

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 myself 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

it, if he be but an Heretick, or be but deposed, yea or excommunicated by the Pope. *A war and a treacherous murder are not all one: Nor is a part of the Sovereign Power all one with a private hand, or foreign Prelate, pretending to a Dominion over the lives and states of Princes, and over the Kingdoms of the world, and that the Vice-christ, and Vice-God on earth.*

It is a grievous case that the Senate or Body of a Nation should think themselves necessitated to defend themselves, and the Church and State against their Prince, or any that act by his commands. It will strongly tempt them to think that the end is to be preferred before the Means; and that it ceaseth to be a Means which is against and destructive to the End: and that it is essentiall to a Governing Power to be for the common good: and therefore that it is no Authority which is used against it: It will tempt them also to think that God never gave power to any against himself or above his Laws, or against the Ends of Government. And a Senate or the Body of a Nation will be apt to think themselves fit to discern when the publick safety is dangerously assaulted; and will hardly be brought to trust any One to be the final Judge of their Necessity, as thinking such a publike Necessity proves it self, and needs no judge but sence and reason to discern it. And if they also think that the fundamental Constitution of the Government doth make the Senate the highest Judge of the safety or danger of the Republick, and so that the Law is on their side, and that it is Treason against the Common-wealth (and as Politicians say, against the *Majestas Realis*) to rise against them; the temptation then is much the stronger. And where the Legislative power, and highest Judicial power is by the Constitution of the Government divided between the Prince and Senate, and so the Sovereignty divided, many will be ready to think with *Grotius de jure Belli, lib. 1. §. 13. p. 91.* that the Prince invading the Senates right, may justly be resisted, and may lose his right: *Quod locum* (saith *Grotius*) *habere censeo, etiamsi dictum sit, belli potestatem penes Regem fore: Id enim de bello externo intelligendum est: cum aliqui quisquis Imperii summi jus partem habeat, non possit, non jus habere, eam partem tuendi. Quod ubi fit, potest Rex etiam suam Imperii partem belli jure amittere.*] And indeed when a war is once begun, the difficulty of re-uniting is exceeding great:

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If a Prince engage either hired strangers, or fugitives, or home-bred delinquents, or others, to rise up against the Senate or people, either its lawfull to Defend themselves by Arms; or not: If not (especially if they have a share in the Sovereignty) then is his power absolute and unlimited, and neither Laws nor anything below are any security against his will to the common safety. (The contrary whereto our late King declared in his notable Answer to the nineteen Propositions.) But if their Defence be lawfull, then if their Souldiers must know before hand, that if they do purchase a victory by their blood, when they have all done they must be all Governed by him whom they have conquered, and lye at his Mercy, they would hardly ever have an Army to defend them: For who will do the utmost that is possible to exasperate him that he knows must rule him when all is done? I speak not this by way of Justification, or any way deciding such cases as these, but leaving that (as a controversie that I am not here to decide) to the judgement of others, I only shew the world again that there's a great deal of difference between such a war and conquest of a Prince by the Senate and Body of the people, and their allowing Popes to depose them and alienate their Dominions, and private men to rebell, and to murder them, if the Pope consent, or excommunicate them. Whether they were in the right or wrong, I am not the judge, but surely it was the judgement of the Parliament, that upon the Division, the power was in them to defend themselves and the Commonwealth, and suppress all subjects that were in Arms against them; and that those that did resist them, did resist the higher powers, set over them by God, and therefore were guilty of the damnation of resisters: And this they assured the people was the Truth. And the forecited concessions of the King, (against the nineteen Propositions) acknowledging their part in the Legislative power and defence of the people, (which is known to be the highest part of Sovereignty,) did much incline many to believe the Parliament: Especially knowing that they had so long exercised the said Legislative power, and that we were all governed by Laws of their making: So that those that did obey the Parliament, did verily think that they obeyed the highest power that upon the division was left in the Commonwealth; and that they had the Laws on their side, and

did adhere to the Common good, which is the end of Government.

And as they have thus caused our wars, and miseries, and scandals, so have they continued to multiply sects among us of all sorts; so that there is scarce a sect but is a spawn of the Jesuites and Fryars; and scarce an honest party but they creep in among them to work their ends. And here I shall briefly mention some of the parties with whom they have insinuated to work their ends, and then some of the sects that they have bred or animated.

1. As for the old English Bishops and conformable Ministers, who were of the faith and doctrine publicly here professed, I confess I find but little evidence that ever the Papists had much to do with them, save only to instigate them against the *Puritans*, and draw some of them to a compliance with such as did out-go them. Yet in their times *Bishop Goodman of Gloucester* was suspected to be a Papist, and so professed himself by his last Testament at his death, since the wars.

2. As for the *Presbyterians*, I do not see any reason to think that ever the Papists had any interest in them of any men, there being none that they more hate then these two sorts (the old sound Episcopal men, and the *Presbyterians*) But yet both in *France* and *Scotland* they have cunningly wrought upon them *ab extra*, alarming them into disturbances by the wild-fire which they have cast in.

3. As for the new Episcopal party that followed *Grotius* (*Arminius* in doctrine) and the Greek Church; and were for a reconciliation with *Rome*, on those terms (which doubtless *Rome* would never have yielded to) the interest that the Papists had among them, and influence that they had on them or their proceedings, is evident from what is said before; and much from the copious Proofs produced by Mr. *Prin* in his forementioned Book (*Canterburies Tryal, with the Introduction.*) The Jesuites Letter cited by *Prin*, *ib. pag. 89.* saith [*Now we have planted that Sovereign drugg Arminianism, which we hope will purge the Protestants from their heresie, and it flourisheth and bears fruit in due season.*] The Articles exhibited in Parliament against many of the Bishops will tell you by their works who were the instigators of them. Of themselves I know of none but *Good-*

man that hath professed himself a flat Papist; and I shall not think it my duty to suspect any one man of holding an Opinion which he professeth not himself, unless the evidence be very strong to move suspicion. But that many Papists were at work with them in that pretended Reconcilement, *Francis. à S. Clara* and divers others put us past doubt. And that Papists crept into places in the Church under the garb of conformable Arminians, is too well known. It is no wonder therefore that *Dr. Bailly*, *Dr. Goffe*, *Dr. Vane*, *Hugh Paul de Cressy*, and many more of them did openly revolt when the game seemed to be spoiled that was plaid underboard. It had been far less hurt to us I think if all the rest had been as open.

As for the King himself that was their Head, if any conjecture that he was a flat Papist, as I have heard many rashly say, I think there is much evidence to confute them. 1. That very Letter to the Pope (forementioned) on which the suspicion is most grounded, if you mark it exactly, doth intimate no more then a desire of a union and Reconciliation, with some additions that may bear a tolerable sence. 2. His own Profession of the Protestant Religion is sufficient evidence. 3. His Disputation with the Marquess of Worcester cleareth it. 4. His speech at death, and Papers since published clear it more. So that I think we may be confident that he was no nearer to Rome then was the reconcilable part of the Greeks: and that he desired no more then Bishop Bromhal, and other of his Bishops offer them, to have the Church governed by Patriarchs, and the Pope to be *Principium Unitatis, &c.* If any would know what Party *Grotius* was of, I desire them carefully to peruse but these places in his writings (which I have cited elsewhere) *Discuf. Apolog. Rivet. pag. 255. & pag. 7. & vot. pro Pace, pag. 1, 2, 3.* And of his friends in England among the Bishops in Paris and all France, in Germany and Poland. See *Discuf. Apol. Rivet. pag. 16.* and my Discovery of *Grotius Religion*.

Yea for my own part I am perswaded, that the Papists were as much afraid of King *Charles* and the *Grotian* design, as of any thing that of long time hath been hatcht against them. They are not all of a mind at home. The French and moderate party no doubt applauded the design, and liked such writings as *S. Clara's*, and would gladly have married

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England and France in Religion. But others (the Italian, Spanish Jesuited party) might easily foresee what danger was in brewing for them. Had France, England, Sweden, Denmark, and the German Lutherans agreed together, to bear down the Calvinists as unreconcilable on one side (as *Grotius* intimates it necessary) and the Italians and their adherents that set up the Pope above a Council, on the other side, it would have made the Pope afraid, as no doubt he was. For though he was glad that we would draw neerer him, and make him the Head in any sort, yet he knew not how to stop so great an inundation as was like upon the union to over-flow him. And hence was the malice of the Jesuites against the life of the King (and withall that he was fain into such hands where he was like to do them little service.) *Secret. Windebanks* Letter recited by *Prin, ubi sup.* tells us that it was the Jesuites that were the death of *Father Leander*, and so were the Enemies of *Francis. S. Clara* and his Book, (which caused it to incur a Roman Censure) So that with one part of them that is the best way, which the other is more afraid of then of Protestants. We see it by the *Jansenian* contest. We see it in that *Cassander, Erasmus, Vives, &c.* are excellent Catholics with some of them, and Heretical and vile with the rest.

4. The persecuted Nonconformists of the Protestant party, though they were most adverse to the Papists, yet had some of the Popish brood at last crept in among them, not only to spie out their minds and wayes, but to head the party, and sow among them the seeds of further discontent and error, and to make them a Nursery for various sects. For every where by their good wils the Jesuites will have some. If you ask me for my proof of this, I shall at this time give you but these two. 1. The fruits that sprung up from among them, and the manner of Production, (of which more anon.) 2. The words of the Jesuites Letter recited by *Mr. Prin, Introd. pag. 90.* [*I cannot choose but laugh to see how some of our own coat have re-incountred themselves: you would scarce know them if you saw them; and it is admirable how in speech and gesture they act the Puritans: The Cambridge Schollars so their wofull experience shall see, we can act the Puritans a little better then they have done the Jesuites: they have abused our sacred Patron St. Ignatius in jest, but we will make them smart for*

for it in earnest. I hope you will excuse my merry digression, for I confess to you I am at this time transported with joy, to see how happily all instruments and means, as well great as lesser co-operate to our purposes.] Yet cannot I hear of any considerable infection among this party that way before Sir Henry Vane's dayes.

5. How far they crept into all Societies under the name of Independants, is opened by so many already in Print, that I shall add no more of it.

6. And its a thing notorious, that they have crept in among the Anabaptists, and somented that Sect. The story of the Scottish Missionary that pretended himself a Jew, and gave the Anabaptists the glory of his Conversion, and Rebaptizing at Hexham, and was discovered at Newcastle, is published and commonly known: (whether he be yet in Prison, or releast, I know not.) And too many more have more cleanly plaid their game. And though many of the more sober Anabaptists would not be so usefull to the Papists as they expected, yet multitudes of them too far answered their expectations.

If you ask now what the Papists get by all this, I answer, you see in the Instance but of this one sect, and the products of it. 1. By this means our Councils, Armies, Churches have been divided, or much broken. 2. By this trick they have engaged the minds and tongues of many (and their hands if they had power) against the Ministry, which is the enemy that standeth in their way. 3. They have thus weakned us by the loss of our former adherents. 4. They have found a Nursery or Seminary for their own Opinions, which one half of the Anabaptists too greedily receive. 5. By this they have prepared them for more and worse. 6. By this means they get an Interest in our Armies, or weakned our own. 7. By this they have got Agents ready for mischievous designs (as hath been lately too manifest.) 8. By this they have cast a reproach upon our Profession, as if we had no unity or consistence, but were vertiginous for want of the Roman pillar to rest upon. 9. By this they have loosned and disaffected the common people, to see so many minds and waies, and hear so much contending, and have loosft them from their former stedfastness, and made them ready for a new impression. 10. Yea by this means they have the opportunity

portunity of Predicating their own pretended unity, and hereby have drawn many to their Church of late. All this have they got at this one game. What then have they got by all the rest?

I shall next tell you of some of those Heresies or parties among us, that are the Papists own Spawn or progeny; Either they laid the Egg, or hatched it, or both.

And 1. It is most certain that *Libertinism* or *Freedom* for all Religions, was spawned by the Jesuites, who hate it in *Spain* and *Italy*, but love it in *England*. I have met with the masked Papists my self that have been very zealous and busie to promote this *Liberty of Conscience* (as they deceitfully called it.) For by this means they may have Liberty for themselves, and Liberty to break us in pieces by sects, and also Liberty under the Vizor of a Sectary of any tolerated sort, to oppose the Ministry and doctrine of truth.

2. But the principal design that the Papists have upon our Religion, at this day, is managed under a sort of *Juglers*, who all are confederate in the same grand principles, and are busie at the same work, and are agreed to carry it on in the dark, and with wonderfull secrecy do conceal the principal part of their opinions; but yet they use not all one vizor, but take on them several shapes and names, and some of them industriously avoid all names. The principal of these *Hiders* are these following.

1. The *Vani*, whose game was first plaid openly in *America* in *New England*, where God gave in his Testimony against them from Heaven upon their two Prophetesses, Mrs. *Hutchinson*, and Mrs. *Dyer*: The later brought forth a Monster with the parts of Bird, Beast, Fish and Man, which you may see described in Mr. *Welds* Narrative, with the discovery, the concomitants and Consequents. The former brought forth many (neer 30.) monstrous births at once, and was after slain by the Indians. This providence should at least have awakened *England* to such a Godly Jealousie, as to have better tryed the doctrines which God thus seemed to cast out, before they had so greedily entertained them, as in part of *Lincolnshire*, *Cambridgeshire*, and many other parts they have done. At least it should have wakened the Parliament to a wise and Godly Jealousie of the Counsels and desigos of him that was in *New England*, the Master of the game,

game, and to have carefully searcht how much of his doctrine and design were from heaven, and how much of them he brought with him from *Italy*, or at least was begotten by the Progenitor of Monsters. Such extraordinary providences are not to be despised. They had a great Operation in *New England* among those wise and godly men that saw them, or were neer them, and knew the wayes of them that God thus testified against. That which healed them should have warned us. But God had a judgement for us, and therefore we were left in blindness, to overlook that Judgement that should have warned us. They are now dispersed in Court, City, and Country, and what God will suffer them, and the Papists by them further to do, time will discover.

2. The next sort of *Hiders*, are the *Paracelsians*, *Weigelians*, and *Behmenists*, who go the same way in the main with the former, and are indeed the same party, but think meet to take another name, and fetch their vizor from *Jacob Behmen*: of their life of Community, and Chastity, and Visible converse (as they profess) with Angels, you may see somewhat in the Narrative of Dr. *Pordidge* of himself, together with Mr. *Fowlers* of him. The most clean and moderate piece of their doctrine that hath been lately published, is Mr. *Bromleyes way to the Sabbath of Rest*; or *Treatise of Regeneration*.

3. Another fort of the *Hiders* are those called *Seekers*, among whom I have reason to believe the Papists have not the least of their strength in *England* at this day. They practise the lesson that *Boverius* in *Apparat. ad Consultat.* taught Prince *Charls* long ago [*Primum est, ut quoniam vera Religio tibi inquirenda est, antequam ad eam investigandam accedas, omnem prius Religionem apud te suspectam habeas: lubeatq; tamdiu à Protestantium fide ac Religione animum ac voluntatem suspendere, quamdiu in veri inquisitione versaris* —] We must suspect all Religion it seems, and be first of no Religion, if we will become Papists. A fair beginning! We must then be unchristened, and suspect Christ and Scripture, that we may be espoused to the Pope. And this is the Papists work by the *Seekers*, to take us off from all, or from our former Religion, and blot out all the old impressions, that we may be capable of new. And if they can accomplish this, they have us at a fair advantage. For he that is not a

stark Atheist or Infidel, but believes that he hath a soul to save or lose, must needs know the Necessity of seeking his Salvation in some Religion or other: and therefore take him off from this, and you must needs bring him to some other: And he that could prevail to take him off his old Religion, is likeliest to have so much interest in him as may also prevail to bring him to another. And the Papist thinks that on the pretence of Unity, Antiquity and Universality (of which indeed they have but a delusory shew) they can put as fair for him that is once indifferent as any other can.

Of these *Seekers* there are these Sub-divisions, or Sects. The first and most moderate do only profess themselves to be *Seekers* for the *true Church and Ministry*; holding that such a Church and Ministry there is, but they are at a loss to know which is it. A likely thing it is indeed, that men that take themselves for extraordinary wise, should think there is existent such a Church and Ministry as they predicate, and yet have no conjecture which it is. As if they should believe that there is such a creature as the Moon, but be not able to know it from the Stars.

The second sort of *Seekers* are to seek whether there be any Organized Political Church, or any Ministry, or any Ordinances proper to a Church at all, or not. Not denying them, but *Doubting* and *Seeking*; that so when they have found them at *Rome*, they may prove but *Finders*, and not gross changlings: And withall they yield that private men may Declare the Word, and pray together, and read the Scripture. The most rational and modest that hath wrote for this way, is the Author of [*A sober Word to a Serious People*] A likely thing indeed it is, that so rational a man should heartily believe, that Christ hath planted so excellent a Ministry, and Church, and Ordinances as himself describeth, and to those standing necessary uses which he mentioneth, even instead of Christ, to take men into the holy Covenant, and yet that all should be left but for an Age or two, and that ever since there is no such thing, or at least, no certainty of it. The *Stile* shews us that this Author is no such dotard as to think as he speaks.

3. Another sort of *Seekers* are those that do not only *Doubt* of, but *flatly deny* any Ministry, and Political Churches, and Church-ordinances on Earth, as things that are lost in an *Universal Apostacy*.

4. Another sort of *Seekers* do not only *doubt of*, or *deny* these *Particular Churches* and *Ordinances*, but also they are to *seek for the Universal Church it self*, and the *holy Scriptures*; yea many of them not only *Questioning* them, but flatly *maintaining*, that we have no certainty that the *Scripture* is true, or that we have the same that was written by the *Apostles*, or that there is such a thing as a true *Ministry*, or *State of Christianity* in the *World*. Hence it is that some of them pour out so many reproaches against the *Ministry* and the *Holy Scriptures*; as you may find in *Clem. Writer*, in two ignorant *Pamphlets*, that have scorn in the *very Titles*, as well as through the bulk: one called, *The Jus Divinum of Presbyterie*; and the other *Fides Divina*: In which he maintaineth the cause of the *Infidels*. The opinion which this sort of men openly profess, is, that no *particular man* is bound to believe the *Gospel*, but those that have themselves seen *Miracles* to confirm it: and therefore in the first ages when *Miracles* were wrought, those that saw them were bound to believe in *Christ*, and at the second coming of *Christ*, when again he shall be witnessed by *Miracles*, it will again become a duty to be *Christians*: but not to others that see no *Miracles*, however they may hear of them. This doctrine *Clem. Writer* hath professed to me with his own mouth. But I may not censure him to be so weak as to believe himself. It's possible that such a silly soul may be found, that shall think that *Christ* came into the world to set up *Christianity* as the true Religion for those only in an Age or two, or more, that saw *Miracles*; but it's unlikely that a man that hath any considerable use of his reason should be so silly. Who will not despise *Christ* that thinks he came on so low a design? Who would not be an *Infidel*, that thinks ten thousand *Infidels* are saved for one *Christian*? Yea who can be himself a *Christian*, that thinks that he is not bound to be a *Christian*, because he sees not *Miracles*? It's most evident therefore that this is but a *Juggle*, and that such are either *Infidels* or *Papists*. *Infidelity* is the thing professed, and therefore that we take them for *Infidels*, they cannot blame us: But yet in *Charity* I hope (and not without cause) that some of this Profession are but *Papists*; though others I have found to be desperate *Infidels*.

A fifth sort called *Seekers* also there are; that own the *Church*

and Ministry, and Ordinances; but yet suppose themselves above them: for they think that these are but the Administrations of Christ to men in the passage to a *higher state*, and that such as have received the *Spirit*, and have the Law once written in their hearts, are under (as they call it) the second Covenant, and so are past the lower form of Ordinances, Scripture, Ministry, and visible Churches.

And a sixth sort of *Seekers* there are that think the whole company of believers should now be over-grown the Scripture, Ministry and Ordinances: For they think that the Law was the Fathers Administration, and the Gospel Ministry and Sacraments are the Sons Administration, and that both these are now past, and the season of the Spirits Administration is come, which all must attend, and quit the lower forms. The *David-Georgians* were the chief that taught the world this lesson, their Leader taking himself to be the *Holy Ghost*. All these sorts of *Seekers* are bred or cherished by the *Jesuites* and *Fryars*. And the truth is, when a man is made a *Seeker*, he is half made a Papist: As a Dog when he hath lost his Master will follow almost any body that will whistle him; so when men have lost their Ministry, Church and Religion, they are easily allured to the Church of *Rome*: For they are a body as conspicuous to a carnal eye as any other. And who will not rather be of the *Roman Church* and Religion then of none?

4. Another sort of *Hiders* are the *Quakers*; an impudent Generation, and open enough in pulling down; but as secret and reserved as the rest in asserting and building up. What interests the Papists have in breeding and feeding this Sect among us, hath been partly proved from the Oaths of Witnesses, and Confessions of Fryars, and somewhat I have spoken of it in three several Papers against them. The Doctrine of this fourth sort is the same, or scarce discernable from the rest.

5. A fifth sort of *Hiders*, are those Enthusiasts, that shun the affected bombasted language of *Behmen*, and such like, but yet give us much of the body of Popery, Headed by an infallible Prophetick Spirit, instead of the Pope. Such as the Authors of the Book against the Assemblies Confession, owned by *Parker*, but said to be written by a *London Doctor*: And many such Doctors I know and hear of abroad in *England*. They take

take on them to be adversaries to the Pope; but they are friends to his Doctrines, and maintain the necessity of an infallible living Judge, and send us to Prophets for this infallible judgement. And could the Papists bring men once to this, it's an easie matter to strike off the the feigned Prophetick head, by disgracing such as meer fantasticks, and to set on the ancient Papal Head, which only will agree with the Body which they have received. So much of the Libertines and the Hiders of their Religion, (of several sorts).

3. Another sort that are spawned by the Papists, are stark Heathens, Atheists, or Infidels: These carry their judgement as to the positive part as close as any of the rest, and are grown in England to a far greater number and strength then is commonly imagined. It is not only Leviathan or his Ocean that is guilty of this Apostasie, (however they use the name of Christ) but abundance that lurk under several names. A great while I knew not what to make of this close Generation; but now I have found out that which should make a believing tender heart to bleed: even gross Infidelity, causing them secretly to scorn at Christ and the holy Scripture, and the life to come, as bitterly as ever Julian did: And this is crept so high, and spread so far, that it is dreadful to those few that are acquainted with its progress. Some that have lately professed to turn Papists (for what ends I know not) are known to be stark Infidels: And some that have long gone for leading men with them, have satisfied us by their writings that they are *Romanists* of the most ancient strain; even of the *Roman* Religion that was ancienter then *Peter* and *Paul*. And many of the unsettled sort of Protestants, are so far forsaken of God, as to Apostatize to the same condition. *Montanus* the *Jansenian*, takes the Jesuites for false unworthy calumniators, for giving out that they have long had a design at *Port-Royal* to overthrow the Gospel, and set up Infidelity and meer Deism. But I am sure they deserve much harder words of us in England, between them, for doing so much to destroy the Christianity of many, in order to the setting up of Popery. I do not charge it all and only on the Papists. I know the Devil hath more sorts of Instruments then one: But that they have had a notable hand in this Apostasie, we have good reason to satisfy us. Not that they desire that

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men should be absolutely and finally Infidels: But 1. they would make the world believe, that all must be Infidels that will not receive the Christian Faith upon the *Roman* account and terms: And in order to this they industriously seek to disgrace the Scripture, and overthrow all the grounds of the Faith of such as they dispute with. And so make them Infidels in order to the proof of that their affirmation. 2. And then they think that they must take them off all Religion (as *Boverius* afore cited) to prepare them for the Popish Religion. 3. And the malice of some of them is such, that they had rather men were Infidels then Protestants; or at least they will venture them upon Infidelity in the way, rather than not take them off from being Protestants. And no wonder, when they allow Infidels so much more charity then Protestants, as to their salvation, as all the Authors cited by *S. Clara* before do signify: And when *Rome* burneth Protestants, but giveth toleration for *Jews*. And thus by these Devilish devices, the Hiders in *England* that keep close their Religion, are discovered at last to be one part of them Infidels or Heathens, and another part of them Papists. And no wonder if they would lately have introduced the *Jews* here into *England*, and if they have so many other designs to promote this Apostasie.

4. Another sort that Popery hath here hatch or cherished are the Socinians; a Sect with whom both Papists and Heathens do joyn hands, as the Bond of their Conjunction. Yet I know that they were not bred at first by Popery: and I know that the genuine Papist that holds fast the Articles of their Faith, must needs disown the Socinian: But however it comes to pass, I am sure there are too many of late (self-conceited men, innovaters in Philosophie) that have reduced their Theologie to their novel Philosophie, and expounded Scripture by such conceits as suit with the Socinians.

I shall say nothing of the Millenaries, the Levellers, and many such like. But here in the close, I would desire any Papist that is conscious of the promoting of any of these fore-mentioned abominations, to tell us whether this be like to be the way of God? Or whether *Peter* or *Paul* did ever take such a course as this to plant the Gospel, or build up the Church? And whether it be like to be the Cause of God that must be maintained by such

means?

means? Is not their damnation just, that say, Let us do evil that good may come thereby? Should not the means be suited to the end? Hath the glory of God any need of a lie? This course will never ingratiate your opinions with any wise considerate men. This is but working with the Devil for God: like one that doth consult with a Witch or Conjuror, to find the goods of the Church when they are stoln. Do you think God needs the Devils help? Or is it like to be help that comes from him? But the truth is, it is your bad Cause that requires these evils means: and it is your bad hearts that set you on work to use them: Though you think perhaps that you do God service by it, yet you know not what Spirit you are of. Christ owneth not such ways as these, and therefore his servants will not own them.

CHAP. XLVI.

Detect. 37. **A**Nother Practical fraud of the Papists is, *Hiding themselves and their Religion, that they may do their work with the more advantage.*

I shall tell you briefly, 1. The way by which they do this, and 2. The advantage they get by it. And 3. Help you to detect them.

1. The principal means by which they conceal themselves is, *By thrusting themselves into all Sects and Parties, and putting on the vizard of any side, as their cause requireth.* It's well known that formerly we had abundance of them that went under the name of Protestants, and were commonly called by the name of *Chureh-Papists*: But there is great reason to think that there are more such now. Some of them are *Prelatists*, and some of them call themselves *Independants*: some creep in among the *Anabaptists*; and some go under the cloak of *Arminians*, and some of *Socinians*, and some of *Millenaries*, and all the other Sects before-mentioned. They animate the *Vanists*, the *Behmenists*, and other *Enthusiasts*, the *Seekers*, the *Quakers*, the *Origenists*, and all the *Juglers* and *Hiders* of the times: It is they that keep life in *Libertinisms*, and in *Infidelity* it self. Among

every one of these parties you may find them; if you have the skill of unmasking them. *lib. 5. de heretico* *pag. 200. 201.*
 2. Another way of *Hiding* themselves is, by having a *Dispensation* to come to any of our *Assemblies*, or join in worship with any party, good or bad: Or else they will prove it lawfull without a *Dispensation*, where the Pope interdicteth it not. And their way is this: that all the old known Papists, especially of the poorer sort, shall be still forbidden to come to our *Assemblies*, lest they bring the blot of levity and temporizing on their Religion and lest there should not be a visible party among them to countenance their cause. But the New proselites, especially such as are of any power and interest in the world, and may do them more service in a masked way, and can fairly avoid the Imputation of Popery, these shall have leave to come to our *Assemblies*, when their cause may make advantage of it. That you may see I feign not all this of them, (besides the proof from certain experience which we daily see) let me lay before you the Decisions of one of their principall *Directors*, in this work of propagating their faith; and that is, *Thom. à Jesu de Convers. Gentium*. How far they are for favouring of Heathens and Infidels, and Liberty of Conscience for them (for all their cruelty to Protestants) you may see him, *lib. 5. Dub. 4. pag. 207.* Where he tells you that the sentence commonly received in the Schools is, that it is not lawfull for Christian Princes to use any force against Infidels, for sins against the Law of Nature it self: and citeth *Cajet. Vitoria, Covarrav. Greg. de Valent.* And himself decides it in the middle way of *Azorius*, [That Pagans may not be punished for despising the honour and worship of God, though they may for not giving every man his own, and for theft, murder, false witness, and other sins that are against mens right] Compare this with *Sir H. Vane's* doctrine of Liberty.

And *lib. 5. part. 1. Dub. 6. pag. 220.* he teacheth that [A Catholick living among Hereticks may (when the scandalizing of others forbids it not) for fear of death, go to the Temples of hereticks, and be among them in their meetings, and assemblies, because of it self it is a thing indifferent; For a man may for many causes go to the Temples of hereticks, and be among them in their assemblies, as that he may the easilier and more effectually and commodiously confute their errors, or on other just occasions, (unless

accidentally

accidentally it scandalize others.) Yea as Azorius saith, he may do it to obey a Prince, though he be an heretick, when he feareth the loss of his honour, maintenance or life: For in this he only obeyeth his Prince: especially if among the faithfull (that is, the Papists) he openly affirm, that he doth it only to obey his Prince, and not to profess the heretical sect: For by that open attestation he avoideth the offence and danger of Catholicks, and well declineth the unjust vexation of the Prince.]

And that Papists may eat flesh on dayes when their Church forbids it, to hide themselves among hereticks, he determineth in *Dub. 5. p. 218, 219.* So that the Papists are abundantly provided for their security, against such as would discover them when it stands not with their ends to disclose themselves.

3. Another most effectual way of *Hiding themselves* is, by *Equivocation or mental reservations*, which we use to call Lying, when they are examined about their Religion, their Orders or their actions. Lying that hurteth not another, they commonly maintain to be but a venial sin, which say most of them, is properly no sin at all. And to equivocate or reserve one half of your answer to your selves, say the Jesuites, is not Lying, nor unlawfull, in case a mans interest requireth him to do it. See the words of their own Casuists cited for this by *Montaltus the Jansenist.* Were it a thing that needed proof, I would give you enough of it. *Thom. a Jesu the Carmelite, ubi sup. Dub. 4. pag. 218.* secureth them sufficiently: His Question is [Whether one that denyeth it when he is asked of a Heretick whether he be a Priest, or a Religious man, or whether he heard Divine service, do sin against the confession of faith?] He answereth, [No: for that is no denying himself to be a Christian, or Catholick: For it is lawfull to dissemble or hide the person of a Clergy man or a Religious man, without a lye in words, lest a man be betrayed and in danger of his life; and for the same cause he may lye by his Habit, omit prayers, &c. — because (N.B.) humane Laws for the most part bind not the subjects conscience, when there is great hazard of life, as in this case Azorius hath well taught. *Iust. Mor. Tom. 1. lib. 8. c. 27.*] So that by the consent of most, there is no danger to a Papist in any such case from his own confession.

Another way of *Hiding their Religion* and themselves, is by
X x 2 false

false Oaths, which we called, wilfull perjury, but the Jesuites take for a Lawfull thing, when a *mentall Reservation* or *Equivocation* supplyeth the want of verbal truth, as their words cited by the forementioned Jansenian, testifie. And who will ever want so easie, so obvious, so cheap a Remedy against all danger of perjury, as a *mentall Reservation* is?

Yea that the Pope can sufficiently dispense with any of their Oaths of fidelity or Allegiance, or the like, I shall shew you under the last Detection. The Parliament hath imposed on them an Oath of Abjuration, but do they not know how little the Clergy, and such as have their countenance will stick at that, such Nets are too wide to catch them in. Hear the words of one of their own Priests (Jo. Browns *Voluntary Confess. in Prins Introd.* p. 203.) saith he, [*Its strange to see the Stratagems which they use with their penitents concerning the Oath of Allegiance! If they be poor, they tell them flatly, (when they are demanded to take the Oath) that it is damnable, and no wayes to be allowed by the Church: If they be of the richer sort, they say they may do as their conscience will inspire them. And there be some of them that make no conscience at all, to have it taken so oft as they are demanded.*] What would you have more, then such discoveries by themselves?

2. But what get they by this Hiding of themselves? *Ans.* 1. They hereby secure themselves from danger. 2. They do the more easily prevail for the multiplication of their sect: For worldly persons would not so easily flock into them without some such security from suffering. 3. They preserve those that are come over to them from revolting, by the discouragement of suffering, especially the Rich and Honourable. 4. They angle for souls with the less suspicion, when they stand behind the bush: Papists are become so distastd with the people by the Powder-plot, and many other of their pranks, that they may take more with them, if they come masked under another name. 5. By this means they may openly revile and oppose the Ministry, and Ordinances, and Churches, and Protestant doctrine, without disturbance by the Magistrate. A Papist in the Coat of a Quaker, an Anabaptist, a Seeker, or the like, may rail at us and our doctrine in the open Streets, and Market place, and call us all to naught, and teach abundance of their own Opinions, without a controul.

troul. And many a poor soul will take an Anabaptist Papist, or Seeker into their bosome, and familiarly hear them, and easily swallow down what they say, that would be afraid of them if he knew them to be Papists. 6. By this means they have easier access to a greater number then openly they could have. 7. And by this means they may insinuate into our Counsels, and know all our wayes, and how to resist us. 8. But above all, by this means they may be capable of any office and trust among us. They may be Ministers, or Justices of Peace: They may be Parliament men, and Leaders in our Councils, and have the conduct of our affairs: They may have a great influence on the rest that know them not; They may come to have power in our Armies. And if once the Masked Papists come to make our Laws, or guide our Councils and Affairs, and influence or command our Armies, you may soon know what would become of Protestants: Kings and Parliaments, Prelates and Presbyters shall all go one way, if they can accomplish it: Its easie therefore to discern that their principall Artifice lyeth in Hiding themselves (so be it still there be a visible body of their open professors.) And for my own part, I think I have good reason to fear lest the Papists are far stronger at this day in *England* that are unknown, then that are known: and that wear the Vizard of *Seekers*, *Vanists*, and other Sects, then that appear bare faced: Yea I believe that our danger of the open Papists is nothing in comparison of our danger from these Juglers. And I confesse I think an ingenuous open Papist should have a great deal more gentle dealing from our Magistrates, then these *Deceivers* that have such stretching Consciences. For my own part I must confesse I feel a great deal of charity in my heart for a conscientious plain dealing Papist; and I would never be guilty of cruelty or rigor to them. But this *juggling* in the matters of God and Eternal life, my very soul abhors. I have been set upon by these *Juglers* my self, and by some of the most renowned of them; but as soon as I perceived any of them purposely choose the dark, and hide themselves in affected cloudy terms or methods, I was more averse from their documents, and took them for men that were either enemies to truth, or else had not received it into honest hearts themselves. Truth is most beautiful in its nakedness; It loveth plain dealing, and abhorreth