

ven in its Government. 4. Is it not the truest conformity, that Heaven and Earth have one and the same Lord, though visible to them and not to us, yet ruling us by visible officers? 5. But if this will not serve, lets have on earth a visible Government: therefore let us have no Pope that is invisible to almost all the world; but Pastors that are visible in their particular Churches.

The second Reason is [That the militant Church differ not from it self, but as each particular Church hath one Visible Head or Pastor, so the whole should have.] *Answ.* 1. Content, if the Pope can shew as good a Commission for the whole, and be as able to Govern the whole, and will really be present with the whole, and visible to them. 2. Is the world unlike it self, if all the world have not one King, as every particular Kingdom hath? Or one Schoolmaster, as every particular School hath?

The third Reason is [For preserving Unity.] *Answ.* 1. And well it is done by you? And what unity will you keep at the Antipodes? Or in the vast dominions of Heathen and Mahometan Princes, where Christians are dispersed, but you come not near them? 2. We have a better unity already in One God, One Christ, One Spirit, One Gospel, One Baptism, One Hope, &c. 3. The Mahometans have more unity then you.

The fourth Reason is [To fulfill the doctrine of the Prophets and Christ.] *Answ.* You should have better shewed such a doctrine before you had made use of it as a reason.

The fifth Reason is [That the Christian Church may be like the Jewish] *Answ.* When the Christian universal Church is no bigger then the Jewish, that one may Govern it as well, we will hearken to you: Let the Pope undertake no larger a Circuit.

The sixth Reason is [That there may be some one Supream judge to punish Bishops, and define matters of faith, call Councils, extinguish heresies and schisms.] *Answ.* 1. One Christ is enough for the Catholick Church for all these uses. I find the Articles of faith as well defined by Christ, as by the Vice-christ. I have searcht the writings both of Christ and the Vice-christ, and in my poor judgement there is no comparison between them, nor hath the Pope one jot mended the Scripture. 2. And for Heresies and Schisms, Christ hath extinguisht many, but

for ought I see the Pope rather increaseth them. In good sadness, did God send *John* the twenty second, *alias* the twenty third, to extinguish Heresies, with all those Abominations and all that Infidelity that was charged on him by a General Council? And was *John* the thirteenth a Vice-christ to extinguish Heresies by all that diabolical villany that he was deposed for by a Council? 3. And for calling Councils, they have learnt more wit, since *Constance* and *Basil* have let them know what Councils mean to do by them. Unless they can pack up forty or fifty ( or what if it were an hundred, or two hundred ) as they did at *Trent*, to say their lesson, as it was brought to them from *Rome*, and to call themselves a General Council for folks to laugh at them. Is this all that we must have a Vice-Christ for? How many General Councils did the Pope call for six hundred years after Christ? Tell us without Lying, and let us see why he was created.

The seventh Reason is [ *That the Divine Institution of Christ, and the plain Scripture about Peters Primacy may take place.* ]  
*Answ.* 1. Where shall a man that hath eyes find your pretended institution? The blind may sooner find it by the half. 2. Primacy and Monarchy are not all one. And *Bellarmino* can tell you, that its one thing to be the first Apostle, and another thing to be the Vice-christ to the Church Universal. *Peter* was none such. 3. No nor was he properly any more the Bishop of *Rome* then of many another place. *Antioch* claims the inheritance by birth-right, as *Peters* first supposed seat, and *Jerusalem* before them both.

Well, Reader thou seest now how *Babel* is built, and what is the strongest stuff that the learned Spaniards had to assault *Prince Charls* with: For verily I have not bawkt their strength: And were it not for the loss of precious time to you and me, I would quickly thus shew you the vanity of abundance more of their most applauded writings.

## CHAP. XLIII.

Detect. 34. **A** Nother of their Devices is, to take nothing as Evidence from Scripture, but the Letters or express Words.

They will not endure to hear of consequences, no nor Synonimall expressions. *Bellarmino* himself saith (*de verb. Dei, lib. 3. cap. 3.*) [*Convenit inter nos & adversarios, ex solo literalis sensu, peti debere argumenta efficacia: nam cum sensum qui ex verbis immediate colligitur, certum est sensum esse spiritus sancti.*] But this may admit a fair interpretation. It was *Cardinal Peronius* in his Reply against *King James* that is judged the deviser of this Deceit: but *Gonterius* and *Veronius* the Jesuites have perfected it. I shall say but little of it, because it is already detected and refuted by *Paul Ferrinus* 1618. and *Isaacus Chorinus* 1623. and *Nic. Vedelius* 1628. at large. Yea *Vedelius* shews, *cap. 6. p. 50. &c.* that it was hatcht in *Germany* by the Lutherans for the defending of *Consubstantiation*, and from them borrowed by the Revolter *Perron*.

For our parts, the cunning Sophisters shall find us very Reasonable with them in this point: but if they be falsn out with Reason it self, there's no way to please them but by turning bruits. And we will not buy their favour at those rates.

Our judgement in this point, I shall lay down distinctly, though briefly, as followeth. 1. The Holy Scripture is the Doctrine, Testament and Law of Christ. And we shall add nothing to it, nor take ought from it. The use of it as a doctrine, is to inform us of the will of God in the points there written. The use of it as a Testament, is to signifie to us the last will of our Lord concerning our duty and Salvation. The use of it as a Law, is to appoint us our Duty and Reward, or Punishment, and to be the Rule of our obedience, and in a sort, the Rule by which we shall be judged.

2. All Laws are made to Reasonable creatures, and suppose the use of Reason for the understanding them. To use Reason about the Law, is not to add to the Law.

3. The subject must have this use of Reason to discern the

sence of the Law that he may obey it. And the judge must Rationally pass the sentence by it.

4. This is the Application of the Law to the fact and person : And though the fact and person be not in the Law, yet the Application of the Law to the fact and person is no addition to it. Otherwise to use any such thing would be to add to it.

5. As the fact is distinct from the Law, so must the sentence of the Judge be, which results from both.

6. To speak the same sence or thing in equipollent terms, is not to add to the Law in matter or sence.

7. Yet we maintain the Scripture sufficiency *in suo genere*, in terms and sence : So that we shall confess that equipollent words are only Holy Scripture as to sence, but not as to the terms.

8. But there is no Law but may many wayes be broken, and no Doctrine but may be divers wayes opposed. And therefore though we yield that nothing but the express words of God are the Scripture, for terms and sence, yet many thousand words may be against Scripture, that be not there expressly forbidden in terms.

9. The Law of Nature is Gods Law, and the Light of Nature is his Revelation. And therefore that which the Light of Nature seeth immediately in Nature, or that which it seeth from Scripture and Nature compared together, and soundly concludeth from these premises, is truly a revelation from God.

10. The Conclusion followeth the more debile of the Premises, in point of evidence or certainty to us. Where Scripture is the more debile, there the conclusion is of Scripture-faith : but where the fact or Proposition from the Light of Nature is more debile, there the conclusion is of Natural Evidence : But in both, of Divine discovery. For there is no Truth and Light but from God the Father of Lights. This is our judgement herein.

Now for the Papists, you may see their folly thus ; 1. If nothing but the bare words of a Law may be heard in Tryals, then all Laws in the world are void and vain. For the subjects be not all named in them ; nor the fact named : And what then have witnesses, and jurors, and judges to do ? The Promise saith, *He that believeth shall be saved* : But it doth not say that *Bellar-*

*mine*

mine or *Veronius* believeth : Doth it follow , that therefore they may make no use of it for the comforting of their souls in the hopes of Salvation : The Threatning saith , *that he that believeth not is condemned* : But it saith not *that such or such a man believeth not* : should they not therefore fear the threatening ?

2. By this trick they would condemn Christ himself also , as adding to the Law in judgement. He will say to them , *I was hungry and ye fed me not*, &c. But where said the Scripture so , *that such or such a man fed not Christ* ? It needs not : Christ knows the fact without the Scripture. The Scripture is sufficient to its own use , to be Rule of Obedience and Judgement : but it is not sufficient to every other use which it was never made for. The Law said to *Cain*, *Thou shalt not murder*. But it said not to him , *Thou hast killed thy brother*, therefore *thou shalt die*. It was the Judges part to deliver this.

3. By this trick they would give a man leave to vent any Blasphemy, or do any villany, changing but the name. But they shall find that the Law intended not bare words, but by words to signifie things : And if they do the things prohibited , or hold the opinions condemned , what ever names or words they cloath them with , they shall feel the punishment.

4. By this they would leave almost nothing provable by the Scripture , seeing a Papist or Heretick may put the same into other terms , and then call for the Proof of that. For example , they may ask where God commanderh or instituteth any one of the Sacraments in Scripture ? And when we tell them where Baptism and the Lords Supper were instituted , they may reply , that there is no mention of Sacraments ; and so turn real Controversies into verbal.

5. Yea it seems by this they would make all Translations to be of little use. And a man might lawfully sin in *English*, because God forbad it only in *Hebrew* and *Greek*;

6. If this be the way of it , let us remember that they must in Reason stand to their own Rules. Let them tell us then what Scripture saith , that *Peter was the Vicar of Christ*, or the *Head of the Catholick Church* : or the *Bishop of Rome*, or that the *Pope is his Successor*, or that *the Pope is the Vice-christ*, or *Universal Bishop*. Where is there exprefs Scripture for

any of this? Yea so much as *Bellarmines* Literal sense.

7. And why do not these blind and partial men see, that the same course also must be taken with their own Laws? And that all their Decretals and Canons are insufficient, according to these Rules. It's easie for any Heretick to form up his Error into other words then those condemned by Pope or Council: And if you go again to the Pope, and get him to condemn those new expressions, the men in *Mexico* may use them long to the detriment of the souls of men, before the damnatory sentence be brought to them. And when it comes, they can again word their Heresie anew. The *Jansenists* in *France* shew how well the Popes decision of wordy Controversies is understood, and doth avail. But really if they will hold that no part of the *Popes Laws* oblige but in the literal sense, or that none offend that violate not the Letter, they will make a great alteration in their affairs. And perhaps any of their subjects may Blaspheme the Pope himself in *French, Dutch, Irish, English, Slavonian, &c.* because he forbids it only in *Latine*; For if *Translations* be not Gods Word, then they are not the *Popes* word neither. A pretty crochet for a Jesuite. It is *mendacium*, and not a *Lye*, that the Pope forbids. It is said that a *Traytor* or *Murderer* may be hang'd: but it is not said that such or such a man shall be hang'd; or that he was a traytor or murderer.

Their common instance is, [*The Scripture no where calls it self the whole word of God; nor no where tells us which be Canonical Books, &c. and yet these are Articles of Faith.*] *Answ.*  
 1. The Scripture doth call it self the Word of God, and signifie its own sufficiency, and several Books have particular testimonies to be Canonical. 2. Though secondarily so far as Scripture affirmeth its own Divinity, it be to be beleived: yet Primarily, that this is Gods Word, and that these are the Books, and that they are not corrupted, and that they are all, &c. are points of knowledge antecedent in order of nature to Divine Belief of them. There are two great Foundations antecedent to the Matter of Divine Faith. The one is *Gods veracity*; that *God cannot lie*: The other is, *His Revelations*; that *This is Gods Word*: The first is the *Formal Object* of Faith: The second is a *Necessary Medium* between the *formal object* and the *subject*; *sine quo non*, without which there is no possibility of Believing. The *Ma-*

*serial*

verial object called the *Articles of Faith*, presuppose both these, as points of Knowledge, proved to us by their proper evidence. And that this is *All the Word of God*, is a meer Consequence, from the actual Tradition of this much and no more.

To give you an undenyable illustration by instance. Let us enquire *which be the Administring Laws of this Common-wealth*. And we shall find that 1. *The Authority of the Law-givers is none of them*, for that is in the *Constitution*, before the *Administration*; and it is the *formale objectum* of every Law, which is more noble then the *Material object*: 2. And the *Promulgation of these Laws*, is not it self a Law; but a *necessary Medium*, *sine quo non*, to the actual obligation of the Law. 3. And that *there is no other Laws but these*, is not a Law; but a point known by the *non-promulgation of more*. 4. And that all these Laws are the same that they pretend to be, and that they are not changed or depraved since, this is not a Law neither, but a Truth to be proved by Common Reason, from the Evidences that may be brought from Records, Practise, and abundance more.

So is it in our Case. 1. *That God is True*, and the *Sovereign Rector*, is first a point to be known by evidence; the one being the formal object of Faith, and the other the formal object of obedience: and easily proved by Natural Light, before we come to Scripture. 2. And that *this is Gods Revelation*, or *Promulgation of his Law*, is a point also first to be proved by Reason, not before we see the Book or hear the Word, but *out of the Book or Doctrine it self*, (*propria luce*) together with the full Historical Evidence, and many other reasons, which in order of Nature lie before our Obligation *sive divina* to believe. So that this is not Primarily an Article of Faith, but somewhat higher, as being the *Necessary Medium* of our believing. 3. And that *there is no other Law, or Faith*, is not Primarily a Law or Article of Faith, but a Truth proved by the *Non-Revelation* or *Promulgation* of any other to the world. He that will prove us obliged to believe more, must prove the valid Promulgation or Revelation of more. 4. And that these Books are the same, and not corrupted, is not directly and primarily an Article of Faith, but an Historical verity to be proved as abovesaid. And yet *secondarily*, Scripture is a witness to all or most of these, and so they are *de fide*. But of this I refer the Reader for fuller satisfaction

satisfaction to my Preface before my second Part of the *Saints Rest*.

And thus it is manifest, that it is an unreasonable demand of the Papists to call for exprels Scripture, for these that are not Articles of Faith in proper sence.

CHAP. XLIV.

*Detect.* 35. **O**NE of their Practical Deceits consisteth in the *choosing* of such persons to dispute with, against whom they find that they have some notable advantage.

1. Commonly they deal with women and ignorant people in secret, who they know are not able to gainsay their falsest, silliest reasonings.

2. If they deal with a *Minister*, it is usually with one that hath some at least of these disadvantages. 1. Either with some young or weak unstudied man, that is not versit in their way of Controversie. 2. Or one that is not of so voluble and plausible a tongue as others. For they know how much the tonguing and toning of the matter doth take with the common people. 3. Or with one that hath a discontented people, that bear him some ill will, and are ready to hearken to any one that contradicteth him. 4. Or else with one that hath fixt upon some unwarrantable notions, and is like to deal with them upon terms that will not hold. And if they see one hole in a mans way of arguings, they will turn all the brunt of the Contention upon that, as if the discovery of his peculiar Error or weakness were the Confutation of his Cause. And none give them greater advantage here, then those that run into some contrary extrem. They think to be Orthodox by going as far from Popery as the furthest; About many notions in the matter of *Justification*, *Certainty of Salvation*, the *nature of Faith*, the *use of Works*, &c. they will be sure to go with the furthest. And a Jesuite will desire no better sport, then to have the baiting of one that holds any such opinion, as he knows himself easily able to disgrace. One unsound Opinion or Argument is a great disadvantage to the most learned Disputant. Most of all the insultings and success of the Papists, is from some such unsound passages that

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that they pick up from some Writers of our own (as I said before.) And they set all those together, and tell the world that *This is the Protestant Religion*. Just as if I should give the Description of a Nobleman from all the blemishes that ever I saw in any Nobleman. As if I have seen *one crook-backt*, another *blind*, another *lame*, another *dumb*, another *deaf*, another a *whoremonger*, another a *drunkard*, &c. I should say, that *A Nobleman is a whoremonger, and drunkard, &c. that hath neither eyes, nor ears, nor limbs to bear him, &c.* So deal they by Protestants; And what a Character could we give of Papists on these terms?

But I would intreat all the Ministers of Christ to take heed of giving them any such advantage. By over-doing, and running too far into contrary extreams, you will sooner advantage them, and give them the day, then the weakest Disputants that stand on safer grounds. Inconsiderate heat, and self-conceit-edness, and making a faction of Religion, is it that carryeth many into extreams: when Judgement, and Charity, and Experience, are all for Moderation, and standing on safe ground. *A Davenant*, a *Lud. Crocius*, a *Camero*, a *Dattaus*, &c. will more successfully confute an *Arminian*, then a *Maccovius*, a ——— so it is here. The world sees in the Answer of *Knot*, what an advantage *Chillingworth* had by his Principles; when the Jesuite having little but the reproachful slander of a *Socinian name and cause* to answer with, hath lost the day, and shewed the world how little can be said for Popery.

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C H A P. XLV.

*Detect.* 36. **A** Nother of their Practical frauds is in seeking to Divide the Protestants among themselves, or to break them into Sects, or poyson the ductile sort with Heresies, and then to draw them to some odious practises, to cast a disgrace on the Protestant Cause.

In this and such Hellish practises as this, they have been more successful then in all their Disputations. But whether the Cause be of Heaven or Hell that must be thus upheld, I leave to the considerate to judge.

What they have done abroad in this way, I leave others to enquire that are more fit; But we all smart by what they have done at home.

Yet this I may well say, that if their own secular Priests are to be believed, (as *Watson* and many more) It is their Jesuites that have set many Nations in those flames, whose cause the world hath not observed. And I may well set down the words of a Priest of their own, *John Brown*, aged seventy two, in his Voluntary Confession to a Committee of Parliament, as it is in *Mr. Prins Introdut. pag. 202.*

Saith he [The whole Christian world doth acknowledge the prediction which the University of Paris doth foresee in two several Decrees they made Anno 1565. When the Society of Jesuites did labour to be members of that University: Hoc genus hominum natus est ad interitum Christianæ Reipublicæ & subversionem literarum. They were the only cause of the troubles which fell out in Muscovie, when under pretence to reduce the Latine Church, and plant themselves, and destroy the Greek Church, the poor King *Demetrius* and his Queen, and those that followed him from Polonia were all in one night murdered by the monstrous Usurper of the Crown, and the true progeny rooted out. They were the only cause that moved the Swedes to take Arms against their Lawfull King *Sigismund*, and chased him to Poland: and neither he nor his successors were ever able to take possession of Sweden. For the Jesuites intention was to bring in the Romish Religion, and root out Protestants. They were the only cause that moved the Polonians to take Arms against the said *Sigismund*, because they had perswaded him to marry two sisters, one after the other: both of the house of Austria. They have been the sole cause of the war entered in Germany since the year one thousand six hundred and nineteen, as *Pope Paulus 15.* told the General of their Order, called *Vicielefus*, for their avarice, pretending to take all the Church lands from the *Hussites* in Bohemia to themselves; which hath caused the death of many thousand by sword, famine and pestilence in Germany. They have been the cause of civil wars in France, during all which time moving the French King to take Arms against his own subjects the Protestants, where innumerable people have lost their lives, as the siege of *Rochell* and other places will give sufficient proof. For the Jesuites intentions were to set their

their society in all Cities and Towns conquered by the King, and quite to abolish the Protestants. They were the cause of the murder of the last King of France. They were the only projectors of the Gunpowder Treason, and their Penitents the actors thereof. They were the only cause (namely Father Parsons) that incensed the Pope to send so many fulminate Breves to these Kingdoms, to hinder the Oath of Allegiance and lawfull Obedience to their temporal Prince, that they might still fish in troubled waters. Their damnable doctrine to destroy and depose Kings, hath been the cause of the Civil wars, likely to befall these Kingdoms, if God in mercy do not stop it.] So far the Popish Priest.

You see here, if their own pens are to be credited, those very Actions of the Swedes, Germans, French, which they cast as a reproach in the face of the Protestant, (as you may see in a Book called *The Image of the two Churches*) were indeed their own, and to be laid at their own doors. I omit abundance of better proof, because I will give them the words of none but themselves in this.

How far they were the causes of the old broils in *Scotland*, *Knox*, and *Spotswood*, and all their later Histories will tell you.

How busie they were in *England* in *Queen Elizabeths* dayes, the Popes Bulls, and the many Treacheries committed signifie. Even in *King James* his dayes, who wrote against them, they so far prevailed, as to cause him to swear to those Articles for Toleration of Popery, in order to the Spanish Match, which you may read in *Prins Introdect.* pag. 44, 45. Yea so far as to prevail with *King James* before the Lords of his Council to say, that [ *His Mother* suffered Martyrdom in this Realm for the profession of the Catholick Religion; a Religion which had been publickly professed for many ages in this Realm, confirmed by many great and excellent Emperours, and famous in all Ecclesiastical Histories, by an infinite number of Martyrs, who had sealed it with their blood: that the Catholicks well knew that there was in him a grand affection to the Catholick Religion in so much that they believed at Rome that he did but dissemble his Religion to obtain the Crown of England: That now he had maturely considered the penury and calamities of the Roman Catholicks, who were in the number of his faithfull subjects, and was resolved to relieve them; and therefore did from thenceforth take all his Ro-

man Catholick subjects into his protection, permitting them the liberty and entire exercise of their Religion, and liberty to celebrate the Mass with other Divine offices of their Religion without any inquisition, process or molestation from that day forwards. ] And so he goes on restoring them to their estates, commanding all Officers to hold their hands, and for what cause so ever it be, not to attempt to grieve or molest the said Catholicks neither in publick or private in the liberty of the exercise of their Religion, upon pain of being reputed guilty of high Treason, &c. ] *Prin ubi sup. p. 30. & Mercur. Gal. To. 9. p. 485.*

So far prevailed they with Prince *Charles* our late King, as to cause him to write that Letter to the Pope which you may read *Mercur. Franc. To. 9. An. 1623. p. 509, 510.* and in *Prin Introd. p. 38.* which I have no mind to recite: and also they prevailed with him to swear to the Spanish conditions, and also that he would [ permit at all times, that any should freely propose to him the Arguments of the Catholick Religion, without giving any impediment: and that he would never directly or indirectly permit any to speak to the Infanta against the same. ]

What a hand the Papists had in the late Innovations, and wars in England, and Scotland, and Ireland, is too evident. How they designed the reducing of England to the Pope in the Spanish, and after in the French match, and how in prosecution of it, they had their Nuntio's here at London, and erected their houses of Jesuites, Capuchins, and Nuns; how far they instigated the Court and Prelates to silence, and suspend, and banish Godly Ministers, and to ensnare them by the bowing to Altars, by the Book for dancing on the Lords dayes, and many such things; how far they urged them on against the Scots, I had rather you would read in Mr. *Prins Works of Darkness brought to Light*, and *Canterburies Tryall*, and his *Romes Master piece*, and his *Royall Favorite*, then hear it from me: And if any reader be disaffected to the reciter of it, let them at least peruse impartially the Evidences produced by him.

It was one of their own Religion, who in remorse of Conscience opened the Plot in which they were engaged, to *Andreas ab. Habernfield*, Physitian to the Queen of Bohemia, who told it *Sr. Wil. Boswell*, the Kings Agent at Hague, which was to subvert the

the Protestant Religion, and set up Popery, and reconcile us to Rome; and to that end to attempt the perverting of the King, and to engage us in a war with Scotland, and if the King would not be perverted, then to poyson him.

The Jesuites ( of whom four sorts were planted in London, and had built them a Colledge, having Cardinal *Barbarino* for their Protector ) crept into all Societies, and acted all parts, (save the peace-makers,) and being a foreseeing Generation, they lookt further before them then the short witted men whom they over-reacht. When they had by the Countenance of the Queen got so considerable a strength at the Court, and so much interest in the Prelates, and influence on all Ecclesiastical affairs; they set afoot the foresaid innovations in worship, against the Lords Day, &c. and the foresaid persecutions of faithfull, yea and conformable Ministers; and still they went Dilemmatically to work, thinking to make sure which way ever things went, to effects their ends. They see that either their first attempt would prevail without opposition or not: If it do, then the Calvinists, and Puritan, and Protestant Preachers will be removed, and the places filled with Arminians, and masked Papists, and ignorant men, unable to resist them, and antile worldlings, that will always be on the stronger side, and their ends will be easily attained. But if there be any Opposition, Murmuring, Discontents, either it will provoke the Discontented to open Defence and Resistance, or not: If not, their Discontents will hurt none but themselves. If it do, then either they will be crusht in the beginning, or able to bring it to a war. If the first; then we shall have the Day, and this to boot, that they will lie under the Odium of Rebellion, and be trod the lower, and be the less able ever to rise: and we shall be able with ease to drive on the change to a higher degree, in Opposition to so odious a party. But if they be able to make a war of it, either they will be conquered, or conquer, or make Peace. The last is most unlikely, because fealousies and Engagements will presently be multiplied, so that an apparent necessity will seem to lie on each party not to trust the other: And the flames are easier to be kept in, then kindled: And if so unlikely a thing should come to pass, yet it must needs be to our advantage. For we will openly all appear for the King, and so in England and Ireland we shall be considerable: He will remember that he was

helpe by us, and look on the Protestants and Puritans as Rebels, and take his next advantage against them, or at least be at a greater distance from them then before: For such a war will never out of his mind, nor will he think himself safe till he hath disabled them from doing the like again. But if one part conquer it will be the King, or the Puritans (for so the Protestants must now be called) If the King prevail, then will the Puritans be totally trod down, and we by whose help the victory was got, shall certainly be incomparably better then we are, if not have presently all our will. For our fidelity will be predicated: the Rebels will be odious: So that their very names will be a scorn, and there will be no great resistance of us (For saith Mr. Middleton in his Letter to the A. B. of Canterb. in Prins Introd. p. 142, 143. The Jesuite (at Florence, lately returned from England, who pretends to have made a strict discovery of the state of England as it stands for Religion) saith, that the Puritans are shrewd fellows, but those which are counted good Protestants are fair conditioned honest men, and think they may be saved in any Religion.) But if the Puritans get the day (which is a most unlikely thing) yet shall we make great advantage of it; For 1. They will be unsettled and all in pieces, and not know how to settle the Government: And saith the Jesuites Letter, found in the A. B. of Cant. Study in Prins Introd. pag. 89, 90. [Our foundation must be Mutation: this will cause a Relaxation; which serves as so many violent diseases, as the Stone, Gout, &c. to the speedy destruction, &c.] 2. We shall necessitate the Puritan Protestants to keep the King as a Prisoner, or else to put him to death; If they keep him as a Prisoner, his diligence, and friends, and their own divisions, will either work his deliverance, and give him the day again by our help, or at least will keep the State in a continual unsettledness, and will be an Odium on them. If they cut him off (which we will rather promote, lest they should make use of his extremities to any advantage) then 1. We shall procure the Odium of King-killing to fall upon them, which they are wont to cast upon us, and so shall be able to disburden our selves. 2. And we shall have them all to pieces in distractions. For 3. Either they will then set up a new King, or the Parliament will keep the power, changing the Government into a Democracy. The first cannot be done without great concessions, and new wars; and we shall

shall have opportunity to have a hand in all. And if it be done, it may be much to our advantage. The second will apparently by factions and distractions give us footing for continual attempts. But to make all sure, we will secretly have our party among the Puritans also, that we may be sure to maintain our Interest which way ever the world go] The event with common reason and many full discoveries shew, that this was the frame of the Papists plot.

And what power and interest they had in the Kings Armies and Counsels in the wars, is a thing that needs no further discovery. But had they any Interest in the Councils and Forces of the Parliament? *Ans.* It will be expected that he that asserteth any thing in matters of this moment, should prove it by more then moral evidence of greatest probabilities: and therefore I shall be sparing in my Assertions: but yet I shall say in general, that though the business would be troublesome, chargeable and tedious, to call together the Witnesses that are necessary, yet Witnesses and Evidences may be had, to prove that the Papists have had more to do in our affairs, then most men are aware of, without any positive Assertions; therefore I desire them that can see a cause in its effects, but to follow these streams till they find the Fountain. 1. Whence came those motions against the Ministry and Churches into our Councils? Whence was it that so many men of note did call the friends of the Ministry [Priest ridden fellows] and the Ministers [Jack Presbyters] to teach the Nation to bring them into scorn? I well know that all this came from Hell. But whether by the way of Rome, I leave to your inquiry. Yea, whence was it that motions have been made to pull down all the Ministry at once? Was this by Protestants?

2. Whence came the doctrine contended for by Sir H. V. and others, against the Power of the Magistrate in matters of Religion, and for Universal Liberty in Religion? I know the Papists are not for such liberty in Spain, or any where, where they can hinder it: but with all I know, that it is one of their fundamentals, that such matters belong only to the Pope and Prelates, and Magistrates must but be their Executors; and I know that its truly the Magistrates Power for which the usurping Pope contendeth: and I know that the Papists are most Zealous for Liberty of Conscience in England, though deadly enemies to it elsewhere.

3. And

3. And whence came the *Hiders* Body of Divinity, that hath infected so many high and low? How come so many called *Seekers* to seem to be at a loss; whether there be any Scripture, Church, or Ministry? or which be they?

4. How came we contrived into a war with *Scotland* and *Holland*, when we could keep Peace with *Spain*? with them, or us, or both, there was some sorry cause.

5. How came our Armies so corrupted with principles of impiety, Licentiousness and Anarchy, that so many turned Levellers (to say nothing of all the rest), and rose up against their Commanders, and were fain to be subdued by force, and some of them shot to death, and many cashiered? &c.

6. How came it to pass that Papists have been discovered in our Armies, and in the several parties in the Land?

7. And where are the swarms of the *English* Jesuites and Fryars, that are known to have emptied themselves upon us from their Colledges beyond Sea?

8. How came it to pass, that the Petitions of the Protestant Presbyters of *London*, and of other Protestants for the Life of the King, could not be heard? but that the Levelling party carried on their work, till they had set the forreign and domestick Papists on reproaching the Protestants as King-killers? and had (though very falsely) turned the odium of that horrid kind of crime upon the innocent Protestants, which the Papists are known to be most deeply guilty of: And now in all Nations they make the ignorant people believe, that the death of that King was the work of the Protestants or Presbyterians, and the blot of their Religion.

9. Whence came it to pass, that Levelling went on with continued success till the House of Lords, with the Regal Office was taken down, and an engagement put (on all those ductile souls that would take it) to be [True to the Common-wealth, as established without a King or House of Lords?]

10. Whence came it that the Weekly News Books contained the Letters of the Agents of the Agitators from *France*, telling us how good men the Jesuites were, and how agreeable to them in their principles for a Democracy, (which they vainly call a Republick, as if there were no Common-wealth, but a Democracy) and telling us what exceeding meet materials for such a  
Common-

Common-wealth the Jesuites would be. The Agencies of particular men with Jesuites I shall purposely omit.

11. Whence came it that all the maddest dividing parties had their liberty, and the reproach and envy was most against the united Ministry? and if the Lord Protector had not stept in, they had been likely to be taken down.

12. And whence came it that *Sexby*, and others, that have been Souldiers in our Armies, have confederated with *Spain* to murder the Lord Protector? And whence came their Jesuitical Treasonable Pamphlets (such as Killing no Murder) provoking men to take away his life?

Much more may be proposed tending to a discovery, how far the Papiſts have crept in among us, and had to do in our affairs. But I think God hath yet much more in season to discover. Truth is the daughter of time.

As concerning the death of the King, I shall not meddle at this time with the Cause, nor meddle with the Reasons brought for it or against it. But, suppose as bad of it as you can, the Providence of God hath so contrived it, that nothing but ignorance or blind malice can lay it upon the Protestants, Episcopal, or Presbyterian, that strove so much against it, and suffered so much for it as they have done. When many on the other side, charged the *Scots*, and the imprisoned Ministers of *London*, with those that were put to death, for going too far on the other side, in manifesting their distastes: Of which I take not on me to be judge, but mention it only as Evidence that clears them from the deed.

And to vindicate the Protestants openly before all the world, and to all posterity, from that Fact, it is most publikely known,

1. That both Houses of Parliament in their Protestations engaged themselves and the Nations, to be true to the King.
2. That they openly professed to manange their war for King and Parliament: Not against his Person or Authority, but against Delinquents that were fled from Justice, and against evill Counsellors.
3. That the two Nations of *England* and *Scotland* did in the midst of the wars swear in the Solemn League and Covenant to be true to the King.
4. That the Committees, Commanders, Ministers and people through the Land, professed openly to go only on these terms, as mananging but a de-

fensive war against the Kings miscarriages, but an Offensive  
 against Delinquent subjects. 5. In that it was known that  
 the Army was quite altered (not only by a new modelling,  
 but) by an intestine Jesuitical corrupting of multitudes of the  
 Souldiers, before this Odious fact could be done. 6. And it  
 was known, that the corrupted part of the Army, though the  
 fewer, did so excell the rest in industry and activity, that thereby  
 they hindered their opposition. 7. And it is known that the  
 Jesuited part (that afterward so many of them turn'd *Levellers*)  
 did draw into them the *Anabaptists*, *Libertines*, and other  
 Sects, upon a conjunction of *Interests*, and by many sly pre-  
 tentes, especially tying all together by the predicated Liberty  
 for all Religions. 8. And yet after all this, the world knows  
 they were fain before they could accomplish it, to Master the  
 City of *London*, to Master the Parliament, to imprison and cast  
 out the Members, and to retain but a few that were partly of  
 their mind, and partly seduced or over-awed by them, to joyn  
 with them in the work. 9. It is known that before they were  
 put out, and imprisoned by the Army, the Commons voted  
 the Kings Concessions in the Treaty to be so far satisfactory, as  
 that they would have proceeded on them towards a full Agree-  
 ment. See Mr. *Prins* large Speech in the House to that end.  
 And if they had not suddenly been secluded and imprisoned,  
 they had agreed with the King. 10. And it is well known to  
 all that dwell in *England*, that before and since the doing of  
 it, the thing is disowned, distasted and detested by the main  
 Body of the *English* Nation, Nobility, Gentlemen, Ministers  
 and people: Yea, to my knowledge multitudes that are now  
 firm and loyal to the present Power, supposing it to be set over  
 us by God, (and therefore would abhor the like practices against  
 them) do yet detest that fact that intervned and made way to  
 it. So that experience may satisfie all men, that Protestants,  
 even those called *Puritans*, were the *Enemies*, and not the *Act-*  
*ors* of it. 11. And it is well known how the Protestant Mini-  
 sters that had engaged in the war for King and Parliament, were  
 so great Adversaries to the putting of the King to death, that  
 they opposed it, and dissuaded from it, and thereby drew the  
*Odium* of the Corrupted part of the Army upon them; and that  
 the *London* Ministers unanimously concurred in an Address to  
 the

the Lord *Fairfax* to prevent it, and printed their abhorrence of it, and published it to the world: And that many of them were imprisoned, and Mr. *Love* beheaded, and many others put to death, or other sufferings, for being against these designs, and endeavouring to oppose the progress of them. 12. And lastly, it is known, that the Kingdom of *Scotland* disowned it from first to last, and so far proceeded in opposition to it, and in adhesion to the ancient line, as cost them the miseries of a grievous war, and a conquest of their Kingdom. I speak but of the matter of fact that is known to the world. So that it is against all humane Reason and Equity, that when we have all sworn to the contrary, and endeavoured it, and the Parliament men of one Kingdom are secluded, and Imprisoned for it, and the other Kingdom conquered for it, and the Protestants still generally disown it, that yet it should be charged on the Protestants, or their Religion, that they put to death their King. This is most unreasonable injustice; especially from those men that were the causers of it.

I do therefore leave it here to posterity (having been my self a member of the Army four years, or thereabouts) that it was utterly against the mind and thoughts of Protestants, and those that they called *Puritans*, to put the King to death; the twelve Evidences fore-mentioned are undeniable Arguments that it was the work of *Papists*, *Libertines*, *Vanists*, and *Anabaptists*, and that the Protestants deeply suffered by opposing it; as the face of *Scotland* and *England* sadly testifie to this day. And yet (though we have such open Evidence that this cannot be charged on our Religion or us), I must needs adde, that every wise man sees that the Case it self much differs from the *Papists*. If the Body of a Common-wealth, or those that have part in the Legislative Power, and so in the Supremacy, should unwillingly be engaged in a war with the Prince, and after many years blood and desolations, judicially take away his life as guilty of all this blood, and not to be trusted any more with Government, and all this they do, not as private men, but as the remaining Sovereign Power, and say they do it according to the Laws; undoubredly this case doth very much differ from the Powder-plot, or *Papists* murdering of Kings, and teaching that its lawful for a private hand to do