any Accommodation with the English; assuring him, that he was resolved never to submit to, or have any Treaty with them.

Fowl. p. 307.

About the same time the Jesuites at *London* had laid a Plot to seize the Tower, and keep it till the Spaniards arrived to their Assistance; in one of their Letters from their Correspondents in *Spain*, dated *June* the 20th. 1596. they are put in hopes that the Spanish Armada should be with them about the

A. P. Reply to
a notorious
Libell, p 81,
82. cited by
Fowl. p. 358.

August following ; cautioning them to advise all the Romanists of the Design before-hand, and Proclamations were ready Printed in *Spain*, to be dispersed at their Arrival here ; and the better to secure the Spaniards landing in *Scotland*, the Conspiratours fortified the Isle of *Elfay* in the Western Seas, for their Reception ; but were surprized before they had proceeded far, so the Enterprize miscarried.

Anno
1596.

Fowl. p. 300.

Spred. p. 1183.
Fowl. p. 357.
Import. Con-
fid. p. 81.
Anat. of Pop.
Tyran. p. 26.

And now we are come to the last Conspiracy that hath been discovered against the Life of Queen *Elizabeth*, which was the attempt of *Edward Squire*, a Servant in her Stables, to whom *Walpoole*, the Jesuite, gave a very strong Poison, which *Squire* undertook to press out upon the Pommel of her Saddle ; but before he could bring himself to undertake so horrid an Action, he had several conflicts in his own mind ; which the Jesuite perceiving, told him, * That the Sin of Backsliding did seldom obtain pardon, and if he did but once doubt of the lawfulness, or merit, of the Act, it was enough to cast him down to Hell ; exhorting him to go through with it ; † for if he failed, he would commit an unpardonable Sin before God ; and at parting, after having bless'd him, he used these words, *My Son, God bless thee, and make thee strong ; be of good courage ; I pawn my Soul for thine ; and being either dead or alive, assure thy self thou shalt have part of my Prayers.*

1597.

* *Speed.* p.
1183.

Jes. Cu. 13.
c. 4.

Thus satisfied with the Jesuites, he, upon the first opportunity, poisoned the Pommel of the Queens Saddle, but it pleased God the Poison had not the expected effect ; upon which the Jesuites not hearing of her Death in some time, suspected *Squire* of Unfaithfulness, and got him under-hand accused of some Design against the Queen ; upon which being apprehended he confessed all, and was executed.

But

Anno 1597. But *Tyrone* created more trouble to the Queen in *Ireland*, where daily he encreased his strength, took fortified Places from the English, and in several Skirmishes got the better of the Queens Forces. Speed, p 1121, 1122.

1598. And continuing his Rebellion, slew Sir *Henry Bagnall*, and routed the English under his Command, took the Fort of *Black-water*, and in it great store of Ammunition and Arms, and created *James Fitz-Thomas* Earl of *Desmond*, and got several Advantages over the Forces of the Kingdom. Id. p. 1123.

In *England* *Anthony Rolston* was employed by the Jesuite *Creswell* to prepare things for an Invasion, which the Spaniard intended to make very suddenly; in order to which a Fleet was prepared, and a Proclamation drawn up by the Admiral, justifying the Action, and declaring his Intention to be, *to reduce these Kingdoms to the Obedience of the Catholick Roman Church.* Cambd. Annal. ad an. 1598.

This year also was apprehended in *Holland* one *Peter Pan*, a Cooper of *Ipres*, who confess'd, That his Design was to murder Prince *Maurice of Nassaw*, * that the Jesuites of *Doway*, for his encouragement, promised to make his Son a Prebend, and the Provincial gave him his Blessing in these Words, *Friend, go thy ways in peace, for thou goest as an Angel under God's safeguard and protection.* * Fes. Catec. l. 3. c. 1. Hist. Fes. p. 336.

But almost innumerable were the Conspiracies against King *Henry* of *France*, against whom (after *Mayenne* and all others had submitted) the Dukes of *Aumale*, and *Mercent* continued obstinate, refusing to acknowledge him; and the Pope's Agent at *Brussels*, first employed *Ridicove*, a Dominican of *Ghent*, to murder the King; assuring him, That the Pope and Cardinals approved of the Action; but he, after two Journeys into *France* about it, was apprehended, and executed; confessing, *That the* daily

Forsl. p. 449. 450.

daily Sermons he had heard in praise of Clement, who stabb'd the former King, and was esteemed a Martyr among them, had so enflam'd him, that he resolv'd to follow his steps. Besides this Man, one *Arger*, of the same Order, undertook the same Exploit; to whom the Pope's Agent added *Clement Odin*, another Son of St. *Dominick*; but God defeated all their Designs, and preserv'd that great King's Life some years longer.

Anno
1598.

Fowl. p. 308.
Specd. p. 1225.

In the mean while *Tir Oen* continued his Rebellion in *Ireland*, having received Assistance from the Spaniard, and a Plume of Phoenix Feathers from the Pope; and the new Earl of *Desmond* wrote two * Letters to the King of *Spain*, begging his Assistance to drive the English out of *Ireland*, and to advance the Catholick Cause, which he was resolv'd to maintain. What effect these and other Adresses had, we shall see presently.

1599.

* See them at large in *Fowlis*, p. 308. 309.

But *Tir Oen* not resting wholly on the Spaniard, wrote a very earnest Letter to the Pope, subscribed by himself, *Desmond*, and others; † *Desiring his Holiness to issue out a Bull against the Queen, as Pius the Fifth, and Gregory the Thirteenth had done; which they press him to doe, because the Kingdom belonged to his Holiness, and next under God depended solely on him.*

1600.

† *Desideramus ut quemadmodum felicitatis recordationis Pius V. P. M. contra Regnam Angliæ. Bullam excommunicationis ediderat, necnon Greg. 13. eandem continuaverat. Similem quoque sententiam ad hoc bellum promovendum, & ad felicem exitum deducendum sanctitas vestra emittere dignetur.* Fowl. p. 478.

In the mean while, the Rebellion went on, and daily conflicts happen'd; but lest the tediousness, or danger of the War should discourage them, Pope *Clement* the Eighth sent a Letter, directed to all the Prelates, Noblemen, and People of *Ireland*, wherein || he owns, That they had taken up Arms by his advice, for recovering their Liberty, and opposing

|| *Cum vos Rer. Pontificum predecessorum nostrorum, & no-*

Anno
1600.

posing the Hereticks, commends the *Fitz-Geralds* who headed former Insurrections, highly extolls *Tyrone*, and grants a full remission of all Sins to him and his Assistants.

*Stris & Aposto-
lica sedis co-
hortationibus
adductis*

—Hugoni
O Neale—

conjunctis animis & viribus presto fueritis. See the Letter at large in *Fowls*, p. 479, 480.

Yet could not this Concurrence, and Benediction of the Pope preserve their strength from being broken by the Lord *Mountjoy*, who this year arrived Lord Deputy in *Ireland*; insomuch that several of the chief Rebels submitted, * but at the same time sent to *Rome* to crave Pardon for their outward compliāce: but *Tyrone* continued obstinate, which forced the Lord-Deputy to proclaim him Traitor, setting a Reward of Two thousand Marks upon his Head; however the Spaniard sent a Ship to his Relief, laden with Arms and Monies, as an earnest of more Supplies.

Spced. p. 1125.
1126.

* *Fowls* p.
480.

This year Col.
Sempill betray-
ed *Lyer* in
Flanders to the
Spaniards.
Wadsw. Engl.
Span. Pilgr.
p. 61. *Lond.*
1630. ---4to.

It is certain from the Confession of the Traitors themselves, that the foundation of the Gun-powder Treason was laid the following year; but it is very probable that there was a rough draught of it made in this, as appears by the Case resolv'd by *Delrio* the Jesuite; whether if one discover in Confession, that he hath laid Gun-powder under an House, by which the House is to be blown up, and the Prince destroyed, the Priest ought to reveal it? upon which he concludes, that he ought not; it was a Case that had never happened before and so not likely to have been thought of by a Person not cautious of such a Design; and this Resolution *Garnet* after served himself of, alledging, That all the Knowledge he had of the Treason was communicated to him in Confession, which he was bound not to disclose, upon any Account whatsoever.

Delr. Disquis.
Magi. l. 6. c.
1. *Low.* 1600.
4to.

Account of
the Proceed-
ings against
the Gunp.
Trait. p. 215.
Lond. 1679.
8to.

Soon.

Anno
1601.Foxes & Fire-
brands, pt. 2.
p. 62.Fowl. p. 499.
Acct. of the
Proceedings
against the
Gunpowder
Trait. p. 159.Foxes & Fire-
brands,
ubi supra.

Soon after his last Letter in *Tyrone's* behalf, the same Pope sent his *Breves* into *England*, commanding all the Roman Catholicks not to admit, after the Queen's death, any Prince whatsoever, unless he would bind himself by Oath to promote the Roman Catholick Religion to his utmost Power: In prosecution of which, knowing that King *James*, the next Successour, was a firm Protestant, several Designs were formed against his Life; *Hay* and *Hamilton*, two Papists, were sent into *Scotland*, to stir up the Jesuites there, who were received and cherished, notwithstanding the King had by his Proclamation forbidden any to harbour them, affirming that if any did, he would look upon them as Designers against his Life.

But while these Jesuites, and others of the same stamp, were endeavouring to prepare matters for a Rebellion, one *Mowbray*, Son to a Scotch Nobleman; undertook to destroy the King, but was apprehended at *London*, and sent Prisoner into *Scotland* by the Queen; and about the same time the * Duke of *Tuscany*, by some Letters he had intercepted, discovered another Design against his Life, which was to be effected by Poison, an Account of which he sent immediately to the King by Sir *Henry Wotton*, then in his Court, with several Antidotes against the Poison, if it should be given him, notwithstanding all his diligence to prevent it.

During these Designs in *Scotland* the Pope sent a Letter to *Tyrone*, calling his Rebellion an † Holy League, † assuring him that he was exceedingly pleased at their Courage and Zeal, extolling his Pi-

† *Sacrum fœdus*
quod tu & Prin-
cipes, &c.‡ *Magnam ex*
his voluptatem

in Domino cepimus.— Laudamus egregiam pietatem & fortitudinem tuam.— Conservate filii hanc Mentem, conservate Unionem,— & Deus erit vobiscum, & pugnet pro vobis. Ubi opus perit, scribemus officaciter ad Reges & Principes Catholicos,— ut vobis & Cause vestrae omni ope suffragentur. Cogitamus etiam propediem mittere ad vos peculiarem nuncium nostrum. Tibi & cæteris qui tibi in inimicos pro fidei catholica Propugnacione adhaerent, nostram & Apostolicam benedictionem benigne impertimur. Fowl. p. 482.

ety,

Anno
1601.

ety, exhorting him to go on as he had begun, and praying that God would fight for him; promising to write to all Catholick Princes to assist him, and to send a Nuncio to reside with him; and giving his Blessing to him and all his Followers, who should hazard themselves for the Catholick Cause.

Besides which he sent a † Breve to the whole Body of the Irish Nation, requiring them to join with *Tyr-Oen* against the Queen; and if we may believe * *Don Juan de Aquila*, General of the War in Ireland for defence of the Faith, he went farther than this, and excommunicated, and (as far as in him lay) deposed Her Majesty.

† *Walsh's Hist.*
of the Irish
Rem. Pref.
p. 11.
* See his Declaration in
Fowlis Hist.
p. 484, &c.

This Spanish Commander arrived at *Kingsfall* with a great Fleet, and began to fortifie the Town; and published a Declaration, affirming, That the War made against Queen *Elizabeth* by his Master, in Conjunction with *Tyr-Oen*, was just, She having been excommunicated, and her Subjects absolved from their Fidelity by several Popes; exhorting them, that now Christ's Vicar commanded them, they would in obedience to him take Arms; protesting, that if any continued in obedience to the English, they should be prosecuted as Hereticks, and hatefull Enemies of the Church.

Speed's Chr.
p. 1226.

Soon after *Don Alonso del Campo* landed with a Supply of Soldiers, but suddenly after his arrival was taken Prisoner, the Army of the Spaniards and Rebels in conjunction routed, and the former glad to be permitted to return home.

Fowlis's Hist.
p. 485.
Speed's Chr.
p. 1226.

Yet were the English Papists as diligent as ever to introduce the Spaniards, and therefore dispatched away || *Thomas Winter*, to trie what could be done for their assistance, who were ready to sacrifice their Lives for the Catholick Cause; and to assure the King of *Spain*, that if he would send over an Army,

|| *Hist of the Gunpow. Tr.*
p. 2, 3.

they would have in a readinesſ Fifteen hundred or two thouſand Horſes for the Service; being introduced by the means of the Jeſuite *Crefwell*, the Duke of *Lerma* aſſured him of Aſſiſtance, and the Count de *Miranda* told him, that his Maſter would beſtow two hundred thouſand Crowns for that uſe, and would have an Army in *England* by the next Spring.

Anno
1601.

With this gratefull Account of the poſture of Affairs he returned, and great preparations were made, that they might be ready againſt the arrival of the Forces; but all their meaſures were broken by the Queen's death, yet was Mr. *Wright* ſent into *Spain*, and *Guy Faux* after him; but the King reſuſed to meddle, having ſent his Ambaſſadour to conclude a Peace with King *James*; upon which diſappointment they entertained new Deſigns, which we ſhall have account of in a little time.

1602.

While theſe Matters were tranſacting in *Spain* and *England*, *Tyr-Oen* and *Osulevan* continued their Inſurrection in *Ireland*, the latter keeping the Caſtle of *Dunboy* for the King of *Spain*, to whom he ſent to deſire him to accept it, which he did, and ſent *Osulevan* twelve thouſand pounds, with a ſupply of Arms and Ammunition; and the reſt of the Rebels received Encouragement from their Correſpondents in *Spain*, who aſſured them, his Catholick Majeſty would not omit the winning of *Ireland*, if it coſt him the moſt part of *Spain*; and that an Army of fourteen thouſand men, with a Nuncio from the Pope, were ſet Sail for their Relief, which News rendered them ſo obſtinate, that they endured all Extremities; but the taking of *Dunboy* by the Lord Deputy put a ſtop to thoſe ſuccours, there being no place for to receive them at their landing; yet did *Mac Eggan*, the Apoſtolicall Vicar, revive the fury of the Rebels, but he was ſlain the latter end

of

Hiſt. Gunp.
Tr. P. 3.

Fowl. Hiſt.
p. 486, &c.

Anno
1602.

of this year, fighting at the head of his Men, with a Sword drawn in one hand, and his Breviary and Beads in the other.

We have seen the Pope approving this Rebellion, so that the Divines of his Church could doe no less than follow the Dictates of their Supreme Head, which the Jesuites of *Salamanca* did this year by a Declaration of theirs; in which they resolve, * *That we must hold for certain that the Pope hath power to bridle and suppress those who forsake the Faith*: And having farther stated the Question, they proceed to affirm, *That it is lawfull for any Catholick to assist Tyr-Oen, and that with great Merit, and good Hope of eternal Reward, because it is by the Pope's Authority, that all such Romanists as take part with the English sin mortally, and cannot be saved, or receive Absolution, till they forsake the English Army; and those are in the same condition who give the English any Tribute, except such as the Pope hath given them leave to pay, (so that they are to be Subjects no longer than the Pope pleases.)* And then they proceed to shew, *That the Bull in favour of the Rebels was not procured by surreption, but proceeded from the Pope's own Inclination to them, and that the permission given to the Roman Catholicks to obey her, extended only to such Obedience as doth not oppugn the Catholick Religion, which the assisting Her against Tyrone doth.* And this Declaration is dated the seventh of *March*. 1602.

* *Tanquam certum est accipiendum, posse Rom. Pontif. fidei desertores, armis compellere ac coercere; posse quoscumque Catholicos Hungari O Neal in præd. bello favore, ilque magno cum merito, & spe maxima retributionis æternæ; cum enim bellum gerit auctoritate summi Pontificis.--- Eos omnes Catholicos peccare mortaliter, qui Anglorum castra---sequuntur; nec posse illos æternam salutem consequi, nec ullo Sacerdote à suis peccatis absolvi,*

nisi prius respiciant, ac Castra Anglorum deserant. Idemque de illis censendum est qui illis tribuunt, præterea Tributa consuetæ quæ ex Summi Pont. Indulgentiæ & Permissione eis licet Anglis Regibus---solvere--- Surreptio intervenire non potest, nulla narratur Petitio eorum in quorum favorem expellitur; at Summus Pont. aperte in illis literis docet se & Antecessores suos sponte exhortatos fuisse ad illud bellum gerendum Hibernicis.--- Permissum est etiam Catholicis Hæreticæ Reginæ id genus obsequii præstare quod Catholicam Religionem non oppugnet.--- Datum Salamantica, 7. Martii. 1602.

Anno
1602.

Fowl. p. 475.

And it could be nothing less than such an extraordinary encouragement, that could render the Irish so audacious as they were upon the Queen's Death; in *Limrick* they seized the Churches, and set up Mass in them; the same they did at *Waterford*, in the Cathedral, and at the Sessions House they pulled down the Seats of Justice; in *Cork* they refused to proclaim the King, and by Force opposed the Commissioners; they went in a solemn Procession, took the Sacrament to spend their Lives in defence of the Roman Catholick Religion; wrote to several Cities to assist them, seized upon the King's stores, and assaulted his Forces, alledging that he could not be lawfull King, because he was not appointed by the Pope.

Fowl. p. 494.
Hist. of the Irish Remon.
Pref. p. 11.

And for their farther satisfaction the University of *Salamanca*, subscribed the Declaration which the Jesuites made the year before; and the Divines of *Valedolid* did the same.

1603.

About this time the Jesuites laboured to get the Sentence of their Banishment out of *France* reversed, the Pope interposing his Mediation in their Favours, upon which the Parliament of *Paris* attempted to dissuade the King from consenting to it by a long * Oration; alledging, *That it was their avowed Doctrine, That the Pope hath a Power of Excommunicating Kings; that a King so Excommunicated by his Holiness, is no other than a Tyrant, whom the People may oppose; that Clergy-men are exempt from the Prince's Power, are none of his Subjects, and cannot be punish'd by him for any Crimes:* And having

* See it at large in *Hist. Jesuit.* p. 160. *Pro regula inhabitata habent quod ille excommunicatorum Regum potestatem habeat, quod Rex excommunicatus nihil sit aliud quam Tyrannus, cui Populus rebellare possit; --- quod omnes Regnicolæ qui minimum in Ecclesia ordinem habeant, si quodcunque crimen committant, illud pro lesa Majestatis crimine haberi non possit, propterea quod Regum subditi non sint, nec ad eorum jurisdictionem pertineant.*

Anno
1603.

enumerated several of their Treasons, they affirm, † *That it is absolutely necessary for them to renounce these Doctrines, or else France cannot with safety admit them to return.*

† *Oportet igitur ut illi qui tenent, & in regno vestro manere volunt, eas publicè in suis Collegiis abjurent.*

But though they were very desirous of Admission, they would not renounce those Positions for it; however by importunity, and the solicitation of the Pope, and others, they were at length received, but upon Conditions, || Two of which were, *That they should build no Colleges without express Permission from the King; and that one of their number should be always near the King, to be accountable for the Actions of the Society.*

|| *Hist. Jes. P. 494. Ne ulli Collegia --- sine expressa Regis permissione instituant. -- Ut semper aliquem habeant,*

natione Gallum, qui Regi à Sacris concionibus esset, & de omnibus negotiis rationem totius Societatis nomine ipsi reddere possit.

Thus were they admitted, but marks of Distrust set upon them; though they have, by their Address, turn'd the latter of these Conditions, which was at first design'd for their Disgrace, into a mark of Honour, the King's Confessour being ever since a Jesuite.

Though the Gun-powder Plot was not ripe for Execution till two years after, yet they were consulting about it at this time; when after a long complaint of their Grievances, Mr. *Percy* told Mr. *Catesby*, that there was no way but to kill the King, and he was resolv'd to doe it: But that Gentleman desired him not to be so rash, for he had laid a surer Design, which would certainly effect it, without any danger to themselves; and then imparted to him the Contrivance of blowing up the King and Parliament.

Account of the Proceed. P. 164.

Which

Hist. of the
Gun-powder
Plot. p. 5.

† Acct. of the
Proceedings,
p. 67.

Ibid.

Fowl. Hist.

P 513.
An Account of
the Proceed.
p. 168.

† *Ib.* p. 58 59.
Hist. of the
Gun-powder
Treason p. 17.
Wilson's Hist.
of K. J. p. 31.

|| Account of
the Proceed.
p. 6.

See his Papers
at the end of
the Account,
p. 241, &c.

Which Design in *May*, the following year, the Conspiratours obliged themselves by Oath upon the Holy Sacrament to keep secret; † *Catesby* justifying the Action by the *Breves* which the Pope had sent to exclude King *James*; it being as lawfull to cast him out as to oppose his Entrance; and *Bates*, another of the Conspiratours, was assured by the Jesuite *Greenwell*, that the Cause and Action were good, and therefore it was his Duty to conceal it.

Upon the approaching of the Parliament they began to work, endeavouring to make a Mine under the Parliament-house; but soon after *Percy* hired a Cellar, in which they stowed the Gun-powder, with Billets heap'd upon it, to hide it in case of search.

The *May* before the Plot was to be executed there was an Infurrection of the Romanists in *Wales*, but it was soon suppressed; yet all things went on in order to the fatal blow; when about a week before the Parliament was to sit, the Design was discovered, and so prevented; upon which the Conspiratours flew into † Rebellion, but were all either killed or taken by the Sheriff of *Worcestershire*

The || King in his Speech to the Parliament soon after, told them that *Faux* confessed that they had no other cause moving them to the Design, but merely and only Religion; which was acknowledged by Sir *Everard Digby* at his Tryall, to be the chief Motive which induced him to make one among them, and which he resolved to hazard his Life, his Estate, and all, to introduce; protesting, that if he had thought there had been the least sin in the Plot, he would not have been of it for all the World; and the Reason why he kept it secret, was because those who were best able to judge of the Lawfulness of it, had been acquainted with it, and

given

Anno
1604.

1605.

Anno
1605.

given way unto it; and therefore afterwards he calls it the best Cause.

The Persons, upon whose Authority he so much relied, were the Jesuites, who asserted the holiness of the Action; for *Garnet*, their Superiour, had affirmed that it was lawfull, and Father *Hammond* absolved them all after the Discovery, when they were in open Rebellion; and *Greenwell*, the Jesuite, rode about the Countrey to excite as many as he could to joyn with them; nay, † *Garnet* confessed that *Catesby* in his name did satisfie the rest of the Lawfulness of the Fact. * *Parsons* had kept a Correspondency with that Jesuite to promote it, and at the same time (not willing to discover it to them, and yet desirous of their Prayers,) || ordered the Students of his College at *Rome* to pray for the Intention of their Father Rectour: And after the Discovery, * Father *Hall*, encouraged some of the Traitors, who began to doubt that the Action was unlawfull, seeing God had defeated it in so providential a manner, telling them, that we must not judge of the Cause by the Event; that this was no more than what happened to the Eleven Tribes when they went up at first to fight against *Benjamin*, and that the Christians were often defeated by the Turks; nay, so highly was it approv'd by that Order, that, not to mention here the Honours done to the Conspiratours, since their Deaths, several Jesuites gloried in, and bragg'd of it; for a little before the Discovery, Father *Flood* caused the Jesuites at *Lis-*

Account of the
Proceedings,
P. 105, 172.

† *Causab. Ep.
ad Front. Du-
cium*, p. 99.
Lond. 1611. 4to.

* Account of
the Proceed.
p. 175.

|| *Fow.* p. 509.

* Account of
the Proceed.
p. 172.

† *Robins. Anat.
of the English
Nunnery at
Lisbon*, p. 8.
Lond. 1630. 4to.

Fowl. p. 510.

to boast to his Scholars at *Rome*, how oft his Shirt

was

was wetted with digging under the Parliament House.

Anno
1605.

Fowlis, p. 509.

And that the Pope himself was concerned in the Design is more than probable, for it is confessed by a Jesuite that there were three Bulls granted by him, which should have been published if the Conspiracy had succeeded; and Sir *Everard Digby* hath left it under his hand, that it was not the Pope's mind that any Stirs should be hindered, which were undertaken for the Catholick Cause.

In his Papers
ubi supr. p. 250.

The Pope's carriage after the Discovery is another shrewd Argument that he was privy to the Plot, for he not only made no Declaration either by Word or Writing in abhorrence of it, but when

* *Copley's* Reasons, p. 22.

* *Greenway*, one of the Conspirators, escaped to *Rome*, he advanced him to the Dignity of Penitentiary, and † *Gerard*, another, was a Confessour at *St. Peters* in the same City.

* Vindication of the History of Gunp. Tr. p. 74.

This execrable Conspiracy appeared so horrid and unworthy, not only of religious Men, but contrary to humane Nature, that † sixteen of the Students under the Jesuites at *Rome*, forsook the College, and some of them renounced the Roman Church; and * *Mr. Copley*, who had been a Priest some years, (as appears by his Reasons, one of sound Learning and judgment,) assures us, that it was one of the Causes of his Conversion.

† *Fowl.* p. 509.

* *Copley's* Reason. p. 21.

Yet were there many found among the Romanists who justified the Design, hardly any condemning it: Thus the same Gentleman professes, that though some termed it an inconsiderate Act, yet he could never meet with any one Jesuite who blamed it. The * Conspiratours justified themselves, and even at their deaths would acknowledge no fault: And when † *Faux* and *Winter* were admitted to discourse together in the Tower, they affirmed

Ib. p. 23.

* *K. James* Premon p. 291. of his works.
† Account of Proceedings, p. 126.

Anno
1605.

med, they were sorry that no body set forth a Defence or Apology for the Action; but yet they would maintain the Cause at their Deaths; nay there was one who had the hardiness to attempt * to justify the Design from the imputation of Cruelty, because both Seeds and Root of an evil Herb must be destroyed; And when some of the Plotters escaped to *Callis*, the Governour assured them of the King's Favour, and that though they lost their Country they should be received there; they replied, That the loss of their Country was the least part of their Grief; but their sorrow was that they could not bring so brave a Design to perfection.

And notwithstanding *Garnet* was so deep in the Conspiracy, yet † Mr. *Wilson* placed him among the Martyrs, in his English Martyrology; and it is affirmed by * one who liv'd among them, that he and *Campion* are beatified by the Pope, which is the next degree to Canonization, and that every one of them

is painted in the Jesuites Churches, with the Title of Blessed Father; † and we are assured that *Garnet's* Picture was set up in their Church at *Rome*, among their Martyrs, several years after; and * *St. Amour*, a Doctour of *Sorbon*, found his Pictures commonly sold at *Rome*, in the year 1651. with

this Inscription, *Father Henry Garnet, hang'd and quarter'd at London, for the Catholick Faith*; by which they shew themselves either Approvers of the Design, to that degree as to count it a point of their Faith, or else they must appear Deceivers of the People, and Slanderers of the English Nation, in affirming, that he dyed for his Religion, when he justly suffered for the most hellish Conspiracy

* See Key for
Cathol. p. 434.Hist. of the
Gun-powder
Treat. p. 29.† Copley's
Reasons, p. 22.* *Robins. Anat.*
p. 3.† *Primarius quidem Baro Scotus, idemque spectatissimæ in Religione constantiæ, cum Romam venisset, in Templo illo Jesuitarum, inter alios sodalitates illius Martyres, Henrici Garnetti effigiem vidit. Bernard. Giral. Pat. vi. pro Repub. Ven. Apolog. p. 107.** *St. Anour's
Journal, p. 53.
Lond. 1654.*Fol. Pater
*Henricus Garnettus Anglus,
Londini pro Fide
Catholica sus-
ceptus, Spectus.
2. Martii. 1606.*

K

that

Fowl. p. 520.

that was ever laid; yet *Delrio*, and *Gordon*, two Jesuites, went farther; the first in Prosecution of his Determination in the point which we mentioned before, compares him to *Dionysius*, the *Areopagite*; the latter placing him in Heaven, desires him to intercede there for the conversion of *England*, and it was once publicly prayed in *Louvain*, *O holy Henry! Intercede for us.*

Vindic. of the
Sincer. of the
Prot. Relig.
p. 132. out of
Tbuanus ad an.
1604.
* *Tertul. Apol.*
c. 35.

*Cui autem opus
est scrutari su-
per Cesaris sa-
lute, nisi à quo
adversus illum aliquid cogitatur, aut post illam speratur & susinetur.* —

But they had designs elsewhere at the same time that this their holy Martyr was promoting their Cause in *England*; King *Henry* of *France* his Life was so burthensome to the Jesuites, that they were impatient, so that Father *Coton*, the King's Confessor, or rather Hostage for his Society, to be satisfied in the point, wrote down several questions which he had propounded to a Maid said to be possessed, one of which was how long the King should live; which is a capital Crime in itself; * *For* (as *Tertullian* long since argued) *who hath any business to make such an Enquiry, except he hath designs against his Prince, or hath some hopes of advancement by his death.*

* Fowl. p. 455.

And as busie was the Pope *Paul* the Fifth for the advancement of the Roman Cause, he fell out with the Duke of * *Savoy* this Year, for presenting an Abbey to Cardinal *Pio*; and to shew his Authority over Princes and States, (which is a kind of deposing them, and clear Evidence of Popish Principles,) when the Commonwealth of *Luca* made an Edict against the Protestants, though he liked the thing, yet he pretended they had no power in those matters, and therefore commanded them to raze the Edict out of their Records, and he would publish one for the same purpose by his own Authority; and

Idem. p. 455.

Anno 1605. and when the State of *Genoa* prohibited some seditious Meetings of Ecclesiasticks, he threatened them with Excommunication, and forced them to recall their Order.

But the *Venetians* would not be frightened by his Thunders, though he threatened them with the same Censure, if they did not speedily revoke their Decrees concerning the building of Churches, and giving Lands to the Church, (which they had prohibited any to doe without the Senate's Order,) and required them to deliver two Clergymen, whom they had imprisoned for many horrid Crimes; concluding his *Breve* with an Assertion of his Power to deprive Kings, and that he had Legions of Angels for this Assistance.

Fowl. Hist. 456, &c. Histor. J. J. p. 306.

1605. But when the Senate would not gratifie him in thus yielding their Rights to an Usurper, the Pope told their Ambassadour, that the Exemption of Clergymen from the Jurisdiction of the Magistrate was *Jure divino*, that his Cause was the Cause of God, and he would be obeyed; and therefore in a Consistory of one and forty Cardinals he published a Bull of Excommunication against that State, wherein he declares, * *That by the Authority of Almighty God, and the Apostles Peter and Paul, the Duke and Senate of Venice, if within four and twenty days after the publication of the Bull they do not revoke their Decrees, are excommunicated; and if they continue obstinate three days more, he lays an Interdict upon the whole State, forbidding the Clergy to perform Divine Offices in any part of their Dominions, and threatens far-*

Fowl. p. 458.

* *Authoritate omnipotentis Dei, ac B. Petri & Pauli Apostolorum ejus, ac nostra, nisi Dux & Senatus intra viginti quatuor dies a die publicationis presentium--computandos præstita Decreta omnia, &c. revoverint, &c. — xcommunicamus, & excommunicatos nunciamus & declaramus. Et si di li Dux & Senatus per tres dies post lapsum dictorum viginti quatuor dierum, excommunicationis sententiam animo sustinuerint indurato, — universam temporale Dominium dict. Reip. ecclesiastico Interdicto supponimus, — diisque etiam Penas contra ipsos — juxta sacrorum Canonum dispositionem — declarandi facultatem reservamus. — Dat. Apr. 18. Anno 1605.*

* *Authoritate omnipotentis Dei, ac B. Petri & Pauli Apostolorum ejus, ac nostra, nisi Dux & Senatus intra viginti quatuor dies a die publicationis presentium--computandos præstita Decreta*

farther Punishments, according to the sacred Canons. Anno 1606.

This Bull he expected would gain his point, by causing the Ecclesiasticks to withdraw themselves, and that the People, seeing themselves deprived of Church-Offices, would run into Sedition; but the Event answered not his Expectation, for the People joined unanimously with the Senate; but the Jesuites, and others, refused to celebrate Mass, upon which they were banished the Dominions of *Venice*; after † which they did all they could to stir up the Common People: But not succeeding in this, the Pope published a Jubilee, granting Indulgence to all but those of Interdicted places; this he expected would make the People murmur, but he was deceived in that point too; so that he declared in a full Consistory that he would have War with the State of *Venice*, and called the Spaniards to his aid; but finding the Senate resolute in Defence of their Rights, he was glad to recall his Bull, and make a Peace with them, and though he earnestly pressed for the Restauration of the Jesuites, yet he could not obtain it.

Ib. p. 526, 527. About this time the Oath of Allegiance being established by Law, the Romanists sent to *Rome* to know what they should doe in this Case, where it was consulted by seven or eight of their learnedest Divines, who all agreed, that the Pope's Power of chastizing Princes is a Point of Faith, and consequently cannot be denied without denying of the Faith; and the Pope told Father *Parsons*, and *Fitzherbert*, he could not hold those for Catholicks who took the Oath; which he soon after declared by his *Breve*, addressed to the Romanists of *England*, *Septemb. 22. 1606.* wherein he affirms, † *That they cannot, without most evident and grievous wronging of*

† *Fowlis Hist.*
1. 4³, &c.

† *Non potestis absque evidenti-ssima gravissimi*

Anno 1606. of God's Honour, bind themselves by the Oath, seeing it contains many things contrary to Faith and Salvation.

inique divini honoris injuriâ obligare vos juramento, —

cùm multa contineat qua fidei & saluti aperte averfantur.

1607. But when some Romanists who had taken it began to question the *Breve*, willing to think it was obtained from his Holiness by surreption; he sent † another to undeceive them, wherein he blames them for entertaining such thoughts, and assures them, *That it was written upon mature deliberation, and therefore they are bound fully to observe it, rejecting all interpretation to the contrary*; upon which several who were willing before refused it, some of whom were imprisoned.

* Aug. 23. 1607.

Decrevimus vobis significare Literas illas post longam & gravem de omnibus qua in illis continentur deliberationem

adhibitam fuisse scriptas; & ob id teneri vos illas omnino observare, omni interpretatione seu sua lente rejectâ.

It is an hard thing for men accustomed to doe evil to learn to doe well, which Truth *Tyr-Oen* is a great Example of, for notwithstanding after his frequent Rebellions he was pardoned by King *James*, and received into favour, yet returning into *Ireland* he began new Contrivances, and fearing he was discovered, fled this year into *Flanders*, which caused the King to publish a severe Proclamation against him; from thence he went to *Rome*, where he was maintained at the Pope's charge till his death.

Fowls's Hist. p. 495.

This same Year *Parsons* published his Treatise tending to Mitigation, wherein he labours to take off the imputation of rebellious Principles from the Romanists, and yet he tells us in the same Book, " That this is Catholick Doctrine, that in publick
" Perils of the Church, and Common-Wealth,
" Christ our Saviour hath not left us wholly remediless, but besides the natural Right which
" each Kingdom hath to defend themselves, in certain

Treatise of Mitigation, p. 175.

tain cases, he left also supreme Power in his High Priest, and immediate Substitute, to direct and moderate that Power, and to add also of his own when extraordinary Need requireth, though with great deliberation. Where we have a plain justification of the Pope and People's Power to depose and resist their Princes, a most excellent Argument to clear the Papists of Disloyalty.

Anno
1607.

Hist. Jesuit.
p. 332.

Hist. Jes.
p. 261.
Vindicat. of
Prot. Relig.
p. 1133.

Though we find no Plots discovered this year in *England*, yet in *Transilvania* the Jesuites were employed in poisoning *Stephen Potscay* the Prince: And in *France* Father *Cotton* recommended a Spaniard to the King, who had not been in the Court many hours, when the King had Intelligence of his coming from *Barcellona* purposely to poison him; upon this he sent for Father *Coton*, who desired his Majesty not to give any Credit to the advice; and when the King ordered him to produce the Spaniard, he pretended to seek him, but at his return told his Majesty that he was escaped, and he could not find him.

Fowl. p. 529
530, 531.

Si intra tempus
hoc facere distu-
lerint, eos fe-
cul'tibus &
privilegiis om-
nibus privet.

This year the Pope sent another *Breve* into *England*, directed to the Arch-Priest, *forbidding him to take the Oath, and commanding him to deprive all Priests of their Faculties who took it, except they immediately renounc'd it; prohibiting likewise the resort of any to the Protestant Churches.*

1608.

At the same time Divines of *Italy*, *Germany*, and *France*, wrote against it; all grounding their Exceptions upon this, that it takes away the Pope's Power of Deposing Kings.

Histor. Jesuit.
p. 297.

Idem, p. 226,
227, 228.

So rebellious had the Writings and Practices of the Jesuites been, that the *Bohemians* petition'd the Emperour against them; and the *Valesian* Magistrates refused to admit them, because wherever they came they disturbed the publick Peace, and

1609.

were

Anno were under such a tie of blind Obedience, that if their Superiour enjoind them a treasonable Attempt they must obey.

1610. They had made it their Business, for some time, to endeavour to get footing in *Transilvania*, but when all their Importunity could not prevail, they engaged several of the Nobility in a Design against the Prince's Life, which proceeded so far that one of the Conspiratours attempted to run him through, but was prevented, and several of his Companions taken, the rest escaped.

Hist. Jesuit. P. 332, 333. Vindic. of the Sincer. of the Plot. Relig. P. 135.

And now King *Henry* the Great of *France* having amassed a very considerable Treasure, prepared for some great Design, which the Romanists grew so jealous of, that they secretly caused several to subscribe their Obedience to the Pope, in a Book

Fow. p 471.

which was kept on purpose; it was half written through, and some names subscribed in blood; several Designs were formed against his Life, four *Piedmontiers*, a *Lorrainer*, and three others, conspired his Death; advice was given of several other Plots from many other places, and Reports were spread in foreign parts that he was killed: Father *Hardy*, in his Sermon at *St. Severius* in *Paris*, reflecting upon the King's Treasure, said, *That Kings heaped up Treasures to make themselves feared, but there needed but a blow to kill a King.* All these were but Fore-runners of that horrid Murther which was committed in a few Weeks after by *Rawilliac*, once a Monk, who stabbed him to the Heart with a poisoned Knife, as he was going to the Arsenal in his Coach, so that he expired in an instant; upon his Examination he confessed that he resolved to murder the King, who he supposed had a Design to make War upon the Pope, because

Lb. p. 470, &c.

Hist. Jesuit. p. 261.

Hic quidem mos est Regum, ut ingentes Thesauros ad sui amplitudinem & aliorum terrorem colligant, at rusticulum unum ad Regem suppressendum sufficere.

to the Heart with a poisoned Knife, as he was going to the Arsenal in his Coach, so that he expired in an instant; upon his Examination he confessed that he resolved to murder the King, who he supposed had a Design to make War upon the Pope, because

Histor. Jesuit. P. 260, 261. Fowlis's Hist. p. 471, 472.

cause.

cause making War against his Holiness is the same as to make War against God, seeing the Pope was God, and God was the Pope; and that he had revealed his Design to the Jesuite *d' Aubigny* in Confession, and shewed him the Knife, and that he had heard several of that Order maintain the Lawfulness of it in their Sermons.

Anno
1610.

Histor. Jesuit.
p. 219, &c.

No sooner was the King dead, but the Jesuites desired leave to teach Schools in their Colleges; which acquett the Parliament took into consideration, and required that they should first declare, That it is unlawfull for any Person to conspire the death of the King; that no Ecclesiastick hath any Power over the Temporal Rights of Princes; and that all are to render the same Obedience to their Governours, which Christ gave to *Cæsar*. These Positions were proposed to them to subscribe, but they refused to doe it without leave from their General; upon which they were prohibited by a Decree of Parliament to teach, and threatened with a farther Deprivation if they would not obey.

1611.

Fowl. p. 348.

The Romanists had tried all manner of ways to deprive King *James* of his Life or Crown, but finding none successfull, they had the Impudence to publish a Book this year, affirming, that His Majesty was a counterfeit, and not the Son of Queen *Mary* of *Scotland*.

1613.

The Year following Cardinal *Perron*, who had been one of the young Cardinal of *Bourbon's* Party against King *Henry* the Fourth, in the Assembly of Estates in *France*, asserted not only that Subjects may be absolved from their Allegiance, and Princes deposed in case of Heresie, but that they who hold the contrary are Schismaticks and Hereticks. This Speech was made to divert the Estates from imposing an Oath like our Oath of Allegiance; which

1614.

See his Speech
at large in his
*Diverses Oeu-
vres*, Paris,
1633. fol.

Design

Anno 1614. Design so disturbed the || Pope, that he affirmed the Voters of it were Enemies to the common Good, and mortal Adversaries to the Chair of *Rome*. || *Eccl.* p. 52.

And about the same time *Suarez* printed his Book at *Colen*, wherein he teaches, that Kings may be put to Death by their own Subjects; which Treatise came into the World with the Approbation of the Bishop of *Conimbria*, of *Silvis*, and *Lamego*, and the University of *Alcalum*, with several others. His *Defens. Fi-*
dei Catholica --
See *Brutum*
Fulmen, p. 205,
&c.

In *Scotland* one Father *Ogelby*, a Jesuite, was taken, who being asked whether the Pope be Judge in Spirituals over His Majesty, refused to answer, except the question were put to him by the Pope's Authority; but affirmed that the Pope might excommunicate the King; at his Trial he protested against the Judges, that he could not own them, for the K. had no Authority but what was derivative from his Predecessours, who acknowledged the Pope's jurisdiction; adding, *If the King will be to me as they were to mine, he shall be my King, otherwise I value him not: And as for that Question, Whether the K. deposed by the Pope, may be lawfully killed, Doctours of the Church hold the affirmative not improbably, and I will not say it is unlawfull to save my Life.* *Frankl. Annal.*
P. 6, 7.

In *France* several of the Princes raised Commotions, which were appeased with conferring places of Trust and Honour upon the chief among them, who were headed by the Prince of *Conde*; Fruits (as the Historian observes) accustomed to be reaped in *France*, from that which in other places is punished by the Executioner. *Nani's History*
of *Venice*,
p. 33, 34.

1615. Not satisfied with their Honours, they took arms again under the same Leader, and passed the *Loire*; but the Prince of *Conde* falling sick, Matters were composed by the Endeavours of the English Ambassador, and some others. *ib.* p. 58, 59.

- Nani's History of Venice*, p. 65, 99. In *Savoy* Conspiracies were formed against that Duke's Life, and to deliver up the Prince, his Son, to the Spaniards, but timely discovery prevented them, and preserved the Duke from another Design of some who undertook to poison him. Anno 1616.
1617.
- Hist. Jesuit.* p. 297, 299. The next Year the Jesuites were banished *Bohemia*, and *Moravia*, for coining Money, and sowing Dissentions between the Magistrates and People, 1618.
and a Plot was discovered at * *Venice*, against the Senatours, whom the Conspiratours designed to murder, by a sudden Insurrection, (assisted by the Marquess of *Bedmar*, Ambassadour from *Spain*, and the Duke of *Ossuna*, Viceroy of *Naples*;) and make an utter subversion of the State; * this was carried on, in conjunction with the Spaniards, by those Citizens, and others, who were the Pope's Partisans, and a number of Factious Persons, discontented with the Actions of the Senate, who longed for a change, and would stick at nothing to effect it. And in *France* the † Queen Mother being imprisoned, the Duke *D'Espernon*, with a strong Party, rebelled in her Defence; but before the King's Army was come up against him, he procured his Pardon, and the Liberty of the Queen.
- * Consp. of the *Span.* agt. the State of *Venice*, p. 15, 16. *Lon.* 1675. 8vo.
- † *Nani* p. 124.
- Soon after this the Jesuites were driven out of 1619.
Hungary, and *Silesia*, for their seditious Practices; and * another Rebellion broke out in *France*, which 1620.
the King marched in Person to suppress: † In the *Valteline* the Revolt was universal, the Governours of Provinces, and the Heads of Families, were all murdered, and under pretence of defending the Roman Catholick Religion, all manner of outrages were committed, and a new form of Government erected; these Broils continued some time, and the bitterness of the Papists was such, that they would make no accommodation, if the Protestants were tole-

- Anno 1620. tolerated there; * so that if a Protestant Bailiff be sent among them, he cannot publicly exercise his Religion. * Burnet's Trav. p. 81.
1622. At this time the Match between Prince *Charles* and the *Infanta* was prosecuted, at least with a seeming willingness on both sides, and being to have some Romish Priests of her Household, the Pope urged very earnestly that they might be exempt from His Majesty's jurisdiction, so very diligent he was in catching at any shadow which might seem to favour the Exemption of the Clergy. Willson's Hist. of Great Brit. p. 203.
1625. Three Years after this *Sanctarellus* his Book was printed at *Rome*, wherein the Deposing Power was asserted in its utmost latitude, and though Father *Coto*, and two other Jesuites, were required to answer it, yet no reply appeared; the former affirming before the Parliament, that though he disapproved the Doctrine in *France*, yet he would assent to it if he were at *Rome*. Fowles, p. 476. Mister. Pret. 60, 61. Sen. Quid si essetis Romæ? P. Coro. Mutaretur nobiscum celo animus, sen: iremus ut Romæ.
1626. The Oath of Allegiance being vigorously press'd in *England*, the Pope sent a Bull to the Romanists, exhorting them to continue firm, * and *let their Tongue rather cleave to the Roof of their Mouth then permit the Authority of St. Peter, to be diminished by that Oath*; and commanding them strictly to observe the *Breves* of Pope *Paul* the Fifth; and † Father *Fisher* justified *Suarez*, and the Doctrine of his Book, asking, what could be found prejudicial in it to Princely Authority; and affirming that if it contained any such thing it would not be permitted in Catholick Kingdoms. * See Baiting of the Pope's Bull, in init.--- ad hæreat lingua vestra faucibus vestris, priusquam auctoritatem B. Petri eâ jurandi formidâ imminutam detis. † Jesuits Reasons unreasonable, p. 116.
1627. We have mention'd that the exemption of the Clergy was desired by the Pope in the Treaty for the Russworth's Collect. part. 1. p. 427.

the Spanish Match ; and now his Emiffaries in this Nation affirmed that the King could have nothing to doe with her Majesties Chaplains, because he was an Heretick ; and his Holinefs threatned to declare thofe to be Apoftates who fhould feek their Eftablifhment in the Queens Family from the King.

Anno
1627.

But though thefe were plain Indications of what they defired, yet they kept their Defigns fo fecret, that they were not difcovered till fome time after ; but there was a Conſpiracy detected at *Genoa*, which, if it had not been prevented, would have ended in the Murther of the Nobility, and Alteration of the Government.

1628.

*Nani's History
of Venice,
p. 283.*

Mem. p. 3 2.

And the next Year a Plot was detected in *Mantua* againft the Life of the Prince, and ſome Officers apprehended, who would have betray'd *Viadana* to the Governour of *Millan*.

1629.

*Foxes & Fire-
brands; pt. 2.
p. 72, 73.*

† Hunting of
the Rom. Fox,
p. 215, 217.

In *Ireland* the Papiſts affaulted the Archbiſhop of *Dublin*, wounded ſeveral of his Followers, and forced him to fly for his Life ; following him in a tumultuous manner along the ſtreets ; and that they had ſeveral ſeditious Defigns in hand at the ſame time, is evident from the Confefſion of † *Mac-Enerry*, a Dominican, who for this very reaſon left the Church of *Rome*, becauſe of her rebellious Doctrines, and the many Conſpiracies he had taken an Oath of Secrefie to conceal, which he obſerved inviolably ; and though he informed the Biſhop of *Limrick*, that there were many Plots then contriving againft his Majesty's Government, yet for his Oaths ſake he would not name any Perſons who were concerned in them.

1620.

*Nani's History
of Venice,
p. 310; &c.*

The Duke of *Orleance* had retired in diſguſt from Court ſome years ſince, and was received by the Duke of *Lorraine* ; but being forced this year to leave that retreat, he went to *Bruffells*, from whence,
aided

1632.

Anno aided by the Spaniards, he marched at the head of an Army into *France*, but was defeated, and several of his Adherents executed.

1633. While *France* was thus almost continually pestered with Rebellions, the Designs of the Papists ripened apace in *Ireland*; they had erected Friaries, in the Countrey instead of those which were dissolved in *Dublin*; and even in that City they had a College of Students, whereof Father *Paul Harris* was Dean, and at a Synodical meeting of their Clergy, they decreed, that it was not lawfull to take the Oath of Allegiance.

Bp Bedell.

Long's History of Plots, p. 100.

1640. If it were not that all the Designs of that Party from the Year 1630. to 1640. were summed up, and perfected in the Rebellion in *Ireland*, and the execrable Civil Wars of *England*, I should wonder how they came to be so still, and that no more Conspiracies were discovered, besides that great one which *Andreas ab Habernsfield* was informed of in *Holland*, and of which he sent the King an Account, under the hand of the Discoverer, who affirms, that one *Maxfield* was sent into *Scotland*, to stir up a Rebellion there, and that the King was to be poisoned; for which end they kept a strong Poison in an Indian Nut, which he had often seen: They had likewise another Design, if they could prevail upon the Scots, or discontented English, to rebel, that thereby the King should be straitened, and forced to depend on the Papists for assistance, and then they would make their own Terms, and secure to themselves a publick Liberty, which if he refused to consent to, they would not only desert him, but dispatch him with the Indian Nut, which they reserved on purpose.

See whole Account published under this Title, The Designs of the Papists, Lond. 1678. 4to.

He gives also an Account of the Persons concerned in the Plot, among whom were several Ladies of Quality, for whose Encouragement the Pope sent a Breve

See it in *Frankland's Annals*,
p. 865, 866.

Non diffidimus,--- quis sicut occasione unius Fæminæ Authoritas Sedis Apostolicæ in Regno Angliæ suppressa fuit, sic nunc per tot Heroicæ Fæminas,--- brevi modò restituenda sit,---

a *Breve* to Sir *Toby Mathews*, one of the principal Conspiratours, wherein he exhorts him, and the Women engaged with him, to proceed with diligence in the Design; assuring them, *That he did not despair to see the Authority of the Holy See (which was subverted in England by a Woman) again restored in a very little time, by the Endeavours of those Heroick Ladies.*

Anno
1640.

This *Breve* is an unanswerable Evidence that the succeeding Troubles derived their original from the insatiate Lust of Rule which possessed the Pope, who herein approves of those very Methods which afterwards proved the Ruine of that excellent Prince, and so miserably distracted these poor Nations.

1641.

See the History of the Irish Rebellion, fol.

But he appeared more publickly an Abbettor of the Irish Massacre and Rebellion, wherein so many thousand Protestants were murdered in cold blood, sending his Nuncio to assist, and affording them all the aid that he was able to give; a Design laid with so much secrecie, and executed with so much cruelty, that nothing but the very Spirit of Popery could be barbarous enough to engage in it; in prosecution of which they did all they could totally to beat the English out of the Kingdom.

Nani's Hist
P. 493

The same year the Marquess de *Villa-Real*, the Duke de *Camina*, and the Marquess d' *Armamar*, who by the Instigation of the Archbishop of *Braga*, had undertaken to kill the King of *Portugal*, Father to Her Majesty the Queen Dowager of *England*, and to fire the Ships and the City in several places, that they might have the better opportunity to promote the Interest of the Spaniards, were put to death.

Anno 1641. Nor did *France* yet enjoy any more quiet, where the Count *de Soissons*, and the Duke of *Guise*, and others, raised a Rebellion, and routed the King's Army, but the Count being slain with his own Pistol, the Confederacy was soon broken. Nani's Hist. p. 495, &c.

1642. Yet the very next Year the Duke of *Orleanse* combined with the Spaniards, who were to assist him with Forces for a new Rebellion. Id. p. 535.

The Pope had involved *Ireland* in Blood the former year, and in this the Wars began in *England*, where several † Priests were found among the dead at *Edghill* Battle; but the Endeavours of his Holiness to encrease those miserable Confusions, were managed with all imaginable Secresie, while the Irish were openly commended by him, and * assured of his Prayers for their success in his *Breve* to *Owen O Neal*, dated *Octob. 8. 1642.* and so willing was he to lay hold on all occasions for the exercising his Depositing Power, that because the † Prince of *Parma* offended him, he declared him to have incurred the greater Excommunication, and deprived him of all his Dominions and Dignities. † Long's Hist. of Plots, p. 64.

* *Nos divinam Clementiam indefinenter orantes, ut adversariorum conatus in nihilum redigat, &c.*

See it at large in the Appendix. to the Hist. of the Irish Rebel. p. 59.

† *Nani's Hist. p. 515.*

1643. But not content with sending the forementioned *Breve* to *O Neal*; his Holiness granted a Bull of plenary Indulgence, *May 25. 1643.* to all the Catholicicks in *Ireland*, who joined in the Rebellion; Hist of the Irish Remon. Pref. p.

1644. which was prosecuted as fiercely as the Pope could desire, and a defence of it set forth by

1645. an † Irish Jesuite in *Portugal*, (though the Title-page mentions *Franckfort*;) who asserts, *That the English Kings have no Title or Right to Ireland; that if they had, yet it is the Duty of the Irish to deprive them of their Rights, seeing*

† *Disputatio Apolog. de jure Reg. Hibern. pro Cath. Hibern. advers. Heret. Anglos, p. 65. cited by Wulsh in the History of the Irish Remonstrance, p. 735, 737. in these words:*

Ordinis Regni optimo jure preterant ac debebant omni docthey.

minio Hibernie privare tales Reges, postquam facti sunt Heretici atque Tyranni — Hoc enim jus & potestas in omni Regno & Republica est — Jam si consensui Regni in hac re accederet Auctoritas Apostolica, quis nisi Hereticus, vel Stultus audebit negare quod hoc affirmamus, & Doctores Theologici, & Juris utriusque periti passim docent, rationes probant, exempla suadent.

they are declared Hereticks, and Tyrants; that this Power of deposing such Princes is inherent in every State; but if the Authority of the Holy See be added to that Power, none but a Fool, or an Heretick, will deny what the Doctors of Divinity, and of the Civil and Canon Law, do generally teach, and which is confirmed by Reasons and Examples.

Anno
1607.

And so far did the Pope approve of the Contents of this Book, that when, soon after its publication, the Irish had submitted to the King, and promised to assist him in his Wars, His Holiness by his Nuncio took upon him to be their General, absolved them from their Oaths, and imprisoned and threatened the Lives of those who had promoted the peace, and desired to return to the King's Subjection, which renewed the Rebellion again, and brought infinite Miseries on that bigotted Nation.

J. A. Clarendon
against Cressy,
p. 246.

* Bp. Bramhall's
Letters to A.
P. Usher, ap.
Usher's Life &
Letters, p. 611.

At the same time above * an hundred of the Romish Clergy were sent into *England* by Order from *Rome*, who the better to promote the Divisions there, were instructed in several Trades, both handicraft and others; these, upon their arrival, were ordered to disperse themselves, and give Intelligence every month to their Superiours abroad; accordingly they listed themselves in the Parliament Army, and kept a constant correspondence with their Brethren, who for the same end served under the King.

Id. p. 612.

The next year many of these Missioners were in consultation with those in the King's Army, to whom they shewed their Bulls, and Licenses, for taking part with the Parliament about the best methods

1609.

Anno
1647.

thods to advance their Cause ; and having concluded that there was no way so effectual as to dispatch the King, some were sent to *Paris*, to consult the Faculty of *Sorbonne* about it, who return'd this Answer, That it is lawfull for Roman Catholicks to work Changes in Governments, for the Mother Church's advancement, and chiefly in an Heretical Kingdom, and so they might lawfully make away the King ; * which Sentence was confirmed to the same Persons by the Pope, and his Council, upon their going to *Rome* to have his Holiness's Resolution in the Point.

* Vindic. of the sincerity of the Prot. Relig. p. 59.

And now those of them who had before followed the King after his flight from *Oxford*, * agreed to desert the Royal Cause ; and, as one of them inform us, to ingratiate themselves with the Enemy, by acting some notorious piece of Treachery ; and Father *Carr*, who went by the name of Quarter-Master *Laurence*, declared, that he could with a safer Conscience join with and fight for the Round-heads than the Cavaliers ; in prosecution of which Resolve they dispersed themselves into all the Garrisons of the King's Party, to endeavour the Revolt of the Soldiers to the Parliament ; in which they succeeded as they had projected, my Authour being one of those who seduced the *Wallingford* Horse from their Obedience ; and in *Scotland* the Lord *Sinclare*, a pretended Presbyterian, but a real Papist, commanded a Regiment of his own Religion, and it being a Maxim receiv'd among them, *That the surest way to promote the Catholick Cause was to weaken the Royal Party, and advance the other*, they bent all their Endeavours to expedite and accelerate the King's Death ; and His Majesty having in the Treaty of the Isle of *Wight* consented to pass five strict Bills against Popery, the Jesuites in *France*, at a gene-

* *Mutatus Polemo*. P. 4, 5.

II. p. 6. 18.
26. 32.

Vindic. of the sincer. of the Prot. Relig. p. 65.

ral meeting there, presently resolved to take off his Head; and this His Majesty had notice of by an Express from thence, but two days before his removal from the Isle of *Wight*.

Anno
1647.

Cressy's Exomolog. p. 72.
Paris, 1647.
8vo.

This Year Mr. *Cressy* published the Reasons of his leaving the Church of *England*, and turning Romanist, wherein obviating the Objection so often made against the Romanists about their rebellious Principles and Practices, he sets down a Declaration, which he affirms that they were all ready to subscribe, and which differs but little from our Oath of Allegiance: But here we may see what Credit can be given to the representations of their Doctrines, which their Writers study to make as favourable as possible: For though Mr. *Cressy* thought himself a good Representer in this point, yet his Superiours were of another mind; and therefore that Edition was soon bought up, and in the next the Profession of Obedience quite left out; and that this was not an omission of the Printer, but the action of his Superiours, we are assured by an honourable Person from Mr. *Cressy's* own mouth, and we shall find in a little time, that the same form hath been condemned by the Pope himself.

Ld. *Clarendon*
against *Cressy*.
p. 76, 77.

But the ensuing year, as it was dolefull to the English Nation, so it brought great disturbances to the most potent Princes of *Europe*; in *France* the Parisians rose in Arms, shot at the Lord Chancelour *Sequier*, and wounded his Daughter, barricaded the Streets, and forced the King to set the Counsellour *Broussell*, and other factious Persons, at Liberty.

1648.

Priorato's Hist.
of France,
p. 11, &c.
London, 1676. fol.

And at the Treaty at *Osnebrugh*, when by several Articles of the Peace the possession of Church Lands were assured to the Protestant Princes; the Pope displeas'd with it, took upon him to make void the

Anno
1648.

the Peace by a * special Bull, declaring all those Articles unjust, and of no Force, and commanding the Princes concerned to observe his Bull; in which he renews his Claim to the superiority over Princes, and particularly the Emperour, not only by the Bull in general, but by asserting, that || *the Electours of the Empire were established by the Authority of the Bishop of Rome.*

* *Declaratio SS. Dom. nostri Innoc. divinâ Providentiâ Papa 10. nullitatis articulorum nuperæ pacis Germaniæ, Religioni Catholice, Sedi Apostolicæ, & quomodo libet præ-*

judicialium, — See it in Hoornbeck Disputat. ad Bull. Inn. 10. † Numerus Imperii — Apostolicâ Autoritate præfinitus. —

septem Electorum

But to come to their Contrivances in *England*; where, when several Papists had subscribed to some Propositions, importing the unlawfulness of murdering Princes, and breaking Faith with Hereticks; and that the Pope hath no power to absolve Subjects from their Allegiance; the very same with the Declaration published the year before by Mr. *Cressy*, this Action was condemned at *Rome*, where by a Congregation it was decreed unlawfull.

Hist of the Irish Remon.
p. 523, 524.

And now in prosecution of the Pope and *Sorbon's* Sentence the last year, that excellent Prince, King *Charles* the Martyr, was by their contrivances brought to the Block; which though they were willing to disown now, yet at that time they were very sollicitous to let the World know that they were the promoters of it; * the Friars of *Dunkirk* expressed great resentment that the Jesuites would engross to themselves the Glory of that Work, whereas they had laboured as diligently and successfully as any; and in several other places the Friars were very jealous, lest that Order should rob them of their part of the Honour: And the Benedictines were not a little carefull to secure their Land in *England* from the Jesuites, for they thought their return sure upon the King's Death; so that the Nuns

Vindic. of the Sincer. of the Prot. Relig.
p. 66, 67.

contended vigorously among themselves who should be Abbesses in their own Countrey.

Anno
1648.

Foxes & Fire-
brands, part 2.
p. 86.

At the time of His Majesty's Execution Mr. *Henry Spotswood*, riding casually that way, saw a Priest on Horseback in the Habit of a Trouper, with whom he was well acquainted, flourishing his Sword over his Head in triumph as others did; he told Mr. *Spotswood*, that there were at least forty Priests and Jesuites present in the same equipage, among whom was *Preston*, who afterwards commanded a Troup of Horse under *Cromwell*.

Vindication of
the Prot. Rel.
p. 65.

Father *Sibthorp*, in a Letter to Father *Metcalf*, owns that the Jesuites were contrivers of this murder, and that *Sarabras* was present, rejoycing at it; one of the Priests flourishing his Sword, cryed, *Now our greatest Enemy is cut off.*

Ed. p. 98. 66.

When the News of this Tragedy came to *Roan*, they affirmed, that they had often warned his Majesty, that if he did not establish the Romish Religion in *England*, they should be forced to take such courses as would tend to his Destruction; and now they had kept their words with him: And in *Paris* a Lady having been perverted from the Reformed Church by a Jesuite, upon hearing her Ghostly Father affirm, that now the Catholicks were rid of their greatest Enemy, by whose Death their Cause was much advanced, and therefore she had no reason to lament, left that bloody and rebellious Church, and continues a Protestant ever since.

In his Letter
to Dr. *Au Moulin*,
Aug. 9.
1673.
Idem. p. 64.

But though, as Secretary *Morris* affirms, there are almost convincing evidences, that the Papists Irreligion was chiefly guilty of the murder of that excellent Prince; yet we are beholden to the guilty Consciences of those Gentlemen, that the World hath not been long since more fully satisfied, as to every particular; for Dr. *Du Moulin* in the first Edition of his

Book

Anno
1648.

Book *Ann.* 1662. had challenged them to call him to an Account for affirming, that the Rebellion was raised and promoted, and the King murdered by the Arts of the Court of *Rome*; the Book came to a fourth Edition, in all which he renewed the Challenge, and in the last in these words: *I have defied them now seventeen years to call me in question before our Judges, and so I do still*; affirming that certain Evidence of what he asserted should be produced whenever Authority shall require it. *ib. p. 61, &c.*

I remember once a Jesuite attempted to prove the truth of the Nag's-Head Ordination, because that Charge had been laid to our Church some years before any offered to confute it, or to produce the *Lambeth* Record, which he affirmed was an evident sign that the thing was true, or else having such means to confute it they would not have been so long silent; what then may we think of those Gentlemen who had so heavy a crime charged on them, and yet for near twenty years together never called the Accuser to account? *Id. p. 60.*

The Doctour always refused to produce his Evidences, till required by Authority; only he gives us this Account, That the Papers of Resolution in favour of the Murther, when it was found to be generally detested, were by the Pope's Order gathered up and burnt; but a Roman Catholick in *Paris* refused to deliver one in his possession, but shewed it to a Protestant Friend, and related to him the whole carriage of the Negotiation. And I am sure if the Protestants had been under such an Imputation, the Papists would make good use of their silence to prove their Guilt.

But farther to shew their averfion to the Royal party, no sooner had the Rebels of *Ireland*, in consideration of the straits they were in, made a cessation

rion

See the Ex-communicati-
on in the Ap-
pendix to the
Hist. of the
Irish Rem.
P. 34.

Wall's Letters
in the Pref.

Hist. of the I-
rish Remon.
p. 609.

Priorato's Hist.
of France,
p. 49, &c.

tion for some time with the Lord *Inchequin*, but the Nuncio excommunicated all who observed it; and upon the conclusion of a second Peace with the Duke of *Ormond*, His Majesty's Lieutenant, the Assembly of the Bishops and Clergy at *James-Town* renounced it, and as much as in them lay, restored the former confederacy anew; but of this we shall have a farther account in its due place.

In the mean while *Reilly*, Vicar General to the A. B. of *Dublin*, betrayed the Royal Camp of *Rathmines* to Coll. *Jones*, Governour of *Dublin* for the Parliament, which service he afterwards pleaded for himself to the safety of his Life, which was in danger for his cruel Actions in the Rebellion, and he well deserved more than bare safety from those men, that defeat being the total ruine of His Majesty's Affairs in *Ireland*.

At the same time the Rebels in *France* encreased both in Insolence and Power daily, the Coadjutour of *Paris* going to *St. Germain's*, in obedience to the Queens Commands, was tumultuously stopt by the People, who hindered the Nobility from following the King, and broke their Coaches; the Parliament forbad all places to receive any Garisons from the King, listd men, and resolved upon a War; the Duke *D'Elbeuse*, Duke of *Lonqueirille*, Prince *Marxsilhack*, afterwards D. of *Rochefcault*, the Prince of *Conty*, and many other persons of the greatest Quality joining with them. Soon after *Normandy* and *Poitou* declared for the Parisians, who sent Deputies to call in the Spaniards to assist them; but these Troubles being in a little time appeased, new ones began in *Provence*, and *Guienne*, the Parliaments of those Provinces, prosecuting the War with great fury, declared they would have no pardon from the King; and one *Gage*, a Priest, endeavoured to persuade

Anno
1648.

1649.

Anno 1649. | suade them to take the Sovereign Power on themselves, which they declined; but to maintain the War they treated with the Spaniards for Assistance, both of Men and Moneys.

1650. | This Year the Prince of *Conde* joined himself to the *Troudeurs*, which was the usual Nickname of the discontented Party; but finding that they intended the advancement of *Chasteau Neuf*, his mortal Enemy, he left them in disgust; however the Parisians made several Insurrections; and upon the Imprisonment of that Prince an open Rebellion broke out in *Berry*, whose Example was followed by *Normandy*, and *Burgundy*, to support which the Spaniards agreed to contribute 2000 Foot, and 3000 Horse, besides great Summes of Money; and soon after the Parliament of *Bourdeaux* declared for the Rebels.

During these Transactions the Popish Bishops of *Ireland* met at *James-Town*, published a Declaration against all that should adhere to the D. of *Ormond*, His Majesty's Lord-Lieutenant in that Kingdom; upon which my † Authoar makes this remark, that if the Archbishops, &c. in *Ireland* will take upon them to declare against the King's Authority where His Majesty hath placed it, they assume an Authority to themselves that no other Clergy ever pretended to, and declare sufficiently to the King, how far they are from being Subjects, or intend to pay him any Obedience longer than they are governed in such manner, and by such Persons as they think fit to be pleased with.

But not satisfied with refusing Obedience to the King's Commissioner, the Confederates agreed, that if compounding with the Parliament should be best for the People they should doe it: And presently after the Marquess of *Clauricard* had at their request taken

Id. p. 117, &c.

See it at large, and the Duke's Answer to it, Hist. of the Irish Remonst. Ap. p. 65. † Hist. of the Irish Rebell. p. 261.

Id. p. 276.

taken the Government upon him in his Majesty's Name, it was proposed in their Assembly, that they might send to the Enemy to treat with them upon surrendring all that was left into their hands.

Anno
1650.

Thus did they chuse rather to submit to the Parliament, than obey the King, for they were not forced to that Submission; the army of the Enemy having made no progress at that time, neither had it been flusht with any new Success.

As forward was Father *Bret* to persuade the Gentlemen who had defended the Castle of *Jersey* for the King, to renounce the Royal Family, and Kingly Government, by taking the Engagement; affirming, that they were not to acknowledge any Supreme but the prevailing Power.

1651.

All this while the Rebellion in *France* increased, the Parisians took Arms, designing to seize the King; and the Prince of *Conde* fortified several places, and confederated with the Spaniards, whom, under the Conduct of the Duke of *Nemours*, he called into *France* to his Assistance, with which he maintained the War all this Year, to whom the Duke of *Orleans* joined himself, and with all his Interest increased the Party.

The next year Mr. *Tho. White* published his Book of the Grounds of Obedience and Government, wherein he asserts, That if a Prince governs ill he becomes a Robber, and the People may expell him, in which case they are not bound by any Promise made to him; and that they have no Obligation to endeavour the Restauration of a Prince so dispossessed of his Dominions, but rather to hinder it; nay, though he were wrongfully driven out; and such a Prince is absolutely obliged to renounce all Right and Claim to the Government; and if he doth not, he is worse than an Infidel. Thus after their Designs

1652.

Vindic. of the
Prot. Relig.
p. 69.

Priorato's Hist.
of France,
p. 245, 285,
308, 333.

Long's Hist.
of Plots,
p. 15, 16.

Vindic. of the
Prot. Relig.
p. 67, &c.

Anno 1652. signs had effected the death of that good King, and expulsion of his late and present Majesty, they contributed their Endeavours to hinder their return, and debauch those who might attempt it; yet had some the confidence to commend this Gentleman to his late Majesty, though the King knew him too well to take any notice of him.

That they designed to hinder the Restauration of the King, by an absolute compliance with the usurping Power, is affirmed by one of their Communion, who tells them that they were refractory to the Queen's Desires at *Rome* for His Majesty's Assistance, and that Collonel *Hutchinson* could discover strange Secrets about their treating with *Cromwell*.

Jesuites Reasons unreasonable, p. 103, 104.

And it is certain that in *Ireland* there were several Precepts granted by the Archbishop of *Armagh*, and others, to pray for the success of that Usurper's Forces; while *Dominick Decupsy*, a Dominican, esteemed a Person of great Holiness, and *Long*, the Jesuite, asserted, that the King being out of the Roman Church, it was not lawfull to pray for him particularly, or publickly on any other day except Good Fryday, as comprehended among the Infidels and Hereticks; and then only for the spiritual Welfare of his Soul, not for his temporal prosperity.

Hist. of Irish Rebellion, p. 241.

The Civil Wars continuing still in *France*, our present Sovereign, then Duke of *York*, went into the King's Army; and the Princes being straitened, called in the Duke of *Lorraine*, who with his Army marched to their Succour, so that they kept the Field all this and the ensuing Year.

Priorato's Hist. of France, p. 358, &c.

1654.

Anno 1654. there was a Discourse written by *Benoiſt de Treglies*, Collateral of the Council, or Regent of the Chancery of *Naples*, in which this Proposition was maintained, *That when a Pope intends to exercise any Jurisdiction in a Countrey, he ought to*

St. Amour's Annals, p. 448.

let his Writs be examined by the temporal Prince, that so it may be known whether the Causes and Persons contained therein be of his Jurisdiction: Which Proposition having been examined by the Inquisition at Rome, at the express command of the Pope, that Congregation declared it to be Heretical and Schismatical, prohibiting the Book, and threatening the severest censures against the Authour.

Anno
1654.

The following year affords us a farther evidence of the hopes the Romanists had conceived of the re-
 stauration of their Religion here; for Dr. *Baily*, at the end of the Life of *Fisher*, Bishop of *Rocheſter*, speaking of the Lord *Cromwell*, and the great influence he had upon the proceedings in the beginning of the Reformation, expresses their hopes of his Party from the Usurper, and his Counsels, in these words: *Who knows but that the Church may be healed of her Wounds by the same Name, ſithence the Almighty hath communicated ſo great a Secret unto Mortals as that there ſhould be ſuch a Salve made known to them, whereby the ſame Weapon that made the Wound ſhould work the Cure.* *Oliva vera is not ſo hard to be conſtrued Oliverus, as that it may not be believed that a Prophet, rather than a Herald, gave the common Father of Chriſtendom, the now Pope of Rome, (Innocent X.) ſuch Enſigns of his Nobility, (viz. a Dove holding an Olive Branch in her mouth,) ſince it falls ſhort in nothing of being a Propheſie, and fulfilled, but only his Highneſs running into her Arms, whoſe Embleme of Innocence bears him already in her mouth.*

1655.

*Baily's Life of
Fisher*, p. 260,
261. London,
1655. 8vo.

Three years after this Popiſh Loyal Flattery, Father *Ferrall*, a Capuchin, preſented a Treatiſe to the Cardinals of the Congregation, *de Propaganda Fide*, propoſing ſome Methods to revive the Rebellion in *Ireland*, and drive out not only the Engliſh, but alſo all the Iriſh who were deſcended from the old Engliſh

1658.

*Hiſt. of the
Irish Remonſt.*
p. 740.

Anno
1658.

lish Conquerours, as not fit to be trusted in so ho-
ly a League; and about the same time Father **Rei-*

* The same
who had be-
trayed *Rask-*
mines to *Fances*.

1659.

Richard Cromwell, he alledged that the Irish Natives
had no affection to the King, and his Family; and
therefore were fit to be trusted by the Proteſtour;
and upon his Arrival in *Ireland*, he made it his bu-
ſineſs to gain a party there to hinder the King's Re-
ſtauration, promiſing them great aſſiſtance; upon
which the King gave notice of thoſe Contrivances to
Don Stephano de Gamarro, the Spaniſh Ambaſſadour,
in *Holland*, ſo that he was recalled to *Rome*, to a-
void the danger of the Law.

Hiſt. of the Ir-
iſh Remon.
P. 610.

And (which is a farther Evidence of the Enmity
of that party to the Royal Family) when General
Monk was at *London*, in proſecution of that great
and good Deſign which he afterwards completed,
and had by his prudent Conduſt gained the Affecti-
ons of the People *Monsieur de Bourdeaux*, the French
Ambaſſadour, told Mr. *Clergis*, † *That Cardinal*
Mazarine would be glad to have the Honour of his
Friendſhip, and would aſſiſt him faithfully in all his En-
terpriſes; and that the General might be more confident
of the Cardinal, he aſſured him that *Oliver Cromwell*
kept ſo ſtrict a League with him, that he did not aſſume
the Government without his Privity, and was directed
ſtep by ſtep by him, in the progreſs of that Action; and
therefore if he reſolved on that courſe, he ſhould not on-
ly have the Cardinal's Friendſhip and Counſel in the
Attempt, but a ſafe Retreat, and honourable Support
in France, if he failed in it.

Long's Hiſt. of
Plots, p. 87, 88.

1662.

Soon after His Maſteſty's Reſtauration, which all
the Contrivances of theſe men could not hinder,
the Jeſuites preſented a Paper to ſeveral perſons of

Jesuites Reasons unrea-
sonable, p. 112,
&c.

Honour, pleading to be included within a favourable Vote which had been made with reference to all other Romanists ; in which they acknowledge, that no party in their Church think the Deposing Doctrine sinfull, but themselves, who are by Order of their General forbidden to meddle with it: But, as their Answerer observes, this makes them but the more guilty, seeing their Loyalty depends upon the Will of their General, which is all they pretend to be influenced by in this matter : But this is not all, for they impose upon the World in that Assertion, there being no such Decree which respects any other Countrey but *France* ; and whereas (if we should grant them that) they pretend to be bound by it under pain of Damnation, this likewise is false ; for none of their Constitutions oblige them under so much as a Venial Sin.

Id. p. 127.

Therefore the same person advised them to join in a Subscription of Abhorrence of those Deposing Doctrines, which had been too often maintained by them ; but this was a piece of Loyalty to which they could never arrive.

Hist of the
Irish Remon.
p. 16, 17, 18.
Where see the
Letters, and
p. 513, 514.

The former year some of the Irish Clergy and Gentry, to make some amends for their Rebellion, had subscribed that Declaration which Mr. *Cressy* published in the year 1647. which hath since been called the Irish Remonstrance, and made a great noise in the World for some years ; for no sooner was an Account of this Loyal Action transmitted to *Rome*, but the Internuncio *De Vecchiis*, then Resident at *Brussels*, by the Pope's Order declared, that his Holiness had condemned it ; and Cardinal *Barberini*, in a Letter to the Noblemen of *Ireland*, affirmed, that such as subscribe it do, to shew their Fidelity to the King, destroy their Faith ; and therefore exhorted all to beware of those Seducers who pro-

- Anno 1662. promoted the Subscriptions to it, and † Father *Ma-* † *H. p. 43.*
cedo, a *Portugueze*, who had formerly made a La-
 tine Panegyrick upon *Cromwell*, was employed to
 write against it. The *Dominicans refused abolu- * *p. 52.*
 tion to some of their Order, because they would not
 retract their Approbations; and the Provincial box'd
 another for the same cause; † The Augustinians ab- † *p. 54.*
 solutely refused to sign it; so did the † Franciscans, † *p. 49.*
 and * the Jesuites. † *Anthony Mac Gheoghagan*, Po- † *p. 60.*
 pish Bishop of *Meath*, and several others, sent Father † *p. 91.*
John Brady to *Rome*, to get a direct Censure pub-
 lished against it: And the Theological Faculty at
 † *Lovain*, declared that it contained many things con- † *p. 102.*
 trary to the Catholick Faith, and ought not to be
 signed by any; But Father *Shelton*, and several o-
 ther Priests, were more particular, who told Father
Walsh, the Procurator for the Irish Clergy in this
 Affair, † that they would not subscribe that form, † *p. 84.*
 nor any other, denying a power in the Pope to de-
 pose the King, or absolve Subjects from their Alle-
 giance, because this is a matter of right; controver-
 ted between two great Princes.
1664. Two years after † *de Riddere*, Commissary Gene- † *p. 116.*
 ral of the Franciscans for the Belgick Provinces, in
 a National Congregation of all the Provincials of
 that Order subject to him, declared the Subscribers
 of the Remonstrance to be Schismaticks, reserving
 a Power to their Superiours to proceed against them
 when it should be convenient.
1665. And the Nuncio *de Vecchiis*, in a Letter to Father † *p. 531.*
Caron, calls the Remonstrancé a Rock of Offence;
 but the Bishop of * *Ferns* he declared himself more
 positively for the Deposing Power in his Letter to
 Dr. *James Cusack*, *Jun. 18. 1662.* and therefore in
 his Letter to the † *D. of Ormond*, *Sep. 22.* this year, † *p. 620, 629.*
 he justifies all that was done at *James-Town* by the
 Romish

Romish Bishops, who broke the Peace of 1648. and two years after they excommunicated the Duke, then His Majesty's Lieutenant there, refusing to obey him any longer.

Anno

† p. 624, &c.

And the same Bp. in two † Letters to Father *Walsh* the next year, seriously professed that he durst not renounce the Pope's Deposing Power, which was maintained by 7 *Saints*, (*St. Thomas one*,) 7 *Cardinals*, 1 *Patriarch*, 3 *A.Bps.* 10 *Bps.* and 31 *Classical Authors*, with other eminent *Divines*; and chose rather to continue a banisht man, than declare against them.

1666.

* p. 633.
† p. 634.

And when His Majesty had granted liberty to the R. Clergy of that Nation to hold a national Synod that year, to try if they would give any assurance of their Loyalty, * *Card. Barberini* wrote to them not to subscribe that Protestation; and the † *Internuncio Rospigliosi* affirmed, that to sign the Remonstrance rendered the Subscribers Instruments of the Damnation of others. * The Cardinal minded them that the Kingdom remained under Excommunication, and therefore advised them to consider what they did.

* *Ld. Clarend.*
against *Cressy*,
p. 247, 248.Hist. of the
Irish Remonst.
p. 647, &c.

At length the Assembly met, and the Card. sent Letters dissuading them to give any such assurance of their Loyalty, as being prejudicial to the Cath. Faith, which was seconded by another from the Internuncio, and the Bp. of *Ipres*, directed to some of the Synod, who were very obedient to these Admonitions; for when Father *Walsh* endeavoured to prove that several great *Divines* had opposed the Deposing Doctrine, † Father *Netterville* interrupted him, affirming that none had asserted the contrary, but a Schismatical Historian, and a Poet, meaning *Sigibertus Gemblacensis*, and *Dantes Aligherius*; * soon after which they resolved not only not to sign the Remonstrance, but not to suffer it to be read in the House: And when the Procuratour desired them to beg his Majesty's

† p. 657.

* p. 666.

Anno
1666.

sty's Pardon for the late execrable Rebellion, * *they not only refused to ask pardon but so much as to acknowledge there was any need of it; affirming publicly that they knew none at all guilty of any Crime for any thing done in the War. And when the Lord Lieutenant desired them to give his Majesty some assurance of their future Obedience, in case of any Deposition or Excommunication from the Pope, they refused even this without so much as putting it to the Question.*

* *Id.* Pref.
p. 3, 4.

They offered indeed several Forms instead of the Remonstrance, but in none of them renounced the Depositing Power; in that the Assembly signed at their breaking up, they disowned the Doctrine, but would not declare that Doctrine which abetts it unsound and sinfull; wherein they have been imitated by some late Writers, who though called upon to affirm it such, never did it.

Idem. p. 163.

Once indeed they seemed to come something near what was expected, when their * Chairman told Father *Walsh*, *That it was not out of any prejudice against the Remonstrance they would not sign it, but because they thought it more becoming their Dignity and Liberty to word their own sense; for the rest, they were far from condemning that Remonstrance or the Subscribers thereof: Yet would they not own this when desired under their Hands, but refused; so that no good being expected, they were dissolved, leaving an undeniable Evidence of their aversion to Loyalty, and approbation of the treasonable Doctrine of the Ch. of Rome.*

* p. 675.

Soon after the Dissolution of this Synod the E. of *Sandwich*, Ambassador in *Spain*, informed His Majesty that Primate *Reilly* was emplyed to stir up his Countrey-men to rebell, upon which a Gurd was set upon him, and in a little time was sent into *France*.

p. 746.

1674.

The Bp. of *Ferns* still justified the Rebellion, defending the Actions of the Clergy for *laudable, ver-*

Walsh's Letters
p. 54.*tuons,*

knows, meritorious Deeds, and becoming good Men; and therefore needing no Repentance: And this is the last Account I find of him, for he soon after dyed.

Anno

And now the Controversie about the *Regale* growing hot between the King of *France* and the present Pope, His Holiness had so much of the Spirit of his Predecessours, who were for asserting their Power over all the Kingdoms of the World, as to threaten the King with Excommunication, and that speedily, if he would not renounce his Claim, and he was as good as his word; for the King not being affraid of his Thunders, and refusing to lose his Right, and the Assembly of the Clergy joining with his Majesty, the Pope sent a Bull of Excommunication to his Nuncio, requiring him to publish it in the Assembly; but by the diligence of the Cardinal *d'Estree*, the Assembly was adjourned before the Arrival of the Bull.

1679.

1682.

News from
France. p. 37.
London. 1682. 4to.

Walsh's Letters
in the Pref.

Popery Anat.
p. 14. *London*.
1686. 4to.

At the same time *Szlepeche*, my Primate of *Hungary*, with his Clergy, maintained the Deposing Power, by a Censure of the contrary Opinion; and the next year the Spanish Inquisition at *Toledo* did the same; which was followed three years after by four *Theses*, publickly maintained by the Jesuites at their College of *Clermont* in *Auvergne*, wherein it was defended; and even among our selves the Authour of Popery Anatomised defends the Decree of the Council of *Laterane*, in that the Kings and Princes of *Europe* by their Ambassadors consented to it, affirming that the Christian World apprehended no injury, but rather security in that Decree.

1687.

1686.

F I N I S.

Advertisement of two other Books writ by the Authour of this Book.

1. **T**HE Missionarie Arts discovered: or, an Account of their Ways of Insinuation, their Artifices, and several Methods of which they serve themselves in making Converts to the Church of *Rome*. With a Letter to *A Pulion*.

2. A Plain Defence of the Protestant Religion, fitted to the meanest Capacity, being a full Answer to the Popish Net for the Fishers of Men, that was writ by two Converts; wherein is evidently made appear, that their Departure from the Protestant Religion was without Cause or Reason. Fit to be read by all Protestants.

