

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

fraud. It takes that for its greatest friend, that layes it most naked to the view of all, and that for its enemy that purposely obscureth it. We have all such a natural inclination to truth, that he scarce deserves the name of a man, much less of a Christian, that would not embrace it if he knew it. Did I think that the Papists had the truth, the Lord knows I would run after them, and follow them till I had learned it: If ever any of them would work on me, they must come bare faced: for I naturally abhor a Jugler in Religion, and a friend of darkness.

3. *But how shall these Hiders be Detected?* *Answ.* 1. You have cause to suspect all that use a *Mask*, and purposely hide their minds. To suspect them I say, to be Papists or worse: They walk not in Gods way that walk in Darkness: It is the Kingdom of Satan that is the Kingdom of Darkness, and it is he that is the Prince of Darkness, and his servants that are the sons of Darkness. Me thinks a man that intendeth Deceit, what ever his end be, should not take it ill to be suspected for a deceiver. God is so good a master that no body should be ashamed of him. Truth is so amiable, that the genuine sons of Truth are not ashamed of it. Its no true Religion that assureth not men of that which will save them harmless, and bear them out against all the malice of earth and hell, and repair all losses that they can sustain in the defending of it. *Qui non vult intelligi, debet negligi.* He that would not be fully understood, shall never be my Teacher, nor be much regarded by me. And therefore the *Vane* and *Steril* language of Paracelsian Behmenists, and Popish Juglers, doth serve with me for no other use but to raise me into suspicion of their Designs and Doctrines, and to signifie a *Vaine* and *Steril* mind. Who will not suspect that Tradesmans wares that chooseth a dark Shop, and refuseth to open his wares in the light? I know that Scripture hath its difficulties, and strong meats. But that is from our incapacity of understanding higher points, till we are prepared by the lower: It is from the altitude of the matter, and not that God doth envy us the truth, which he pretendeth to reveal: If a Prophecie be purposely obscured, which concerneth not the world so neerly, yet so are not the Doctrines that our life or death lyeth on. But saith *Clem. Writer* to me, (recited in his late Book against me) [*Would you not hide your mind or Religion*

ligion in Spain? *Ans.* 1. No: I would not, whenever I found my self capable of serving God most by the discovery, which is the common case. 2. Till then, I would not put on the vizor of any thing that I knew to be false; and make use of Positive Jugling and Dissembling to hide my Religion. 3. If Christians against Infidels, or Protestants among Papists, had thought this dissimulation lawfull, there had not been so many thousands of them martyred or murdered as were. 4. What Opinion is it that brings men in *England* into any great danger at this day? Either your Opinion must be Atheistical, or at least Infidelity, if you suppose it will bring you now into any great suffering: or if it be some small matter that you fear, it seems you think not your Religion worthy to be openly owned in so small a danger. I'll never be of a Religion that is not worthy my openest confession, even to the death, when there is so much danger.

2. The Jugling Papists may be known by this, that they are alwayes loosening people from their Religion, and leading them into a dislike of what they have been taught; that they may be receptive of their new Impressions. And therefore of any one Sect in *England*, there is none to be so much suspected of a spirit of *Jesuitism*, as the *Seekers* of all sorts.

3. The Jugling Papists may be much detected by this, that they are all upon the *Destructive* part in their Disputes, and very little on the *Affertive* part. They pull down with both hands, but tell you not what they will build up, till they have prepared you for the discovery. They tell you what they are against. But what they are for, you cannot draw out of them. As if any wise man will leave his house or grounds till he knows where to be better: or will forsake his staff that he leaneth on, or the food that he feedeth on, till he know where to have a better provision or support. Do they think wise men will be made irreligious? They deal by the poor people, as one that should say to passengers on Shipboard [What fools are you to venture your lives in such a ship that hath so much encumbrance and danger, and so many flaws, and but a few inches between you and death, and is guided by such a Pilot as may betray you, or cast away your lives for ought you know?] They know now that none but mad men will be perswaded by such words as these

to leap into the Sea to scape these dangers: and therefore they do this but to make men willing to pass into their ship, and take them for our Pilots. If you are wise therefore hold them to it, and leap not over-board, but keep where you are, till they have shewed you a safer Vessel and Pilot: which they can never do.

When I did but privately desire of *Cl. Writer* that he would acquaint me with that truth that he thought me ignorant of, and that we might privately and lovingly consider how far we were agreed, and where we differed, that we might debate the case, and try who was in the right, he resolutely denyed to have any debate with me, or to open any of his judgement, but *pag. 46.* reproacheth this very motion, as proceeding from [*my aims of a monstrous shape and ugly looks*] so monstrous a thing doth it appear to these deceiving Juglers, to tell men what Religion they are of, and would have us to receive, when they will freely reproach the Religion which we profess.

4. And you may strongly conjecture at the quality of these Juglers, by their constant *opposition against the Ministry*. It is *Ministers* that are their eye-fore; the hinderers of their Kingdom: Could they but get down these, the work were done, the day were their own: And therefore their main business, whatever vizor they put on, is to bring the people into a dislike or contempt of the Ministry. If they seem Quakers, they will rail at them: If they seem Seekers, they will dispute against their calling: If they seem the gentlest Behmenists, they have their girds at them, to acquaint the world that they are misguided by them. But at first, they will not let you know which is the true Ministry, if ours be not; or which is the true Church, if ours be not: Here they leave you.

5. The Jugling Papist, what vizor soever he wears, is commonly putting in for his own opinions, of the *Necessity of a Judge of Controversies, an Infallible Church, a state of perfection here, the magnifying of our own inherent Righteousness, without any great esteem of Justification by the forgiveness of sin:* and many such like.

6. Papists have still an aking tooth at the *Authority and sufficiency of Scriptures*; and therefore on one pretence or other, are still disgracing and impugning it, and leading men aside to some other Rule.

7. Papists

7. Papists have still an enmity against the *Power of the Magistrate in matters of Religion*: For in such matters their *Vice-christ* must be the only Judge. Whereas indeed, by that time the *Magistrate* hath judged, *Who is Punishable by the Sword*, and the *Pastors* and *Particulars Churches* have judged, *Who is excommunicable*, (which are their undoubted works) there is nothing left for a Pope to do. Suspect them that are for a Liberty for all; or at least for all that are no worse then Papists. They that set open this door intend to creep in at it themselves at last.

8. And it is a suspicious sign when you find men enemies to the Unity, Peace and Settlement of our Churches, but would still keep us in division and distraction. And yet some of these men will lament our Divisions, and cry up Unity, but they will secretly hinder it, or do nothing to attain it.

9. And it is somewhat suspicious to see men hang loose from all our Churches in their practise, and joyn with none, nor communicate in the Sacraments. If they know not Sacraments and Church-communion to be both our Duty, and the Means of our strength and comfort, it is doubtful whether they are Christians or Infidels. But if they know this of the Necessity and use of Sacraments, and Church-communion in general, and yet joyn not with any of our Churches herein, it's a shrewd suspicion that they have an eye upon some other Church. For sure a tender conscience would not be many years in resolving of so great and practical a point, no more then he would live many years without prayer, on pretence of being unsatisfied in the mode of Prayer.

10. And yet on the contrary side, there are some Jugling Papists, especially in our Councils, Civil and Ecclesiastick, that play their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extreams, and into opinions in which we may easily be baffled. And it's not a little that they have won of us at this game.

CHAP. XLVII.

Detect. 38. **A** Nother of their Practical Frauds is, *In their exceeding industry for the perverting of men of Power & Interest, that are likely to do much in helping or hindering them.*

Swarms of them are busie day and night, for the seducing of Princes, and Nobles, and Rulers of all sorts, and of Commanders in the Armies. Of their diligence abroad we may know somewhat by their success on divers of the *German* Princes, and the late *Queen of Sweden*, and on many of the Nobles of *France*, and such others.

At home we have smarted by the fruits of their industry. What abundance of assaults were made on the late King? from his going to *Spain*, and the Popes Letters to him there, and to the Bishop of *Conchen* to take care for his seduction, and so all along to the last, I need not mention. And what Noblemen or Persons of Interest in *England* lay not under assaults and solicitations in those days? And are all the Jesuites and Fryars dead? Or have they not still the same cause and industry as then? Is the Court, or Councils of the Land, or the Nobility, Gentry or Army now free from their fraudulent solicitations? How far they have prevailed time will fullier reveal: but what they will endeavour we may easily judge. And certainly the number of *Seekers* and such other Sects among them, doth tell us that they have not lost their labour.

If these lines shall fall into the hands of any of our Rulers or Commanders, I intreat them for the sake of their souls, and the Common-wealth, to be prudent and vigilant in a matter of such consequence. I do not intend to intreat them from error unto truth without sufficient light and evidence: But that which I desire is but reasonable; 1. That you would not be too confident of your own understandings to deal with such Juglers in your own strength, without assistance. They have made it their study all their days, and are purposely trained up to deceive: whereas you are much wanting in their way of study, and much unfurnished to resist, how highly soever you may think of your selves.

2. That you would read a little more the learned solid writings of our Divines against the Papists, such as Dr. *Fields*, *Crakenthorps*, *Ushers*, *Chillingworths*, *Jewels*, *Rivets*, *Chambers*, *Ames*, *Reignolds*, *Whittakers*, and such like, beginning with Sir *Humphrey Linds Via Devia, & via Tota*, (*& du Plessis of the Church*, and his *Myserie of Iniquity*, and Dr. *John White*, &c.)

3. That you will not hearken to Papists secretly, nor masked,

nor

nor coming to you by indirect and Jugling ways: but open their perswasions, and call to some able studyed Divines to deal with them in your hearing, if needs you will hear them, that so you may hear one side as well as the other.

4. That you take heed what Retainers, Servants, or Familiars are about you: For some that pretend to be acquainted with these men, are much mistaken, if they be not more frequent at your elbows, and in your Bed-chambers, then many do imagine. If they cannot be of your Councils, and your neer attendants, they will rather be your Porters, or the Grooms of your Stables, then they will be kept out. We fear not any thing that they can do in an open way, in comparison of their secret whispers and deceits, when there is no body to gainsay them. Had they the Truth, we should be glad to entertain it with them. It is not therefore Truth in their mouths that we are afraid of: But seeing the Nations and our Posterity have so much dependance on your Integrity, we call for so much Justice at your hands, as that you will not cast open your ears to each deceiver, especially in secret, or on unequal terms: Let not all our peace and safety be hazarded by the self-conceit- edness, or imprudence of you that are our Rulers. Seeing it is you that must give us Laws, or set the Vulgar the pattern which they are so much addicted to imitate; We adjure you in the Name of the most High God, that you be not too forward and facile in hearkening to Seducers, and corrupting those Intellects which the whole Nation hath so great an Interest in: and that you be not henceforth as children tost to and fro, and carryed about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, *Eph. 4. 14.* But we beseech you mark them which cause Divisions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple, *Rom. 16. 17, 18.* Hearken not to every one that saith, Lo here is Christ, or Lo there is Christ; here is the Catholick Church, or there is the Catholick Church: As if Christ were divided, or the Catholick Church were more then One? Or it were confined to a Sect or Party, whether Papal or any

other, and did not contain all Christians through the world? All parts of this Church are not equally pure, but all are Parts: Be you of the purest part, but do not therefore take that part for the whole: much less the polluted part. Have compassion on the diseased and tumified part: but do not therefore so far doat, as to love the tumor or disease, and say that none is the Church but this. We are willing to be as Charitable to that Proud Throne of *Rome*, and usurping Vice-christ, as will stand with the safety of our souls and of the Church. But God forbid that we should therefore be so blind, as to run into their Pest-house, and drink the payson by which they are thus tumified & intoxicraed.

Look on their Principles, and see what an aspect they have on Christ, on the Catholick Church, and upon Princes? Look back on their Practises, and see what their Principles proved in the fruits? Yea what need we go further for a warning, then to remind you of that which one would think should be deep and fresh in your minds; even what they have brought upon Kings, Queens, Lords, Prelates, and this whole Land? But this leads me to the next Detection.

CHAP. XLVIII.

Detect. 39. **T**HE last of their Practicall frauds (at home) and the most desperate is, *Their Treasons against the lives of Princes, and the Peace of Nations, and their dissolving the bonds of Oaths and Covenants, and making Perjury and Rebellion to seem to be Duties and Meritorious works.*

It would be a voluminous task to relate the Histories of the Papal Tresons: How the *Roman* Vice-christ having laid a claim to both Swords, Spiritual and Temporal, hath plaid the Traytor against the *Greek* Emperors, dispossessing them of the West; and against the Emperors of *Germany*, stirring up their own subjects, and the Christian Princes and States against them; setting his foot on the neck of one, and making another wait barefoot long at the *Roman* gates; and keeping many of them in wars. It was this Horrid Treason and Tyrannical usurpation over all the Christians Princes, that caused all those Treatises on that subject wrote against him, in the Defense of Princes and their

Rights,

Right, which *Mich. Goldastus* hath preserves and conjoyned in divers Volumes. It was this that caused *England, Denmark, Sweden*, and so many other Princes, to be the readier to shake off his yoke. Kings are not Kings where the Pope is fully Pope; except only the House of *Austria*, whom he is forced to gratifie, as the only prop of all his tyrannie. *France* that hath so much stood for its Liberties, hath felt the fruits of the *Roman* Principles, and League; and two of their most renowned Kings successively have been basely and inhumanely butchered by them: And to this day the numerous swarm of the Popes dependant Clergy, doth not only devour, as is thought, about a third part of the Lands, but also awes and swaies the Princes. Even in *Ireland* before our wars, a Bishop (*Bede* in his Letter to *Land* in *Prins* Introduct. pag. 102.) doth open the Power of the Clergie, and their insolencies as such, that he concludes [*His Majesty is now with the greatest part of this Countrey as to their hearts and consciences, King, but at the Popes defection*] And in another Letter to the said Archbishop (*ibid.* pag. 112.) he saith [*I that know that in this Kingdom of his Majesty, the Pope hath another Kingdom far greater in number, and as I have heretofore signified to the Lords Justices, and Council (which since is justified by themselves in print) constantly guided and directed by the order of the new Congregation, de propaganda fide, lately erected at Rome—*] see the rest.

Do I need to tell *England* of the many treacheries since the Reformation against our Princes? Or who it was that would have deposed as well as Excommunicated *Queen Elizabeth*, and exposed her Kingdoms to the will of others? Or who it was that wrote against *King James* his Title to the Crown? Or who were the Actors of the Hellish Powder-plot? Or who it is that hath been still blowing the fire, and casting all into disturbances for their ends? Do I need to mention their approving of the Murdering of Princes, and the pretence of power to dispense with oaths of Allegiance and fidelity: and who hath actually so oft pretended to disoblige the subjects, and expose Princes and their Dominions to the first occupant? I know that many of the seculars in *England* disowned this doctrine: But 1. So never did the Pope, but hath owned and practised it. 2. By disowning it, they disown Popery it self, if they know

what they do : For it is an Article of their Faith, and so Essential to their Religion, as explicitly held ; and is determined by a Pope and an approved General Council, even 12. the fourth at *Lateran* under *Innocent* the third, as I before recited the words at large in the third Argument against them here.

I know some of the Papists would perswade the world that it was none but *Mariana* the Jesuite that wrote for King-killing : and that it was first condemned by themselves. But the Parliament of *Paris* tells another story of them, as it is recited by *Thuanus* (who was President and then present) *Hist. lib.* 130. ad. an. 1604. And *Rivet* names them *Guignardus* (that wrote in praise of the murder of *Henry* the third) and of *Odo Pichenatus*, *Barterius* suborned by *Varada*, &c. And *Albinus* the Jesuite did hear the Murderer of *Henry* the fourth confess before he did the fact, and put off the examiners with this answer, that God had given him that special gift to forget when once he had absolved a sinner whatsoever was confessed by him. And why was it that *France* did expel the Jesuites, and set up a Pillar of Remembrance of their villanies, till *Henry* the fourth would needs gratifie the Pope by calling them in again, and told the Parliament, that the peril of it should be on him ; and so it was ; for it cost him his life. And why did the same Parliament of *Paris*, *Novemb.* 1610. condemn *Bel-larmine's* book against *Barclay*, as an engine of treason and rebellion ? And the Theological faculty of *Paris*, *April.* 4. 1626. condemned *Santarellus* Book as guilty of the same villany, stirring up people to Rebellion and King-killing ? And *May* 12. the University confirmed it : And *March* 13. the Parliament condemned the Book to be burnt.

And it's worth the reading which *Rivet* recites of the Answers of the Jesuites in *Paris*, when the Parliament askt them their judgement of that Book, viz. [Seeing their General had approved the Book, and judged the things that are there written to be certain, whether they were of the same mind ?] They answered that [Living at Rome he could not but approve what was there approved of.] [But say the Parliament, What think you ? Say the Jesuites, the clean contrary. Say the Examiners, But what would you do if you were at Rome ? Say the Jesuites, That which they do that are at Rome. At which said some of the Parliament,

Parliament, *What! have they one Conscience at Rome, and another at Paris? God bless us from such confessors as these.*]

But yet some of the Papists will seem so honest, as to say that private men may not kill a King till he be deposed. Very true! But withall it is their currant doctrine, that if once he be excommunicate, he is then no King, yea or if he be an Heretick; and so being no King, they may kill the man, and not kill the King. This is the juggling of these seeming Loyall subjects. You may see it in their own writings; *Suarez advers. Sect. Anglic. lib. 6. cap. 4. Sect. 14. & cap. 6. Sect. 22, 24. & Azorius Jesuita Instit. Moral. part. 1. l. 8. c. 13.* He that would see more of their mind in this, let him read the *Mysterium Patrum Jesuitarum*, and the *Jansenians mysterie of Jesuitism*, and Bishop Rob. Abbots *Antilogia ad Apolog. Endamojohan*: But what need we more then the Decrees of a Pope and General Council, and the practice of the Church of Rome for so many ages?

And for the Popes power to absolve them from all oaths of Allegiance and fidelity, the foresaid Pope *Innocent* and his approved General Council have told the world enough of their mind to put us out of doubt of it.

But (leaving abundance of forreign instances) I shall mention but one or two at home. The Papists have lately had the confidence to affirm that the Powder-plot and the Spanish invasion in one thousand five hundred eighty eight were not upon a quarrell of Religion, nor owned by the Pope. King *James* hath said already so much against them in these points, that I think it needless to say any more (especially also after Bishop Abbots *Antilogia*) but only here to produce one Testimony of their own, concerning the Spanish Invasion.

Cardinal *Ossorius* in his 87. *Epist. ad D. de Ville-roy*, tells us that Pope *Clement* the eighth (one of the best of all the late ones) did press for the King of France to join with Spain in the Invasion of England, and the Cardinal answered that the King was tied by an Oath to the Queen of England: to which the Pope replied, that [The Oath was made to an Heretick, but he was bound in another Oath to God and the Pope] adding withall [that Kings and other Princes do permit themselves all things (or tolerate themselves in all things) which make for their commodity: and that the matter is gone so far, that it is not (or should not be)

imputed

imputed to them, or taken for their fault: and he alledged the saying of *Franciscus Maria Duke of Urbine*, that indeed every one doth blame a Noble man, or Great man that is no Sovereign, if he keep not his Covenants, (or fidelity,) and they account him infamous; but supream Princes may without any danger of their reputation, make Covenants and break them, lye, betray, and perpetrate other such like things.] This was good Pope Clement the eighth. And can we look for better from the rest? You see what Oaths and Covenants are with them.

And that the design was still carried on against the Queen upon account of Religion, and the Realm to have been invaded by the Spaniard on that account, and that the principal point of the Plot was to prepare a party within the Realm that might adhere to the invaders, all this with much more Sir Francis Walsingham (that well knew) hath testified to Monsieur Critoy in his Letter, Cabal. part. 2. pag. 39.

Thuanus a Moderate Papist (and a most knowing and impartial Historian) tells you (lib. 89. p. 248, 249. ad an. 1588.) that, [the Spaniards pretended to undertake the expedition only for Religion sake, and therefore took with them Martin Alarco Vicar general of the Holy Inquisition, with abundance of Capuchins and Jesuites: and that they had with them the Popes Bull, which they were to publish as soon as they landed, and that Cardinal Allan was appointed as the Popes Legate to land at the same time, and with full power to see to the restoring of Religion. And that the said Bull had these expressions: that the Pope, by the Power given from God by lawfull succession of the Catholick Church, for the defection of Henry the eighth who forcibly separated himself and his people from the communion of Christians, which was promoted by Edward the sixth and Elizabeth, who being pertinacious and impenitent in the same Rebellion and Usurpation — therefore (the Pope) incited by the continual perswasions of many, and by the suppliant prayers of the English men themselves, (N.B.) hath dealt with diverse Princes, and specially the most potent King of Spain — to depose that woman, and punish her pernicious adherents in that Kingdom —] Read the rest there; for though wicked, its worth the reading. The Pope there saith, that Pope Sixtus before him prescribed the Queen, and took from her all her Dignities, Titles, and Rights to the Kingdom of England and

and Ireland, absolving her subjects from the Oath of fidelity and obedience: He chargeth all men on pain of the wrath of God, that they offord her no favour, help, or aid, but use all their strength to bring her to punishment; and that all the English join with the Spaniard as soon as he is landed: offering rewards and pardon of sins, to them that will lay hands on the Queen; and so shewing on what Conditions he gave the Kingdom to Philip of Spain. This and more you may see in *Thuanus*.

And yet some of our Juglers that say they are no Papists, perswade the world that Papists hold not the deposing of Princes, nor absolving their subjects from the Oaths of fidelity; and that the Spanish invasion was meerly on Civil accounts, and that they expected not any English Papists to assist them: with other such impudent assertions.

Even *Dominicus Bannes* (one of the best of them) in *Thom. 22. qu. 12. art. 2.* saith that [*Quando adest evidens notitia, &c. i.e.* When there is evident knowledge of the crime, subjects may lawfully exempt themselves from the Power of their Princes, before any declaratory sentence of a judge, so they have but strength to do it.] Adding to excuse the English Papists for being no worse, that [Hence it follows that the faithfull (Papists) of England and Saxony are to be excused, that do not free themselves from the power of their Superiors, nor make war against them: because commonly they are not strong enough to manage these wars, and great dangers hang over them.] Princes may see now how far the Papists are to be trusted: Even as far as they are sufficiently disabled.

And their *August. Triumphus* saith (*de Potest. Eccles. qu. 46. art. 2.*) [*Dubium non est quin Papa possit omnes Reges, cum subest causa rationabilis deponere*] i. e. [There is no doubt but the Pope may depose all Kings, when there is reasonable cause for it] Is not this a Vice christ, and a Vice-god with a witness?

Add but to this, that the Pope is Judge when the cause is Reasonable; (for no doubt but he must judge, if he must execute;) and then you have a Pope in his colours, even in his Universal Sovereignty Spiritual and Temporall.

And (as I said before from *Snarez* and others) when the Pope hath deposed a King, any man may kill him. I will not trouble you with *Mariana's* directions for poysoning him, or secretly

cretly dispatching him (*de Reg. instit. lib. 1. cap. 7.*) Suarez his moderate conclusion is enough (*Defens. fid. Cathol. li. 6 c. 4. sect. 14.*) [*Post sententiam, &c.* After sentence past he is altogether deprived of his Kingdom, so that he cannot by just title possess it; therefore from thence forward he may be handled as a meer tyrant; and consequently any private man may kill him.] O Learned Suarez! No wonder if you and your Profession be dear to Princes; and if Henry the fourth of France took down the Pillar of your infamy, and received you into his Kingdom, and Heart again? No wonder if the Venetians at last have re-admitted you, to procure some aid against the Turk.

I will conclude with one Testimony of a Roman Rabbi (cited by Bishop Usher, who knew his name, but would not do him the honour to name him.) It is, *B. P. i. 2. Epistol. J. R. impres. an. 1609.* Who hath excused the Powder-Plot from the Imputation of cruelty, [*because both Seeds and Root of an evil herb must be destroyed*] and doth add a derision of the simplicity of the King in imposing on them the oath of Allegiance, in these most memorable expressions, worthy to be engraven on a Marble Pillar [*Sed vide in tanta astutia, quanta sit simplicitas! &c.* But see what simplicity here is in so great craft! When he had placed all his security in that Oath, he thought he had framed such a manner of oath, with so many circumstances, which no man could any way dissolve with a safe conscience. But he could not see, that if the Pope dissolve the Oath, all its knots, whether of being faithfull to the King, or of admitting no Dispensation, are accordingly dissolved. Yea I will say a thing more admirable. You know I believe, that an unjust Oath, if it be evidently known to be such, or openly declared such, obligeth no man. That the Kings oath is unjust, is sufficiently declared by the Pastor of the Church himself. You see now that the Obligation of it is vanished into smoke, and that the bond which so many wise men thought was made of iron, is less then straw.]

These are the words of Papists themselves. From their published writings we tell you their Religion.

I know they will here again tell us abundance of false accusations of the Protestants, such as [*the Image of both Churches*] heapeth up; and they will tell us of our war, and killing the King in England. But of this I have given them their answer before.

before. To which I add, 1. The Protestant doctrine expressed in the Confessions of all their Churches, and in the constant stream of their writers, is for obedience to the Sovereign Powers, and against resisting them, upon any pretenses of Heresie, or Excommunication, or such like.

2. The wars in *England* were raised between a King and Parliament, that joyned together, did constitute the Highest Power; and upon the lamentable *division* (occasioned by the Papists,) the people were many of them uncertain which part was the Higher, and of greatest Authority: some thought the King, and others thought the Parliament, as being the *Representative* body of the people (in whom Politicians say is the *Majestas Realis*,) and the *Highest Judicature*, and having the chief part in *Legislation*, and *Declaration what is just or unjust, what is Law and what is against Law*: Had we all been resolved in *England* which side was by *Law the Higher Power*, here had been no war. So that here was no avowed resisting of the *Higher Powers*. None but a Parliament could have drawn an Army of Protestants here under their banner.

3. And withall that very Parliament (consisting of Nobles, Knights, Gentlemen and Lawyers, who all declared to the people, that by *Law* they were bound to obey and assist them) did yet profess to take up offensive Arms only against Delinquents, or rather, even but defensive against those men that had got an Army to secure them from Justice: And they still professed and vowed fidelity to the King, which, as I have shewed, they manifested to the last of their power, till they were imprisoned and secluded. Read Mr. *Trinus* Speech for Agreement with the King; and read the writing of the *London* Ministers presented to the General, and published against the Kings death: and Read the Vindication of the secluded members, and read the Passages of the war with *Scotland*, and of the Imprisonment of many *London* Ministers, and of the death of Mr. *Love* and others: and tell me whether you can do men greater wrong then to defame them for being causers of that which they disowned, though it cost them the loss of Liberty, Estate, or Life.

4. And really if you take either Vanists or Levellers (who were the chief agents in this) for Protestants, you may as well say

say that Papists are Protestants. The world knows that the Prayers, the Petitions, Protestations, and other endeavours of the Protestants, even the Presbyterians, was for the preventing the death of that King, how ever many of them disliked his course; and joyned with the Parliament against his adherents. This is the very truth, which they that have been eye witnesses all along have good reason to know, whatever any Papist say to the contrary.

5. And what Protestants be they that give power to any man on earth to depose Princes, and give their Kingdoms to others; or to disoblige all their subjects, and warrant them to kill them, and dispense with oaths, and turn them all into smock and straw as yours do?

Renounce your treacherous Principles, and we will cease to charge you with them. Let a General Council and Pope but Decree the contrary to what the forecited Pope and General Council have Decreed, or else do you all declare that you think this Pope and Council erred, and then we will shake hands with you; for then you will either cease to be true Papists, or at least become tolerable members of humane societies. Why doth not the Pope himself at least condemn these doctrines, if really he disown them? The case is too plain.

CHAP. XLIX.

Detect. 40. **T**Heir last course when all other fail, is, To turn up *Princes to wars and bloodshed*, that they may destroy the professors of the Reformed Religion, as far as they are able, and do that by flames and sword, by halters, and hatches, which they cannot do by Argument? Hence have proceeded the bloody butcheries of the poor *Waldenses* and *Albigenses*, formerly and now again of late; and the wars in *Bohemia*, the League and wars, and Massacres in *France*, the desolating wars of *Germany*, the plots, invasions and wars in *England*: Most of the flames in *Christendom* of late ages have been kindled for the Pope by his Agents, that he might warm him by that fire that others are consumed by. Hence his own pretences to the Temporal Sword,

Sword, and so many volumes written to justify it, and so many Tragedies acted in the execution. And yet these men cry up *Antiquity and Tradition*. I wonder what Bishop in all the world for above three hundred years after Christ, did ever claim or exercise the temporal sword, as much as to be a Justice of Peace? nay it was their judgement that it did not belong to them. Neither the Pope nor any Bishop on earth, as such, hath any thing to do with the coercive power of the sword; nor may not inflict the smallest penalty on body or purse, but only guide men by the Word of God; and the utmost penalty they can inflict is, to excommunicate them. And they have nothing to do to destroy men, when they have excommunicated them, nor to cause the Magistrate to do it: but rather should still endeavour their Conversion. *Synesius Epistol. 57. against Andronicus* saith as followeth [ἐν πολιτικῷ, &c. To join together secular government with the Priesthood, is to tie together things that are incoherent (or such as cannot be tied together) The old times made the same men Priests and Judges: For the Egyptians and Hebrews did long make use of the Government of Priests. But afterward, as seems to me, when Gods work began to be done in an humane manner, God separated the two sorts of life, and one of them was made sacred, and the other appointed for Rule and Command. For some he turned to these Materiall (or common, secular) things, and some he associated with himself: The former were appointed for secular business; the later for prayer. But from both doth God require that which is honest (or Good.) Why then dost thou revoke this? Why wilt thou conjoin what God hath separated? who wouldst not have us indeed to do the work of secular Rulers, but by doing it to deprave (or marr) it; then which what can be more unhappy? Dost thou need a Ruler? (or Patron) Go to him that manageth the Laws of the Commonwealth. Dost thou need God in any thing? Go to the Bishop (or Priest) of the City: not that thou shalt be sure there to have all that thou desirest, but that I will afford thee the best assistance that I can (or will do my best in it.) So far *Synesius*: Which I wonder how *Petavius* could pass over without some distorting observation, considering how low it treads the Roman Kingdom. But *Baronius* had the cunning as to extract even from hence some advantage to his cause, even to shew the Power that Pastors have to excommunicate

cate Rulers (*ad An. 411.*) as *Synesius* with the Council did *Andronicus*. But 1. He went not out of his own circuit to play the Bishop in other mens Dioceſs. 2. Much leſs did he take up the Temporal Sword againſt him, but diſclaimeth and deteſteth any ſuch thing. Why doth not the Pope when he hath paſt his Excommunications, content himſelf that he hath done his part; but he muſt excite Princes, yea force them to execute his rage, and fall upon the Lives and Dominions of ſuch Princes as he will call Heretical? He knows how ſmall account would be made of his brutiſh thunderbolts, if he had not a ſecular Arm to follow them: Nay why is he and many of his Cardinals and Biſhops, ſecular Princes themſelves? Why joyneth he thoſe Functions of Magiſtracie and Prieſthood which *Synesius* here tells us God hath ſeparated, and made incoherent in one and the ſame perſon? Let the Pope uſurp what Eccleſiaſtical power he pleaſe, he would not ſo much diſturb the Church by it, if he did not ſecond it by another power. It is violence that he truſteth too. He knows if it were not for Arms and Violence, he would ſoon be ſpewed out by the Chriſtian world. And yet many of his followers that ſeem more moderate, confeſs he hath nothing to do as Pope with any but the Spiritual Sword (which works no further then Conſcience doth conſent and yield.) And yet his Kingdom ſtandeth on thoſe legs, which the doctrine of theſe more moderate men do diſown.

The ſame doctrine alſo *Bernard* taught the Pope himſelf. *Ad Eugen. P. R. de Considerat. l. 2.* Saying [*Quid tibi dimiſit S. Apoſtolus? &c.* What did the holy Apoſtle leave thee? Such as I have ſaith he, that give I to thee: And what was that? One thing I am ſure of; it was not gold, nor ſilver, when he ſaid himſelf, Silver and gold have I none. If thou canſt claim this by any other title, ſo let it be; but not by Apoſtolicall right: For he could not give thee that which he had not: ſuch as he had, he gave, a care of the Churches, but did he give thee a domination? Hear himſelf [Not as Lords (or Ruling as Lords) ſaith he, in the Clergy (or heritage) but as examples of the flock. And leſs thou think that he ſpoke it only in humility, and not in verity, it is the voice of the Lord himſelf in the Goſpel: The Kings of the Gentiles rule over them, and they that have power,

power over them, as called Benefactors, (or Bounteous) and he inferreth [But you shall not be so] It is plain, that Domination is forbidden the Apostles. Go thou therefore, and usurp if thou darest, either Apostleship whilst thou Rulest as a Lord, or a Lordly Rule (or Domination) while thou art Apostolick. Plainly thou art forbidden one of the two: If thou wilt have both alike, thou losest both.] So far Bernard. By whose verdict the Pope and his Bishops are deprived of both; by grasping at both long ago.

Nay the Pope makes himself a Temporal Prince in every Princes Dominion on earth, where he is able to do it, and takes all the Clergy out of their Government into his own. So that actually he hath dispossessed them of part of their Dominion already, by taking so considerable a part of their subjects from under their power, yea and those that have so great an influence upon all the rest: What by publick Preaching, and Church-governing, and secret Confessing, and dependance on them for the Sacraments, one would think it should be no hard matter for a *Romish* allowed numerous Clergy, to be Masters of any Kingdom where they are. And thus Princes are more then half conquered already, without a war. If any believe not that the Pope doth not thus exempt his Clergy from the secular power, it is because he knows not their most notorious principles and practises. Nay even in England, in King Charles his Articles for the *Spanish* match, the Pope had the confidence to demand this Prerogative, and therefore himself added to the sixteenth Article, which freed them from Laws about Religion, [*Ecclesiastici verò nullis legibus subjaceant, nisi suorum superiorum Ecclesiasticorum*] that is [*Ecclesiastick persons shall be under no Law, but of their Superiour Ecclesiasticks (or Church-men)*]. Is not this plain English? See *Prins Introd.* p. 6. So that no Church-man must be under any Law of the Land, or Government of Secular Princes. And when they have such a strength in our own Garrisons, a forreign Enemy is easily let in. To the exciting of whom they will never be wanting, having their Agents in one garb or other at the ears of the Princes and States in Christendom, and of most of the Great and Noble persons that are deeply interested in the Government. Yea, and with Infidel Princes sometimes, as *Cyril* the Patriarch of *Constantinople*