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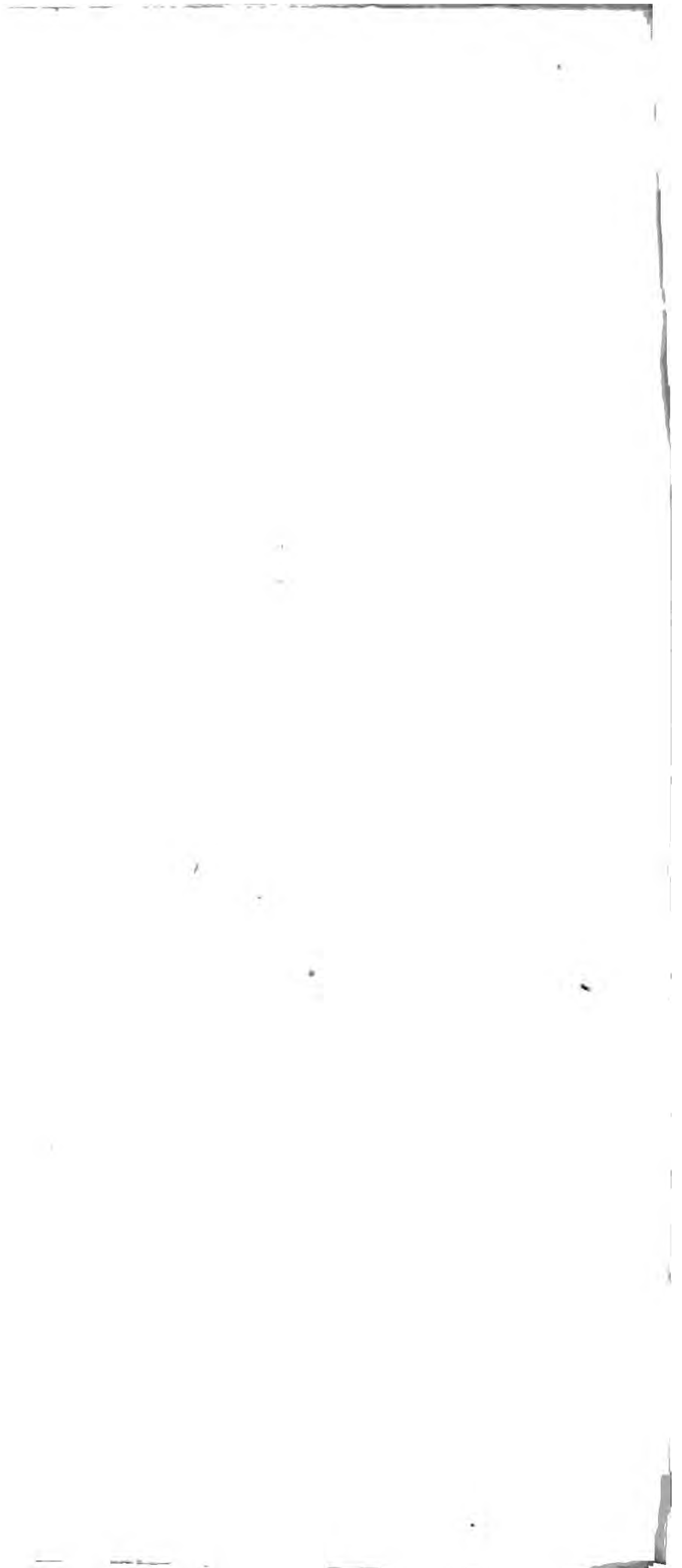
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AN EXACT
A C C O U N T
O F
Romish Doctrine
In the CASE of
CONSPIRACY
AND
REBELLION,
BY

regnant OBSERVATIONS Collected out of the express
Dogmatical Principles of *Popish Priests and Jesuites.*

Written and Printed immediately after the Discovery of the
GUNPOWDER TREASON.

And now upon the Discovery of the present Popish Plot against the
Life of his *Sacred Majesty* and the Government, reprinted
and Published.

By *EZEREL TONGE, D. D.*

Imprimatur.

Guil. Jane, Oct. 5. 1678.

L O N D O N,
Printed for *John Starkey* at the Mitre in *Fleet-street*, near
Temple-Bar. 1678

AN ABSTRACT

A C C O U N T

OF

James's Doctrine

In the CASE of

CONSPIRACY

AND

REBELLION

BY

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BY JAMES TONGE, D.D.

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LONDON,
Printed by J. B.
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A PLAIN
DISCOVERY
 OF THE
REBELLIOUS DOCTRINE
 OF THE
Romish Church.



Regnant Observations, directly proving Romish Schools to be Seminaries of Rebellions in all Protestant Governments: and Popish Priests, as also their Adherents, to be worthily Executed for seditious and traitorous persons, proved by many Reasons, collected from their own publick Positions and Practises.

The first REASON.

Their general Assumption, whereupon all their Rebellious Positions are founded, is this, that *All Protestants are Hereticks, and Excommunicate.* NOW then we may argue, first:

They who by their slanderous doctrine make all Protestants (in their common censure Hereticks) so odious, as unworthy of any civil or natural society, must necessarily be judged Seditious, and intolerable amongst the Protestants: But the Romish Seminaries and Jesuites do brand all Protestants with detestable Crimes; thereby to deny them all civil and natural respects. Ergo.

The Minor hath two parts: $\left\{ \begin{array}{l} \text{Crimes slanderously objected.} \\ \text{All humane society detracted: both} \\ \text{proved.} \end{array} \right.$

The first part proved.

First a Stranger saith, That ^{*} Protestants believe not one Article of the Apostles Creed. Our Country-man more strangely: ^{*} Protestants have no Faith, no

^{*} Protestantès articulum omninò nullum tenent Symboli Apostolici. *Andreas Furgiwicius, lib. iis. Evangel. quinti Professor.*

^{*} Wright in his late Book of Articles. *Relio*

² En Calvini Turcismum, & plane Mahometismum, &c. *Reinoldus in libro, qui inscribitur, Calvino-turcismus.*

³ Calvini pseudo-Evangelium Alcorano esse in nullo melius; in multis tetrius & flagitiosius. *D. Giffordus Decan. D. Petri pref. in lib. D. Reinoldi.*

⁴ Institutui Protestantium Atheismos explicare, &c. *Possivinus Jes. libello de Atheismis Protest.*

Religion, no Christ; but are meer Infidels. The Master of the Seminary at Rhemes writeth and entitleth his book: ² *Calvinish-Turcism*, and plain *Mahometism*. Which Book Dean *Gifford* doth no less impudently than impotently maintain, saying, that ³ *Calvins Doctrine is worse than the Alcoran of the Turks*. The Jesuite ⁴ *Possivinus* with the same spirit of blasphemy doth compile a Book, wherein he maketh Protestants Doctrines concerning Christ to be meer *Atheisms*. And all to this end, that all humane society with Protestants may be utterly dissolved.

The second part proved: as first, the society in Neighbours.

⁵ Hæreticis licitum est auferri quæ habent, melius tamen est, quod autoritate Judicis fiat. *Decretum Papale apud Grat. caus. 15. q. glossa.*

⁵ *Neighbours, if Hereticks, may lawfully be spoiled of their goods (by force) though it be better to be taken from them by Authority.*

2. In Parishioners.

⁶ Non est dubium; quin populus Catholicus jure possit hæreticos Pastores decimis defraudare. *Alanus Cardinalis & Parsonus.*

Where the question is concerning paying of Tyths, it is resolved: ⁶ *Parishioners may lawfully defraud Protestant Ministers of their Tyths.*

3. In Debtors, and whosoever have any matter of trust committed unto them.

Perfidia.

⁷ Is apud quem Hæreticus aliquid deposuerit, non tenebitur post manifestam hæresin rem depositam illi reddere. *Simancha Episc. Pacens. Instit. Cash. tit. 46. sect. 73.*

⁸ Non tenentur reddere rem verbis contractam. *Tolletus Jes. Instruct. Sacerd. de Excom.*

⁹ Si juravi me soluturum alicui pecuniam, qui excommunicatur, non teneor exsolvere; quia qualitercunq; possumus, debemus vexare malos, ut cessent a malo. *Apud. Gratian. caus. 15. q. 6. glossa.*

⁷ *Such are not bound to restore that which they have received, or to satisfy their Creditors, who are Hereticks.* ⁸ *They are not bound hereunto.* ⁹ *This is an ancient Decree.*

4. In Servants.

¹ Also Keepers of Forts, and all other Vassals and Slaves are freed from the Oath of Subjection to their Lords.

Perjury.
¹ Custodes arcium & cæteri vassalli eadem Constitutione liberati sunt à vinculo sacramenti, quo dominis fidelitatem promiserant. *Simancha Episc. quo supra sect. 74.*

5. In Wives.

² Wives are not bound to render due benevolence unto their Husbands, if Hereticks.

A kind of disloyalty.
¹ Quinetiam Uxor Catholica viro Hæretico debitum reddere non tenetur. *Simancha Pacens. Episc. Instis. Greg. 13. dicatis, & ejusdem jussu Roma impressis.*

6. In Parents.

³ The Father must disinherit his Son, if he will be a Protestant.

juris esset ad disponendum de bonis suis ut vellet, tenetur exhæreditare filium talem. *Huc adjunge. Parentes mortaliter peccant tradendo filias matrimonio Hæreticis, Card. Alanus.*

Unkindness.

³ Pater, qui filium habet hæreticum, qui converti non velit, si Pater liber & sui

7. In Children.

⁴ A Priest returning into England, if his Father be a Protestant, he may deny him to be his Father: meaning that he is not such an one as he ought to acknowledge his Father.

⁵ For by the Heresie of the Father, the Child is freed from obedience.

Disobedience to Parents.
⁴ Sacerdos in Angliam reversus, & rogatus de Parentibus, qui sunt hæretici, respondere possit & veraciter negare, eos sibi esse Parentes; intelligendo quales habere debet: quia Patres solent respuere filios propter Religionem, & filii Parentes. *Alanus, & Parsonus.*

⁵ Nam propter hæresin Patris filii sunt sui juris. *Simancha quo supra, tit. 46. sect. 74.*

8. In all Kindred.

⁶ Hereticks may not be termed either Children or Kindred; but, according to the old Law, Thy hand must be against them to spill their blood.

The professed bloody Massacre against the Protestants, without distinction of Sexe or Kindred.

⁶ Hæretici filii vel Consanguinei non dicuntur; sed, juxta legem, Sit manus tua super eos, ut fundas sanguinem ipsorum. *Apud Grat. gloss. in Decret. lib. 5. ex decreto Greg. 9. caus. 23. q. 8. cap. legi.*

9. In Natives.

⁷ If any find his Native City to be most part infected with Heresie, he may deny it to be his Country.

⁷ Si Civitas tota, vel major pars sit hæretica, potest ille negare hanc suam esse patriam: intelligendo, quod hæreticam non beat loco patriæ.

¹ Juxta Constitutiones Gregorii 9. Hæreticus privatur omni dominio, naturali, civili, politico. *Simancha Inst. tit. 46. Sect. 74.*

² Si unquam ad hæreticorum partes deflexero, si amicitiam, si foedus, si matrimonium cum eis faxo, si opem fidemve do, si Ave, si Vale dixerò, illa die fulmine ferito. *Lodovicus d' Orleance. part. 29.*

to Hereticks, or once salute them, then let God confound me. Shall we call this Religion, which dissolves the Duty of Servants, Subjects, Debtors, and strangleth the vital spirits of humane Society; and by not acknowledgment of Natural Duties of Wedlock, natural Parents, natural Children, natural Country, doth bowel up Nature as it were, and deprive men of Humanity itself? O, *Babylon!* to prove this in all particulars were needless; one kind may satisfie.

Practise.

¹ Henricum 3. hæreticum, homicidam, &c. *Lib. de Abdicat. Henr. 3.*

² Henricum 4. Culinarem canem, pognatum Julianum, bipedum nequissimum, Apostatam, foetidum Satanzæ stercus, *Lodovicus d' Orleance.*

³ Si Cæsarem intellexerim cum omni sua classe adversus Turcam cursum dirigere, ac si jam Helleponti fauces tenentem conspicerem, nunquam acquiescerem donec convenirem, & in hæc verba apud eum prorumperem: Cæsar, quò paras? Quid cogitas? Si amor Reip. Christianæ te movet ut regem Turcarum antiquum Christiani nominis hostem aggrediare, annon undè majus periculum Reip. Christianæ imminet, & ubi novus hostis viget, multo quàm Turca infestior, eò potius cursum convertere oportet? *viz in Angliam, cujus semen Adulterinum vix à Turcico internosci possit? Card. Pool ad Henr. 8. pro unit. Escl. defens. lib. 3. pag. 384.*

The Papists in *France* did libell against ¹ Henry the 3. as *Heretical, a Man-slayer*: So likewise against *Henry* the 4. calling him a ² *Kitchin-dog, long-bearded Julian, most heathenish Apostate, and the very excrement of Satan.* No less was the rancour of our Cardinal *Pool*, against his Sovereign, ³ *Desirous to divert the Emperours Forces from the Pagans, and inforce them upon Henry* the 8. as upon an Enemy more pernicious than the *Turk*.

The second REASON.

Whosoever do profess any Civil Power Sovereign over Kings, whether directly or indirectly, are to be accounted Seditious: But all Popish Priests do profess a double Prerogative over all Kings, Democratical and Monarchical; namely both of People and Pope: both which are proved by their Positions.

First, of the People.

¹ *Parsons* in his *Doleman*, p. 13. p. 199.

² *Majestas regni est in populo, potius in persona Regis. Fos. libro de Justa* pag. 36.

Parsons: * The Common-wealth hath authority to chuse a King, and to limit him Laws at their pleasure. *The French Jesuite sheweth a reason, † For Majesty*

saith he) is rather seated in the Kingdom, than in the King: *Like to Stapleton his gloss*: ' People are not ordained for the Prince, but the Prince for the People. *But more finely Reynalds*; ' A King is but a Creature of mans creation.

' Non populus in principum gratiam factus; sed Principes in populi commoda creati. *Didymus pag. 261. Stapleton.*

' Rex humana Creatura est, quia ab hominibus constituta. *Reinaldus de Justa Autoris. pag. 8.*

Secondly, of the Pope.

To avouch his Preeminence, these men go beyond the Moon; as first *Bozius*; ' *The Pope the Head of the Church, hath power in all Temporal Causes and Estates.* ' *This is true* (saith *Bellarmino*) understood indirectly, as it may avail for the spiritual good. In brief, ' *This Supremacy of the Pope* (saith *Stapleton*) is a Doctrine to be holden of all Christians, upon pain of damnation and separation from the Church of God. We demand how far these pretended Powers may extend; and hereupon we argue.

' Pontificem esse caput totius Ecclesie, & habere potestatem etiam circa omnia temporalia, probamus ex Theologis, & Canonistis. *Bozius de Eccl. Monarch. Tempor. Epist. dedicat. ad Clementem 8. Pontif.*

A New Article of Faith.

' Habet, sed tamen indirectè in ordine ad bonum spirituale. *Bellarmino. libr. 5. de Pontif. Rom. cap. 6. & 7.*

' *Stapleton* in his English Counterblast against Mr. *Horne*.

The third REASON.

Whoever upon any pretended Supremacy, whether of Pope or People, do deny the necessary right of Election, or of Succession of Protestant Princes; are to be holden amongst all Protestants, seditious: But all Popish Priests do utterly abolish the Title of Election or Succession in all Protestant Princes, by pretended prerogative of Pope and People. *Ergo*. The Minor proved by their Positions.

In Election.

1. The Romish Cardinal: ' *There is no Election, whether of King or Emperour, of any force, if he that is Elect* (such they esteem all Protestants) *be excommunicate.*

' Nulla est Imperatoris, aut Regis Electio, si, cum eligitur, excommunicatus sit. *Tolletus Jes. & Card. lib. 1. instruct. cap. 13. Sect. Advert. autem.*

In Succession.

Reynalds. ' *The Right of Kings Christian must depend rather upon their Religion, than upon order of succession: and therefore all Christians are bound to cut off all hope, lest that any such* (speaking of Prote-

They suggest a forreign Invasion.
' Jus ad regna Christianorum majus est in Religione, quam in successione: majus in ultione hæresis (loquitur de Protestantibus) quam in Cognatione sanguinis. *D* bent igitur Christiani omnem tali

præscindere, ne ad eam celsitatem aspiret. *Reginaldus Anglus in suo Rosæus pag. 649. & pag. 670.*

⁶ Qui contra facit, Deum homini postponere, carnem spiritui anteponeere dicendus est. *Stapletonus in suo Didym. pag. 122.*

⁷ Regnum Hæretici defuncti ad filium Catholicum pertinet; quod si filius & consanguinei ejus hæretici fuerint, Regnum Catholicum possit Regem Orthodoxum eligere: si vero Regnum hæreticum fuerit, Electio Regis Catholici ad summum Pontificem pertinet: sed & Regnum illud possit à Catholicis occupari. *Simancha Instit. Cath. tit. 46. sect. 75.*

A professed Invasion.

⁸ *Parsons in his Dolman. pag. 216.*

⁹ Vultis in Regno Gallie Christianissimo Regem Proclamare Navarræum Calvinistam? Eadem operâ hominibus imperare jubetis canem; Templum Dei viventis prostituitis Satanæ, & in vineam domini immittitis truculentum aprum, qui eum vastet & depascatur. *Reginaldus in suo Rosæus pag. 466.*

¹ Illinè clament, vive Rex, quem nè salutare possint, nec in domum suam recipere? *Ibidem pag. 476.*

² Dicit fortassis Navarræus, ego saniorum Religionem induco, sed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere. *Creswellus in suo Philopater.*

³ *Parsons in his Book called a Conference concerning the next succession of the Crown of England.*

stants) may aspire to the Throne: ⁶ Otherwise (saith Stapleton) what do people else but even prefer Man before God: Hereupon doth *Simancha* conclude, that ⁷ the Kingdom of an Heretick departed, doth lineally descend upon his Son; but if the Son in the Race-Royal be heretical, the Catholick Commonweal may chuse a Catholick Prince: but if also the Kingdom be heretical, then the choice of the King belongeth to the Pope: and so the Kingdom may be taken by Catholicks. And lest peradventure any should consent to the lawful Succession, *Father Parsons* doth pronounce sentence, ⁸ Whosoever shall consent to the succession of a Protestant, is a most grievous and damnable Sinner. Thus far of the Position. Now behold their

Practise.

1. In France *Renalds* doth forewarn the French: ⁹ Will ye proclaim *Navar*, a Calvinist, King of the most Christian Kingdom of France? What is this else, than to advance a Dog to be Sovereign over Men? ¹ Shall Catholicks pray God save that King, whom they may not admit into their houses? ² For suppose (saith *Father Creswel*) that he profess to bring in a more sound Religion, what is this to the purpose, he is bound to defend the Romish Faith. From France we will return home, where *Father Parsons* busieth himself to disable the Title of Succession of our most dread Sovereign King *James*, ³ with intent to advance the Infanta of Spain thereunto. Thus much of Successors; now of Possessors.

The fourth REASON.

When the King is established in his Throne by common consent of the Kingdom; whosoever shall manacle the hands of his Subjects, detracting all obedience, may justly, by order of Law, be challenged and condemned for a dis-

disordered and rebellious person: But all Popish Priests do dissolve the Oath of Obedience to all Protestant Governours: Ergo, the Minor proved by

Their Positions.

First, One of their Bishops resolveth, that * as soon as a Christian King becomes heretical, forthwith people are freed from subjection.

Secondly, Their Cardinal: ' As long as the Prince continueth excommunicate, the Subject is freed from the Oath of subjection. By whom are they freed? ' By the Pope [saith the Jesuite] who upon just cause hath power to absolve from Oaths, both himself, and all others: Sometime the Prince is personally excommunicate, what then? ' Then saith (their Lawyer) subjects are freed from their Allegiance; and all his heretical Assistants to be rooted out, and their Land to be exposed to be possessed of [Strangers] Catholicks: But how if he be not excommunicate by name? yea, what though not excommunicate? ' If (saith another) his Heresie be publickly known, there needeth no pronounciation of the Sentence of Excommunication; ' so that (saith the Jesuite) Subjects may lawfully deny him obedience. How so? ' For the evidence of the crime (saith their whole School) doth infer a sentence of condemnation, because (as the more common Opinion defineth) there must we understand the Pope his will is to have him excommunicate, whom upon the knowledge of his fault he would excommunicate. Say, Father *Creswel*, is this true? ' It is certain, and of Faith, avouched by the universal voice of Schools: Satisfie us yet in one question more; Suppose the Protestant Prince have a just quarrel: what then? ' No War can be lawfully denounced or waged by the Queen, being excommunicate by name, though otherwise in it self it were most

* Quam primum Reges Christiani facti sunt hæretici, protenus ejus subjecti ab eorum dominio liberantur. *Simancha Episc. Inst. iii. 23. sect. 11.*

' Durante excommunicatione qui obnoxii erant vinculo fidelitatis vel juramenti, tali vinculo liberabuntur. *Tollatus Card. Instruct. Sacerd. libr. 1. cap. 13.*

' Non videtur negandum posse Rom. Pontificem se & alios solvere a jusjurandi religione & lege, modo justa causa subsit. *Azorius Jesuita Inst. mor. cap. 15. sect. sexto quaritur.*

7 Postquam per Pontificem (nominatim) excommunicatur, extunc Vasalli ab ejus fidelitate denunciatur absoluti: & terra ejus exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, absque ulla contradictione possideant. *Massovius Juriscons. de Majestate Milit. Eccl. par. 2. libr. 4. de Imperiis pag. 676.*

8 Cum est crimen notorium nulla est opus declaratione sententiæ excommunicationis. *Panormitan. cap. cum in homine extra de judiciis.*

' Crimen hæresis, si sit notorium, ut nulla possit tergiversatione celari, etiam ante judicis sententiã, incurritur (ex parte) poena prædicta: nimirum eatenus, ut subditi licite possint tali Domino negare obsequium. *Valent. Fes. tom. 3. in Thom. disp. 1. q. 12. punct. 2. pag. 463. sect. Nunc.*

' In hoc articulo sunt Felinus & Cajetanus, & communior sententiã apud discipulos *D. Thomæ*; & probant, quia in hac causa adest semper voluntas interpretativa Pontificis, qui obtinet vim sententiæ atque evidentiã facti habet vim sententiæ. *Bannes in 2. 2. q. 12. Act. 2. conclus. 2.*

2 Hoc universa Theologorum & jurisconsultorum Schola tenent, & est certum, & de fide. *Creswellus Fes. in suo Philopater, pag. 194.*

3 In the Copy of a Letter sent by Cardinal *Allen* to Sir *William Stanley*, pag. 10.

om, as the Enemy of Christ. An un-
 doubted Doctrine among the Learned,
 and agreeable unto Apostolical Truth.
ea which is more; ¹ Although the Pope
(saith Bannes) should tolerate an hereti-
 cal King, yet may the Common-wealth
 remove him. *And yet behold a greater*
mystery of Iniquity than all these: For sup-
 pose that the King deposed shall be wil-
 ling to be reconciled to the Church;
 Yet notwithstanding *(saith Siman-
 cha)* he may not recover his Crown. *Let us*
now see this Family of Corah.

Practise.

*We will omit their Henrys, Fredericks,
 Jtho's, and like Emperours and Kings of
 former times: Call but to mind that which
 hath been visible in our days, the late Henry
 of France; concerning whom their own Pro-
 phet hath published a Treatise, the scope
 hereof is this: ¹ The French have with
 good conscience born Arms against King
 Henry the 3. and deprived him of his
 Crown. Return home, there we see a Comet,
 The Rebel O-neel is up in Arms against his
 Queen: The Colledge of Salaman bring
 pitch to quench this flame, and resolve thus:*

*Whatsoever Catholicks shall not for-
 sake the defence of the English, and fol-
 low thee O-neel, do sin mortally, and
 cannot obtain life everlasting, except he
 resist. Shall we think that other Priests
 can have more loyal Spirits? Impossible; as
 long as they receive their breath from that
 Master, who commendeth the former Posi-
 tions against the foresaid King of France.*

*Those Divines (saith Pope Xistus) have
 done the parts of good Lawyers, Con-
 fessors, and Doctors. His Successor (thus
 ancor growing by succession inveterate)
 Pope Pius against our late Sovereign: ⁴ We*

*command the Subjects of England to take Arms against Elizabeth their Queen.
 Hitherto hath been manifested only their violence against the Dignities of Princes:
 Now hear of their violating their sacred Persons in conspiring their deaths.*

stem, ex h minum Christianorum domina-
 tu ejicere: quæ est virorum doctiff. indu-
 bitata sententia, doctrinæ Apostolicæ con-
 formis. *Creswellus Fes. in suo Philopater.*
pag. 194.

¹ Etiam si Pontifex toleraret regem Apo-
 statam, tamen Resp. Christiana possit il-
 lum pellere e regno; quoniam Pontifex
 sine ratione permittit illum impunitum.
Domn. Bannes in Tho. 2. 2. quæst. 12.
art. 2.

² Nec jus hoc recuperabunt, quamvis
 postea reconcilientur Ecclesie. *Siman-
 cha Inf. Gab. tit. 33. sect. 11.*

¹ Henricum dignitate regia excidisse, Gal-
 losque securâ conscientia in eum, ut pub-
 licæ fidei violatorem, bellasse. *Liber de ju-
 sta abdicat. Hen. 3. pag. 370.*

² Eos omnes Catholicos peccare morta-
 liter, qui Anglorum castra contra Hugo-
 nem O-neel sequuntur; nec posse eos æter-
 nam salutem consequi, nec ab ullo Sacerdo-
 te à peccatis absolvi, priusquam resipiscant,
 & castra Anglorum deserant. *Determinatio
 Salamana.*

³ Theologi illi fecerunt quod consultorum,
 Confessariorum, Doctorum fuit. *Xistus
 Quintus Papa ut habetur lib. de justa ab-
 dicat. Hen. 3. pag. 370.*

⁴ Volumus & jubemus ut adversus Eliza-
 betham Angliæ Reginam subditi arma ca-
 peant. *Bulla Pii Quinti Pont. Max.*

The sixth REASON.

Whosoever do intend, design, or practise the murder of Princes, must necessarily be holden for desperate Traytors: But all popish Priests are guilty in some of these kinds. Ergo,

The Minor proved by their Positions.

They profess all, That it is lawful to take Arms against their Kings, as we have proved: from whence we may argue against them, as he against a seditious one; * *Quis sensus armorum?* What other meaning can Arms have but only blood? But not to dispute from our suppositions, but their positions, by these degrees. First, the *French Defence* saith, that

* Cicero orat. pro Ligaria.

⁵ Tyrannum occidere honestum est, quod cuius impune facere permittitur. quod ex communi consensu dico. *Libr. de iusta Abdicat. Henr. 3. pag. 262. & 270.*

⁶ Facile constat eum, qui quamcunque tuetur hæresin, apud Christianos non minus propriè perfectèque tyrannum effici; quam qui apud Philosophos, spretâ civium conservatione omnia in republica stupris, rapinis, & hominum cædibus implet. *Reinolds in suo Ros. pag. 157.*

⁷ Vita privari possunt, tum multò magis omnibus aliis bonis, atque adeò etiam prælatione in alios. *Greg Valent. Tom. 3. disp. 1. q. 11. punct. 2.*

⁸ Imò graviori poena digni sunt Principes hæretici, quam privati homines; jure igitur & merito Scythæ regem suum Scylen occiderunt, propter externos ritus, quia in Bacchanalibus sacris initiatus erat. *Simancha Hist. Cath. tit. 23. Sect. 12. & 13.*

What other meaning can Arms have but only blood? But not to dispute from our suppositions, but their positions, by these degrees. First, the *French Defence* saith, that ' Any man may lawfully murder a Tyrant; which I defend (*saith he*) by common consent. Now, ' It is evident (*saith our Reinolds*) that every Heretick Prince is most properly and perfectly a Tyrant. Which is supposed by the *Spanish Jesuite*, speaking of this point, ⁷ That if (*saith he*) they may be bereaved of their lives, then much more of their Livings and Renowns. And which is the height of fury: ⁸ Heretical Kings (*saith Simancha*) deserve more grievous punishment than private men: therefore the *Scythians* (as he well deserved) did put to death their King *Scylen* for violating their *Bacchanals*. *Scythia* a most barbarous Nation is the fittest Glass that these Priests can find to look their Faces in. Well, shew us then your *Scythian* and Heathenish Practises.

Practise.

⁹ Arnoldus in Synodo Parisiensi omnem tyrannidem Hispanorum apud Indos solis Jesuitis ascribit. *Gollobelgicus tom. 2. lib. 10.*

Let us travel (but in your thoughts) into *India*, ⁹ where (as your *Arnoldus* in his publick Oration in the University of *Paris* did confess) the general clamour of the poor people was, that Jesuites were the causes of all tyranny which were exercised amongst them. *Paris homeward*

homeward through *Germany*, there we see ¹ Duke *Rodolph* persecuting the Emperour *Henry* his King by force of Arms, through instigation of the Pope. From hence we come to *France*, where *Clement* the Monk, as a bloody parricide, did murder *Henry* his King. Lastly, to

arrive at home, where, after the Bull of *Pius Quintus*, few years passed without such desperate attempts against their Sovereign: that Bull bellowing thus, ² *We will and command English Subjects to take Arms against their Queen*. Which death possess'd all those late Conspirators: *Arden, Somerville, Parry, Cullen, Squire, Lopez*, with others, all by instigation of Priests sought the death of our and their Sovereign. And now at this present, behold and be astonished; a furnace provided to consume at once, not only the King, but also (because an absolute State assembled) the whole Kingdom. Durst these Engineers do any such thing without direction from their Priests? First, they conspire by Oath under the Seal of the (here is a Priest) Sacrament. Secondly, he that was to put Fire to it runneth once and again to the Seminary at *Doway*, doubtless to consult with that priestly Oracle. Thirdly, he will not bewray his Complices, except he may be warranted by a Priest. And that this kind of act is their Priestly Function, will appear in the subsequents.

¹ Rodolphus Comes contra Henricum 4. (fulmine Gregorii Pontificis percussum) bellum gessit, &c. Abbas Vespurgensis, Granzius, & alii in suis Cronicis.

² Jubemus ut adversus Reginam Angli subditi arma capebant. Bulla Pii Quinti.

The seventh REASON.

Seeing, ^{*} It is in a manner all one to commit a villany, and to commend it: we may argue, That whosoever shall justify acts of Treasons, and Parricides, are not unguilty of the same Crimes: But all Priests do justify such hainous Parricides. Ergo,

^{*} Nihil interest faveas nefceles, an illud facias. Seneca.

† In the copie of his letter to Sir William Stanley pag. 3^d

The Minor proved by their Positions practical.

The famous Cardinal and publick Reader in *Rome* saith: ³ Many Popes have justly deposed many Princes. † Cardinal *Allen*, ⁴ *Reinolds*, ⁵ *Parsons*, our Country-men, inciting Subjects to Arms against their Prince, do perswade by Examples meerly rebellious: as resisting of King *John*, of *Edward* the 2. of *Richard* the 2. of *Henry* the 6. as Presidents to be followed. The Author of the Book of ⁶ *Deposing Henry King of France*, doth sing a *Gaudeamus* for his leath. And again, *Allen* approveth the sending up of ⁷ *Deventore*; and encour-

³ Multi Pontifices Principes multos auctoritate sua regia merito privarunt, ut Leonem 3. Fredericum 1. Othonem 3. Childericum regem Francie. Cardin. Bellarmus. lib. 5. de Rom. pont. cap. 6. & 7.

⁴ In the copie of his letter to Sir William Stanley pag. 3^d

⁵ Renaldus in suo Roseus cap. 2

⁶ In his Dolman. part. 1. pag. 62.

⁷ Gratias agimus deo immortali, qui operis hujus fructum (nimirum, per parricidium Monachi) tam bene anteverterit. Lib. de justa abdicat. Henr. 3.

⁸ In his letter to Sir William Stanley, Anno 1587.

A book intituled, An admonition to the Nobilitie and people of England. *The inscription*: Gulihelmus miseratione divina S. R. E. Tituli S. Martini in montibus Cardinalis, Cunctis regni Angliæ & Hiberniæ Proceribus.

* See above Reason 6 lit. 1.

rageth the *English* malecontents to join their Forces with † the *Spanish Invasion*. So the Colledge of the Jesuites at *Salamanca* approved the Infurrection of * *Tyrone*. And do not the most of that Sect canonize in their conceits all such popish ones as have been executed for manifest Treasons?

An Example of a notable Patron of High Treason.

† *Xisti Quinti Pont. Maximi de Henrici tertii morte Oratio habita in Consistorio Patrum. 2 Septemb. Anno Dom. 589.*

° Mortuus est Rex Francorum per manus Monachi. *Pag. 3.*

° *Rarum, insigne, memorabile facinus.*

† Occidit Monachus regem non pictum aut fictum in charta, aut pariete, sed regem Francorum in medio exercitus.

° *Hadrianus Pontifex excommunicationem Henrico 2. denunciavit, ipse à deo maledictus, à musca suffocatus est. Naylorus generat. 239.*

° *Facinus non sine Dei Opt. Max. particulari providentia & dispositione: (pag. 5.) non sine expressa ejus voluntate, (pag. 4.) & succursu perpetratum.*

° *Nota quam insignis est Historia illa Sanctæ Mulieris Judith, quæ ut obsessam civitatem suam, & populum Dei liberaret, coepit consilium, Deoque sine controversia suggerente, de interimendo Holopherne, hostilis exercitus principe, quod & perfecit, &c. pag. 8.*

° *Hic verò Religiosus aggressus est, & consecit rem longè majorem, non sine Dei concursu. Pag. 10.*

° *Rex infœlix, & in peccato mortuus. Pag. 3. & Pag. 9.*

† *Xistus Quintus* maketh a publick Oration in his Consistory of Cardinals: the subject matter he sheweth is this; ° The King of *France* is slain by the hand of a Monk; And what of this? ° This (*saieth he*) is a notable, rare, and memorable act. But why? ° Because he slew not (*saieth he*) a King painted in paper, or graven in stone, but the King of *France* in the midst of his Host. Is it a wonder any should wonder that a Monk could murder a mortal King? seeing popish History do record, that ° Pope *Hadrian* being guilty of the like seditious practise against the Emperour *Henry* the 1. was choaked with a Flye. Nay but if the Monk had killed a painted Image, that had been an act far more memorable, and less intolerable: Notwithstanding no Fact is good, because great; but therefore great, because good. Say then what is to be thought of the worthiness of the ° Fact? It was a Fact done by the admirable providence, will, and succour of Almighty God. How? By Gods will counselling and approving it? ° *Holy Judith* is famous (*saieth he*) for the slaying *Holophernes*, which she did not without the suggestion of Gods Spirit. ° But this Religious man hath done a far more marvellous work. O marvellous Religion! yet so it is in this sin of parricide, where a Monk doth murder his King. The best word the Pope doth afford the murdered is, ° An unhappy King, and one

ne perishing in his sin. The worst he doth bestow upon the Murderer, is, ⁷ Religious man. And thus in not condemning, but rather commending one Traytor he hath made up two. ⁷ Vir Religiosus. Pag. 9. & 10. Lastly, this *Henry* (a note very material) was a Papist; only he favoured the Protestants, and especially Prince *Navarre*, (because a Protestant) Excommunicate by this Pope. This was his Crime, upon which ensued, this Fact (to paraphrase truly of the Popes words) rare, for the Attempt; notable, for the Wickedness; memorable, for the shame of the Sect.

The eighth REASON.

Those Snakes that do naturally sting, as soon as they get warmth, may not be harboured in the bosome of the Common-wealth: But all Popish Priests profess Rebellions, as soon as they can presume of their strength: Ergo, &c. The Minor proved by

Their Positions.

Bannes maintaineth this as a necessary Parenthesis: ⁸ Subjects before sentence of Excommunication (if they have sufficient force) may then depose their King. This Father *Creswell* addeth as a wary caution: ⁹ Let Subjects take heed (saith he) that they have competent strength in such case; otherwise it may prejudice the Catholick Cause. And lest any taking an Antidote against their poyson, should object the condition of the Church of Christ primitive, and of the glorious Christians in those times, who intended not killing of Kings the Enemies of the Gospel; but to be willingly killed for the profession of the holy Faith: Mark with what untemperate Mortar these men daub up the consciences of Christians, ¹ Then (saith the *French Defence*) the Christians did only suffer, because the Church was not yet perfect, and because their Enemies were more in number. Again, ² It is commendable to suffer when thou canst not resist: which is the last miserable refuge of their desperate Cause. Whereunto notwithstanding their grand Cardinal is glad to betake himself. ³ I answer

⁸ Sit hæc tertia Conclusio: ubi evidens adest notitia criminis, ante declaratoriam pontificis sententiam licet (si modo vires ei suppetunt) Regem deponere. *Dominicus Bannes in Thom. 2. 2. q. 12. art. 2.*

⁹ Sit hæc Cautio adhibenda, ut vires habeant ad hoc idoneas subdit: alioqui in Religionis Catholicæ præjudicium cederet. *Creswell. in suo Philopater. pag. 198. & 199.*

¹ Quasi verò eadem instituendæ ecclesiæ ratio atque institutæ esse credenda sit; adde quòd id tum non licuit, dum impiorum multitudo superior esset: sed neque illi Christum professi erant, ut cogi in verba ejus mortis supplicio possent; sed tum demum, scilicet, id datum est, cum impletum fuit id prophetæ, Reges erunt nutritii tui; & in quæ tempora venimus. *Lib. de justa abdic. Regis Henrici 3. pag. 278.*

² Illud non moveat quemquam, id laudabile est, cum resistere nequeas. *Lib. de justa abd. pag. 371.*

³ Quod si Christiani olim non deposuerunt Dioclesianum, Julianum, Valentem, id fuit quia deerant vires temporales Christianis. *Bellarmin. lib. 5. de Rom. Pont. cap. 6. & 7 & 4.*

(saith he) that Christians in ancient times did not bear Arms and seek to depose Emperours and Kings Enemies to the Catholick Faith, because they wanted power. Whereby the now Romish Faith doth seek to make wicked men excusable. † By this second Conclusion (saith Barnes) the English Catholics, who now do not take Arms against the Protestants, are excused because they want sufficient power. Hence we may perceive that as long as Protestants live safe, they must acknowledge themselves beholden to the Popish Faction, because they have no power to hurt them: otherwise they may hear of them before they can see them, peradventure in such manner, as to * receive a terrible blow, and yet not know who did them the hurt. Yea they must perish: for Christian people (saith Creswell) are bound in conscience, and hazard of their souls, whensoever they can make resistance. These are yet Positions. Now

† Ex hac secunda Conclusionem sequitur, excusandos esse Anglos, quia non se eximunt ex superiorum potestate, nec bellum contra eos gerunt: quia non suppetunt illis vires, ob consequentia pericula. *Dom. Barnes in 2. 2. Thom. quæst. 12. Art. 2.*

* The Letter of *Tresham* to the Lord *Mounteagle*.

† Populus Christianus obistere tenetur conscientie vinculo arctissimo, & extremo animarum periculo; si præstare rem possit. *Creswell. in suo Philopater, Pag. 201.*

Their Practise.

In the Year 1580. when *Campion* and *Parsons* came into England they procured a dispensation from the Pope, that all Papists in England, notwithstanding the excommunication of the Queen, might profess a large obedience in all temporal causes: but with this addition *Rebus sic stantibus The Case thus standing*: that is (as the sequel did interpret) till you wax stronger: For in the year 1588. when the Spanish Armado was a-flote, when by doubling their strength, they might presume of the better: then our Countryman *Allen* doth write an Admonition to the Nobility of England, making his Book the Popes *Nuncio* to expound his former Parenthesis. † *Though the Pope* (saith he) *bath tolerated obedience unto the Queen in temporal conditions; yet now our Holy Father Xistus Quintus doth discharge all Men of their Faith and Loyalty unto her.* This is the Popes common guise; when he doubteth his faction shall be overmatched, then to injoyn obedience: But it is only in policy to gain his Souldiers a-breathing, as *Clement* the late Pope dispensed with the *Irish* for their Fidelity to the Queen, till that he had some confidence of *Tyrone's* success. For then in the 20. of January, the year 1601. he writ a Letter for encouragement:

† In his Book of Admonition.

† Clemens Octavus.

7 *Pili dilecte nobilis vir salutem, &c. My dear Son, all health, &c. After he calleth the Rebellion, Sacrum Fœdus, An holy League; promising in the way of blessing an happy success: Deus pugnabit pro vobis, conteret inimicos suos ante faciem vestram: God will fight for you, and tread your Enemies under your Feet. But he (God be thanked) proveth a false Prophet.*

The ninth REASON.

Whoſoever doth perfidiouſly either deny or violate, with Men of divers Religion, an Oath, the moſt ſacred bond that God hath allotted unto Men, as the moſt ſecure confirmation of all fidelity with men, and end of all contention, muſt neceſſarily be eſteemed of them as a Perſon perfidious and treacherous: But Popiſh Prieſts are guilty of ſuch perfidy: Ergo, &c. The Minor will appear in theſe three: 1. In the manner of diſallowing: 2. Of eluding: 3. Of diſſolving of a neceſſary Oath.

¹ Jerem. 4. 4.
² Heb. 6. 16.

From the manner of denying a requiſite Oath, we reaſon:

Whatſoever Servant being demanded of his Maſter, to ſay or ſwear, whether he ſaw his Maſter aſſaulted by his profeſſed Enemies, he would defend or betray him, would either diſlike the Article, or defer his Answer, he ſhould evidently bewray a treacherous diſpoſition: But all Popiſh Prieſts in like Articles concerning Loyal Subjection to Proteſtant Kings, are in like manner affected: Ergo, all their other kind of *Haile Maſter*, is but to kiſs and betray. The Minor proved

¹ Matth. 26.

By their Positions and Practices.

When as it is demanded of Prieſts (a neceſſary Article to civil States), what if the Pope ſhould authoriſe the Queens Subjects to rebel, or other Foreign Princes to invade her Realm; whether they would take part with the Queen, or her Enemies? Firſt, they diſlike this Interrogatory. *Allen* calleth it, *An unlawful, unnatural, intolerable ſearch of Mens Conſciences*. This kind of examination which Princes make for preſervation of the lives of themſelves and ſubjects, *Crefwell* termeth, *Unjuſt and bloody demands*. And theſe queſtions *Stapleton* nameth *Captious queſtions, wicked, and full of all impious ſubrility*. As though *Sampſon* were bound to put his Head in *Dalilahs* lap. Nay but their answer ſheweth that this Interrogatory was neceſſarily invented, as it is wickedly impugned. For this being an inbred law of Nature, to ſtudy for a ſelf-preſervation; theſe Men call *unjuſt and unna-*

² *Allen* in his Book intituled, *A true Defence*, pag. 68 70.

³ *Examen injuſtiſſimum & poſtulata ſanguinaria. Crefwellus in ſuo Philoſopher* pag 350. & 351.

⁴ *Novæ & captioſæ, in quibus ineſt inauditum quoddam nequiſſimæ impietatis, & barbaræ calliditatis exemplum. Stapleton in ſuo Didymus. pag. 205, 206.*

⁵ *Nata lex quam non dedicimus, ſed à natura exhaustimus. Cicero pro Milone.*

6 Ut jugulent homines, surgunt de nocte Latrones: ut teipsum serves non expergificeris? *Horatius.*

ral: But how senselessly, let the very
6 Heathen judge: *Thieves watch to murder, dost thou not awake to save thy self?*

Now secondly their delaying, when the question is urged: whether if the Pope, or any by his appointment should invade the land; which part they would take, then they shift footing, and some (as our Governours have observed), have answered: *I will then take Counsel when the case shall happen: others, I will answer then and not before: others, I am not yet resolved: lastly, I shall then do as God shall put in my mind.* As though these masks were large enough to shadow their faces: which their *Creswell* hath already discovered,

7 Si pontificis jussu de religione restituenda bello decertaretur, se conscientia salva facere non posse, quin partibus Catholicis adhaereant. *Creswellus in suo Philopater pag. 352.*

saying, that *? If by the Popes command the War should be undertaken, to the end of restoring Religion, then (to answer) that he is bound in Conscience to hold with the Romish.* This Man speaketh without Parables: make then but a pretence of Religion, and farewell all subjection.

The second Point is, their deluding of an Oath by a new trick of equivocation, as they (unproperly) term it. Others call it reservation: but most fitly we may name it Collusion.

Their Position in the Major.

8 Cum Juxta non juridicè petit juramentum, vel contra justitiam, licet uti equivocatione secundum mentem suam, contra mentem Judicis, ut puta, querenti, fecistine illud? Respondeat, non feci; intelligendo inter se, non hoc tempore, aut, ut narrem tibi, aut aliquid simile. *Tollet. Card. lib. 4. Inst. Sacerd. cap. 21. & 22.*

9 De hoc illustri Cardinali Gregorius 13. Pontifex sic scribit: Dilecte fili, &c. Tanta est tua doctrina, quæ longo & intimo usu nobis cognita est, ut tua scripta, sicut cæterorum aliorum, judicio atque examini subijci æquum non sit. *Vasquez Jes. Epist. Dedicataria ante Com. in Luc.*

8 When any Judge (*saieth one*) shall command an Oath unjustly, then may the Examinee swear by an Equivocation: As for Example, being thus demanded; whether didst thou that Fact or no? he (though he did it) may answer; I did it not, understanding secretly in his mind, at this time, or I did it not, meaning to tell it to you; or some such-like evasion. If you desire to know the Author, it is Cardinal *Tollet*: if his authority, *Vasquez* the Jesuite sheweth, he hath a special priviledge from Pope *Gregory* the 13. writing thus unto him: We approve of your singular Learning, that we hold it unmeet that your Books should be subjected to the censure of others.

1 Officiarii Regine Angliæ non juridice iuramenta exigunt, quia Regina hæretica non est Regina. *Greg. Martin. in libr. Resolutionis Casimiri.*

Now their Assumption in this case of our *English* Justice concerning the Examination of Priests: *The Officers*

of the Queen of England (*saieth Martin*) cannot challenge Answers and Oaths judiciously, because an heretical Queen is no Queen. Upon this Sand is builded that which they conclude, namely, *Allen, Parsons, Gregory, Martin*, that, ¹ If a Priest shall upon suspicion chance to be asked either in Haven, or else-where, concerning his ancient name, his Country, Kindred, or Friends? he may deny all. And again, ² When a Priest is convented before a Judge, after the Oath taken, concerning such Questions, he may answer by the foresaid equivocation; because those that ask this Oath, are not to be accounted Judges, but Tyrants: which point of equivocation (*saieth † Parsons*) is not only to be allowed by all Divines, but judged necessary also in some cases, for avoiding lying and other inconveniences. This man we see (as if he would drive out Satan by Satan) teacheth by lying how a man may avoid a lye. Yet this is the general Doctrine of their † School, more than heathenish: For among Pagans this was a decree of Conscience; ³ Craft in an Oath doth not lessen, but strengthen Perjury.

Now the Practise.

The practise of this devise of equivocation in Priests hath been found to have been common of late, by experience of Magistrates. It may be thought to have crept out of their *S. Francis* sleeves. For ⁴ He (*as Navar writeth*) being asked which way the Murderer did flye, which run by him; putting his hands into his sleeves, answered, he went not that way, meaning thorow his sleeves.

¹ Si Sacerdos interrogetur in portu, vel a-
libi, de antiquo suo nomine ab aliquibus,
qui eum habent suspectum, possit respondere
illud non esse suum nomen, atque eodem
modo si interrogetur de patria, parentibus,
amicis, &c. *Resolutio quorundam casuum Na-
tionis Anglicanae.*

² Cum Sacerdos sistitur ad Tribunal, ubi
adsunt magistratus Regni, accepto jura-
mento, possit illum prestare juramentum, &
equivocando, quia qui quærent non juridi-
cè interrogant, cum sint Tyranni & velint
punitre bona opera. *Ibidem.*

† Parsons in his brief Apolog. fol. 193.

† See Aquinas.

³ Fraus non dissolvit, sed distringit per-
jurium, *Cicero.*

⁴ Sanctus Franciscus rogatus quæ perrex-
isset quidam homicida, qui juxta eum
transierat; manus per manicas immittens,
respondit non transisse illac; intelligens,
non transisse per illius manicas. *Navar.*
Tom. 3, cap. 12.

The third abuse of Oaths is in dissolving them.

† Before in Reason. 4.

4 Debit intelligi; nisi Papa remittat e-
juramentum; nam in juramento excipitur
auctoritas majoris. *Glossa ad decret. lib. 2. tit. 2.*
24 cap. 10.

That though they take an Oath of Al-
legiance in cases temporal, yet their
common interpretation is still with re-
spect of their more supreme head, † Du-
ring the Will of the *Pope*, who (*say they*)
hath power to free both himself and o-
thers from the bond of an Oath; which
is their *Gloss*, saying, ' That the case is
so to be interpreted, namely; except the
Pope shall release him from his Oath:
because in every Oath the Authority of
a Superiour must be excepted.

Practise...

5 Canonicus quidam invehitur in Gregori-
um. 12. Pontificem, quod tempore magni
schismatis antequam pontifex crearetur ju-
raverat publice & solenni ritu sese abdicat-
urum Pontificia potestate; postea vero Pon-
tifex electus noluit pontificatum deponere.
Azorius Jes. Inst. Mor lib. 5. cap. 15.

6 Aliorum quoque juramenta possunt
Pontificis auctoritate relaxari, *Ibidem lib. 11.*
cap. 9.

Their practise we have shewn in the
former reasons: we may here add a
more ancient Example, ' A Canonist
(*saieth a Jesuite*) did inveigh against *Pope*
Gregory the 12. who in the time of a
great Schism, did openly and solemnly
swear, that if he were made *Pope*, he
would give it over again: but being
elected, he performed nothing less. The
Canonist doubtless wanted not a Canon
to condemn this perjury, though the Je-
suite upon presumption of [*justa cau-
sa*] doth defend it. Who also in the
same Volume holdeth their general po-
sition, saying, ' other mens Oaths may
be dissolved by the *Pope*: so that when
the *Pope* shall send his Bull of freeing of
our *English*, the bond of their Oath will
prove as strong as the knot of a Bull-
rush.

The tenth REASON.

Whosoever is so possessed with these former seditious Positions, that *ex*
Officio, (that is) as he is a *Romish* Priest, he must profess them, such a one is
to be judged a most desperate Traytor: But all *Romish* Priests, as Priests, pro-
fess some, and other some all of those seditious Positions. *Ergo, &c.*

The Minor } 1. Proved.
 } 2. Confirmed.

Proved by an Argument of Relation: that, seeing the Authors of this rebellious Doctrine, are the principal Rabbies of that Sect, and publicly authorized with the ordinary privilege of that Church: it may not be imagined but the Scholars are infected with the Leaven of their Professors, and Doctors, above-named: to wit,

1. *Tollet*, a late Cardinal, whose Writings have this special privilege by Pope Gregory the 13th, That, (saith *Vasques* the Jesuite,) they may, without censure, or examination of any, be published to the World. Now the Book, wherein these Positions, or rather Poisons are contained, is intituled, *De instructione Sacerdotum*; that is, The Book of instructions for Priests.

2. Cardinal *Bellarmin*, Publick Reader in Rome, in his Book intituled, *Of the Pope of Rome*, dedicated to *Xistus Quintus*, Pope of Rome, and Authorized by the same Pope of Rome, to no other end, but, (as he confesseth) To instruct those Scholars whom his Holiness did send for from beyond the Alps: that is, Scottish, Polish, Flemish, Danish, and English Extravagants.

7. *Beatissimo, Sanctissimoque Patri Xisto Quinto Pontifici Max. Robertus Bellarminus. In principio voluntatis primi. Epist. Dedicat. de Pontifice Romano.*

7 Ad eos juvenes instituendos, quos à Transalpinis Regionibus autoritas tua revocavit. *Ibidem.*

3. Cardinal *Allen*, created of the same Pope *Xistus Quintus*, Anno m. 1583. to the like end: For in the same Year when the Spanish Invasion was intended against England, he published his Book intituled, *An Admonition to the Nobility of England*, as a Trumpet of Rebellion, to take Arms against their Sovereign.

4. *Molina* Divinity-Reader in the University of * *Ebor.*

* *Ebornensis.*

5. *Gregory of Valientia*, Divinity-Reader in the University of *Ingol.*

Ingolstadtensis.

6. Doctor *Stapleton*, Divinity-Reader in *Lovane.*

7. *Dominicus Bannes*, Divinity-Reader in the University of * *Salmauti-*
na, another much infected with the same leaven, and yet
 privileged in Spain with these commendations.

* *Salmauti-*
ensis.

A work admirable, and profitable to all Divines; dignified also of the approbation of the Fryars, called *Minors*, in these terms: 'A glorious work, which it want his deserved obedience, we challenge in the power of the Ghost, under our formal Commandment (without all exceptions) in the name of

8 *Legi & expendi diligenter jussu & imperio Senatus F. Dominici Bannessi Cathedralis Sacro-sanctæ Theologiæ in Salmaticensi Academia in 2. 2. D. Thomæ Commentarios, & nihil reperi limâ dignum, sed admiratione: ut appareat fore opus Theologis utilissimum & fructuosissimum. Idq; ego ratum mea fide jubeo. Frater Daques*

*Regis Hispaniæ Confessarius in Commentariis
Francisci Bannesi.*

Ne tam glorioso operi sanctæ obedientiæ meritum deesse contingat, hoc ipsum ei præcepimus in virtute Spiritus sancti sub formali præcepto, in nomine Patris, Filii, & Spiritus sancti, Amen: non obstantibus in contrarium quibuscunque. *Eratum Minorum de D. Bannesi Comentariss Encomium.*

the Father, Son, and Holy Ghost, *Amen.*

We have also alledged The Resolution of the Jesuites Colledge of the University of *Salamanca* in *Spain*, Anno 1602. as likewise *Creswell's Philopater*, printed at *Rome*, *Licentia superiorum*, by the Licence of the Superiours; signifying the Jesuites there. What shall I need to mention *Reinolds*, (in his *Rosaus*) a Doctor in Divinity, and chiefest man in the *English Seminary* at *Rhemes*? Father *Parsons* (in his *Dolman*) a principal Rector in the Seminary at *Rome*? Seeing all these be Seminaries, you may try the young Plants by their Fruits. If any desire further experience in this kind, he may consult with *Carolus Molinæus*, and *Pontus Tyardæus*, both *Parisians*, and but even now, before I can read them, to be read of all men.

The Confirmation.

It will not denyed of any Priest, but that in these Popish Seminaries he hath vowed obedience to his general Fathers in those Schools: And it is as notorious, that all Generals are absolutely intralled to their chief General the Pope: all of them, as hands and feet, to walk and work, as that their head shall devise. Which (as we have heard in *Gregory* the 7. *Gregory* the 9. *Pius Quintus* and others) have absolved Subjects from all obedience, and charged them to take Arms against their Emperours, Kings, and Queens excommunicate, &c. Shall we now imagine, the old Foxes being such, that their Cubs can regenerate? If ever any of that kind gave hope unto us, it was the Secular Priests: who for a fit did write many things very truly against Jesuitical Rebellious Practises: but after, perceiving the Recusants that withdrew their benevolence, as rather devoted to the *Jesuites*; and that the Pope also took part against them, they fearing their Consciences, wholly submitted themselves to the Arch-Priest, whose command, upon occasion, is countermanded by the Faction Jesuitical. So that now we may as well expect Grapes from Thorns, or a white *Ethiopian*, as Loyal Subjection from this Religion.

Thus have I proved (dear Brethren) The Dogmatical Doctrines of these Men, not particularly improving, or confuting them; for this (as I understand) was not your desire, and therefore might not challenge of me such discharge: Especially seeing that these

that it may be concluded hereof, * *Hæc recitasse refutasse est.* So that (according to the example of our blessed Saviour) only relating the Fact [*do, &c.*] without examination of the Guilt, we may pronounce [*Woe, &c.*] a condemnation against them: in as much as all such Sins have a brand of impiety in their forehead, whereby any may discern them, as the Apostle teacheth: ³ *The works of the flesh are manifest, which are these: Adultery, Hatred, Contentions, Seditions, Murders, and such-like; which whosoever doth, cannot inherit the Kingdom of God.* Being so condemnable in themselves in every reasonable Mans judgment, that it may be said of them, ⁴ Some Mens Sins go before them to judgment. Notwithstanding if, as among these *Romish Professors*, Malefactors of all kind use to take Sanctuary: So these mischiefs shall dare to challenge the name of Sanctity or Religion: Know (dearly beloved) that (as St. *Hierom* saith) this ⁵ dissembling of sanctity doth double the iniquity: and that I am as ready to confute all forged pretences, as they can be to suggest them. Only at this time be you exhorted (my Brethren) to take this Antidote and Preservative against all such poisonous Positions and Practises; it is compounded but of two simples, Simplicity of Apostolick Precept, and Practise of Primitive Examples. The blessed Apostle and true *Peter*, far differing from this personate, doth thus admonish all Christians: ⁶ *But let none of you suffer as a Murderer, an evil doer, or as a busy body in others mens matters: but if any suffer as a Christian, let him not be ashamed but glorifie God in this behalf.* So then Christians suffering for Murders may happily become Martyrs, but never be Martyrs. Secondly, the Primitive Example is plainly recorded by *Tertullian* in his *Apology*, in behalf of zealous Christians, who being in his Days persecuted of Tyrants for the profession of the holy Faith, yet avouched always their faithful allegiance after this tenour: ⁷ Our humble Prayers to God, in the behalf of all Emperours, are, that he would vouchsafe them long life, secure Reign, safe Guard, Powerful Armies, faithful Councillours, godly people, and a peaceable world. And to remove all jealousies of Princes, though Apostates from Christ, holy *Nazianzen* is bold in defence of Christian Loyalty, to stand at defiance (as it were) against all calumnious accusations, saying, ⁸ Against whom of you did we at any time make any insurrection among your people, though of themselves prone to Rebellion? or whose death did we ever con-

¹ The very commemoration of them is a just confutation.

² Woe be unto you Scribes and Pharisees, &c.

³ Gal. 5. 20.

so condemna-

⁴ 1 Tim. 5. 23.

⁵ Simulata sanctitas duplex iniquitas.

⁶ 1 Pet. 4. 15.

⁷ Tert. Aplog. Nos precamur, pro omnibus Imperatoribus vitam prolixam, imperium securum, domum tutam, exercitus fortes, populum probum, orbem quietum.

⁸ Nazianz. Orat. 2. in Julianum. In quos vestrum populum exultantem contra vos insurgere sollicitavimus? quibus vitæ periculum attulimus?

9 Mark. 5. 9.

10 Psalm 48. 8.

spire? Now in conclusion, do but consider the last, (I pray God ever the last Treason) and see whether it may not challenge the name of *Legion*, seeing there is found in it so many murderous spirits, intending and attempting in one blow so many execrable murders: that none can say of this infamous evil, as the Prophet spoke of that most excellent good, *As we have heard ~~so~~ have we*

seen: But contrariwise, that which we have seen, the like was never heard. God of his great Mercy fashion us to true thankfulness, and them to repentance; to disclaim the Guelphish faction, and always out of the confusion of their Sins work the conversion of their souls: establishing us all that call upon the name of Christ Jesus with his sanctifying Spirit, to the glory of his saving grace. Whereunto

Yours T. M.

F I N I S.

