

1679

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POPERY:  
OR, THE  
Principles & Positions

Approved by the  
CHURCH  
OF  
ROME

*(When Really Believ'd and Practis'd)*

Are very Dangerous to all; and to *Protestant*  
*Kings and Supreme Powers*, more especially  
Pernicious :

And Inconsistent with *that Loyalty*, which (by the Law  
of *NATURE* and *SCRIPTURE*) is Indispensably  
due to *SUPREME POWERS*.

*In a LETTER to a Person of Honor;*

By *T. L<sup>d</sup> Bishop of LINCOLN.*

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Rev. 18. 4. Jer. 15. 6.

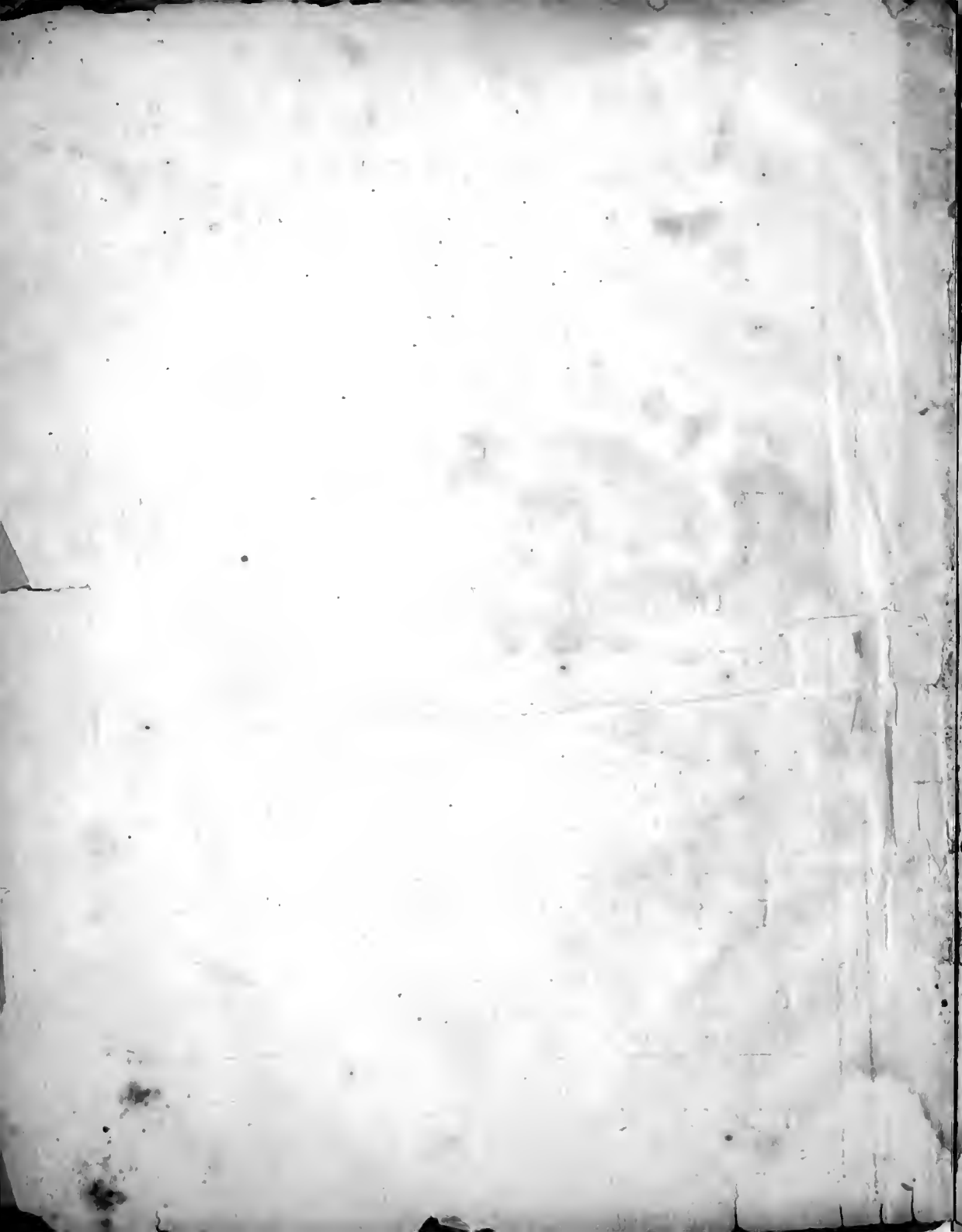
*Come out of her my people, lest ye be partakers of her Sins and  
Plagues.*

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In the *SAVOY*:

Printed by *T. Newcomb*, and sold by *James Collins*  
in the *Temple-passage from Essex-street.* 1679.

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FOR MY  
HONORED FRIEND

L. N. P.

SIR,



Received and read your Letter, and this comes to (bring my humble Service, and) tell you so. In your Letter you tell me, *First*, Of an Inhumane and Bloody Design and Popish Plot, a Traiterous and Roman-Catholick Conspiracy (as you call it) against the Sacred Person and Life of our Gracious King (whom God preserve) and many more (by them) design'd for Ruine, and for the Subversion of the true Religion Establish'd by Law, and introducing Papal Tyranny, Superstition and Idolatry. A design not onely Unchristian, but Inhumane and Barbarous; beyond all examples of Turkish or Pagan cruelty; nor has it (in any

B

story)

(a) Nuptiæ Parisinæ & Laniena Protestantium in Gallia. Anno 1572. Vide Thuanum.

story) any parallel Impiety; unless perhaps, that Bloody (a) *French Massacre*, or the *Gun-powder-Treason*; all contriv'd and carry'd on, by Men of the same desperate Principles, and (though with the blood and ruine of many thousand innocent persons) to advance the Papal Interest. *Secondly*, You say, That the Popish Party decry this Impious Conspiracy, as a State-Trick (without truth or reallity) to make Catholicks (as they commonly miscall themselves) odious to the People, and this whole Nation. This I believe (and know) they do. As their Plots and Conspiracies, so their Impudence to deny or lessen them (when discover'd) is monstrous, and (were not their Persons and Principles known) incredible. So they did (where, and when they durst) and still doe (b) call the *Gun-powder-Treason*, A State-design, to make them (though they were innocent) seem guilty and Criminals. *Thirdly*. Lastly, you say, that several Papists tell you (in excuse of Popery, and their Party) That if indeed there be such a Plot and Conspiracy (as is pretended) yet it is the only fault of those persons concern'd in it, not of Popery or their Religion; the Principles and Doctrine of their Church, giving no ground or encouragement to such Impious and Anti-monarchical practices. This I believe too; because I find them making the same Apology for themselves, to take off the guilt of the *Gun-powder-Treason*. For (without all truth or modesty) they tell us in Print; (c) *That the Gun-powder-Treason was MORE THEN SUSPECTED, to be the CONTRIVANCE of Cecil, the great Politician,*

(b) In an Almanack commonly sold, since His Majesties Happy Return; call'd *Calendarium Catholicum*; the *Gun-powder-Treason* is call'd, *Cecil's Contrivance*. It was printed 1662.

(c) The aforesaid Popish *Calendarium Catholicum*, or *Catholick Almanack*, at the end of it, about Holy-days set apart by Act of Parliament.

an, TO RENDER CATHOLICKS ODIOUS; and that there were but VERY FEW of that Religion (AND THOSE DESPERADOES TOO) detected of it, &c. All (d) sober Catholicks detesting that, and all such Conspiracies.

Now these things premis'd, you desire to know of me, whether I think these their Allegations and Apologies true; or if I think them untrue and insignificant (as you may be sure I do) that I would give you some reasons why I do so. In obedience therefore to your command, and to satisfy that Obligation that lies upon me (so far as I am able) to Vindicate Truth, and my Mother the Church of England; (though I have little time, and few Books here (being absent from my own) save what I borrow of friends) I shall endeavour to say something, which may (I hope) be pertinent, towards the conviction of our Adversaries, and your satisfaction. And here, I shall plainly set down,

(d) And yet Ribedaneira, Bzovius, &c. reckon those Gunpowder Traytors amongst the eminent Martyrs for their Church and Religion; as you shall see anon. And Father Parsons calls *Barnet* (Executed for High Treason, and the Gunpowder Conspiracy)..... An Innocent Man, who suffer'd Unjustly; that he lived a SAINTS Life, and accomplish'd the same with an HAPPY DEATH, dying in DEFENCE of JUSTICE. In his Book against the Oath of Allegiance; call'd, *Discussion of the Answer of Dr. William Barlow*, &c. p. 22, 23.

- I. The Position I undertake to make good.
- II. The Proofs and Reasons of it.

I. The Position is this..... The Doctrine and Principles of Popery, own'd by the Church of Rome (when believed and practis'd) are not onely dangerous, but pernicious to Kings (especially those who are Protestants) prejudicial to the just rights of Monarchy, and inconsistent with that Loyalty, which (by the Laws of Nature and Scripture) is due to them; and particularly to our Kings, by the establish'd and known Laws of England, made antiently, even by Popish

*Kings and Parliaments, against Papal Usurpations, and Anti-monarchical practices.* And here (because it is impossible distinctly to shew, how Popish Principles are dangerous to our Kings, and prejudicial to their Just Rights, and Royal Prerogative; unless we first know, what that Prerogative, and those Rights are) I shall inquire,

1. What the *Jura Corona*, the Rights and Prerogatives of the Imperial Crown of *England* are, as to our present concern.
2. How Popish Doctrines and Principles, may be dangerous, or pernicious to them.

1. For the *First*; That *England* is a *Monarchy*, the *Crown Imperial*, and our Kings *SUPREME* Governors, and *SOLE SUPREME* Governors of this Realm, and all other their Dominions, will (I believe, I am sure it should) be granted; seeing our Authentick Laws and Statutes do so expressly, and so often say it. In our Oath of Supremacy we Swear, that the King is, the *ONELY SUPREME* Governor. *SUPREME*, so none (not the Pope) above Him: and *ONELY Supreme*: so none co-ordinate, or equal to Him. So that by our known Laws, our King is, *Solo Deo minor*, invested with *such a Supremacy*, as excludes both Pope and People (and all the World, God Almighty onely excepted, by whom Kings Reign) from having any power, jurisdiction, or authority over Him. For this

*Sovereignty*



Sovereignty and Supremacy belonging to our Kings, and the Imperial Crown of *England* is asserted, not onely by the Statutes of (e) *Q. Elizabeth*, (f) *King James*, and (g) *Charles* the Second ( Protestant Princes ) but even those Statutes made by Popish Princes and Parliaments, declare the same: I Instance onely in (h) *Richard* the Second, (i) *Henry* the Eighth, and (k) *Q. Mary* (though all the Statutes of Provifors, were pertinent to this purpose.) That *Richard* the Second and His Parliament were Roman-Catholicks, is manifest; and it is as certain, that *Henry* the Eighth and His Parliaments ( when the Statutes cited were made ) were so too. For 'tis evident, that those Statutes were made *Anno* 24. and *Anno* 25. *Hen.* 8. that is, *Anno Dom.* 1532. and 1533. when neither He, nor His Adherents, were Excommunicate, but actual Members of the Roman Church then, and for some years after. For though *Pope Paul* the Third was angry, and about it, *Anno* 1535. yet he did not actually Excommunicate Him or His Adherents, before the year (l) 1538. which was six years after *Henry* the Eighth, and His Popish Parliament had Vindicated the Rights of the Imperial Crown of *England*, against the irrational and unjust Pretences and Usurpations of the Pope; and declared, that the *Supremacy* (both in Ecclesiastical and Civil Things) ever did (*de Jure*) belong to the Imperial Crown of *England*, not to the Pope's Mitre: He having no more to do in *England*, (*Jure proprio*, or by any Law of God or Man) than *Henry* the Eighth in *Italy*. And that Parliament of *Queen Mary*, ( cited in the Margent ) although a Popish Parliament,

(e) Vid. Statut. 1 Eliz. cap. 1. 5 Eliz. cap. 1. & 13 Eliz. cap. 2.

(f) Vid. 1 Jac. cap. 7. & 3 Jac. cap. 4.

(g) Vid. 12 Car. 2. cap. 30. In the Preamble.

(h) Statut. 16 Rich. 2. cap. 5.

(i) Statut. 24 Hen. 8. cap. 12. & 25 Hen. 8. cap. 19. & 37 Hen. 8. cap. 17. & 25 Hen. 8. cap. 1.

(k) Parliamentum secundum 2 Marie, cap. 1.

(l) The Bull by which *Hen* 8. was Excommunicate, was Dat. *Rome* 16. Cal. *Januarii*, *Pauli* Papa 3. *Anno* 5. Vid. *Bullarium Cherubini*, Tom. 1. pag. 704. Edit. *Lugduni*, 1655.

Parliament, yet declares fully for the Queen's Supremacy (which to some may seem strange) for that Act expressly says, 1. *That the IMPERIAL CROWN of this Realm, with all its Prerogatives, Jurisdictions, &c. was descended to the Queen.* 2. That she was the *SOVERAIGN and SUPREME Governour of all Her Dominions, in AS FULL, LARGE, and AMPLE MANNER, AS ANY OF HER PROGENITORS,* (therefore in as ample a manner as Her Father *Henry the Eighth.*) 3. That *by the MOST ANCIENT LAWS of this Realm, the punishment of ALL OFFENDERS, against the Regality and Laws of this Realm, belong'd to the King, &c.* So that even a Popish Parliament acknowledges and declares, the Kings of *England* possess'd of such a Supremacy, over all Persons, and that by our *MOST ANCIENT LAWS*, that He may punish *ALL OFFENDERS* (Clergy or Laity) against the *Laws*, and His *Regality*. (How contradictory to this, the *Trent Council* and the *Doctrine of the Roman Church* is, you shall see anon.) But for the Supremacy of the Kings of *England*, according to our *Ancient and Later Laws*, I refer you to the (m) Learned in those *Laws*; who will give you a clear Declaration of this Supremacy, and a just Vindication of it, from those impertinent (and seditious) Objections brought against it by some, who, enslaved to *Rome*, have cast off Loyalty to their King, and Love to their Country.

And lastly, As for the Supremacy of Kings, (so far as it concerns the *Laws of God*, (Natural or Positive) and *Divines* to determine it) I refer you to

to

(m) Vid. *Coke's Reports*, Part 5. de *Jure Regis Ecclesiastico*; and *Calvin's Case*, 7 Report; Sir *John Davis* his Reports, in the Case of *Præsumere*, &c.

to the *Answer of the* (n) *Univerſity of Oxon*, to a *Letter of Henry the Eighth*, requiring their Judgment in that Point: To the (o) *Articles of Edward the Sixth*; Of *Queen* (p) *Elizabeth*; The *Articles* (q) *of Ireland*; The (r) *Injunctions of Elizabeth*; The (s) *Canons of I. Jacobi*; And the (t) *Canons* (*ſub Carolo Martyre*) 1640. (beſides the Writings of many particular Learned Men:) In which you may ſee the Judgment of the Church of *England*, concerning Supremacy, and the *Loyalty due to our King*, clearly and fully expreſs'd; and (in the late unhappy Rebellion) more truly profeſs'd and practic'd by Her Sons, than *Papiſt*, *Preſbyter*, or *Fanatique* (though ſome of them vainly brag of their Loyalty) can, with any juſt reaſon pretend to. If you deſire further ſatisfaction and evidence, for the *Supremacy of Kings*, (particularly of our Kings, and the Roman Emperours) even in *Eccleſiaſtical Matters*; you know, and (at your leiſure) may conſult, the Collections of our (u) *Saxon*, and the (w) *Imperial Laws*; where you may have ſufficient and abundant evidence, that (as to Matter of Fact; never queſtioned in thoſe days) thoſe Emperours and Kings, made many Laws and Conſtitutions, in *Eccleſiaſtical Matters*, (which concern'd the Church) as well as *Civil*, (which concern'd the State.) And (if you deſire it) I can ſhew you, an Original MS. (*agreed upon*, and *approved* by the Convocations of both Provinces, (*Canterbury* and *York*) and ſubſcribed by both Archbishops, and ſeveral of each Province) wherein it is clearly ſhewn, (ſo far as *Scripture*, and other Records of thoſe times mention

(n) Vid. Literas Acad. Oxon. Hen. 8. Dat. 27 Jul. 1534.

(o) Art. Ed. 6. 1552. Art. 36.

(p) Art. 5 Eliz. 1562. Art. 37.

(q) Articuli Hiberniæ, 1615. Sect. 57.

(r) Editæ 1559. in calce poſt Injunctionem, 53.

(s) Canones 1603. Can. 1. 1.

(t) Can. 1640. Can. 1. &c.

(u) See our Saxon Laws by Mr. Lambert, *Spelman Concil.* Tom. 7. Whelocus, &c.

(w) Vid. Cod. Theodoſianum, cum Doctiſſ. Gothofred. Notis, & Cod. & Novellas Conſtitut. Juſtiniani.

tion them ) that Kings ( from the beginning of the World, till our Blessed Saviours time ) did, and *de Jure*, might exercise an Ecclesiastical, as well as Civil Jurisdiction and Supremacy ; especially the Kings of the Jews, his own People ; which Monarchy was of Gods own, ( and particularly Divine ) Institution. These things premis'd, I come now to shew you, ( in the second place ) how dangerous, and ( when, and where they have power to put them in execution ) how pernicious Popish Principles are, to the Persons of Kings ; and their just Rights and Prerogatives. And here, I say,

1. That many of their *Popish Principles*, and generally approved and *received Doctrines*, are not only dangerous, but destructive to, and inconsistent with the just Sovereignty and Supremacy of Kings. Because they generally say, and ( in a thousand Books Writ to that purpose ) industriously endeavour to prove it, That all Kings and Emperours, are so far from being Supreme, that they are Subject to the Pope, as to their Superiour Lord, to whom they owe Service and Fidelity. That this may appear, consider,

1. *The Emperour*, (x) when he comes into the Popes presence, as soon as ever he sees him, he must ( His Hat off, and bare-headed ) bow, till his Knee touch the ground, and worship the Pope ; and coming nearer, must bow again ; and when he comes to the Pope, he must bow a third time, and **DEVOTELY Kiss the Popes Foot**. The Emperour must **WORSHIP** the Pope, with the Incurvations, or bowings of Body, even to the ground, and then ( bare-headed,

(x) *Caesar, ut primum Pontificem videt, illum DETECTO CAPITE, genu TERRAM TANGENS, VENERATOR ; Et iterum, cum appropinquet ad gradus sedis Papae, genuflectit ; ac demum, cum ad Pontificis pedes pervenerit, illos DEVOTE osculatur.* Sacrarum Ceremon. Sanctae Rom. Ecclesiae, Lib. 1. Tit. 5. Pag. 22. Col. 3. Editionis Rom. Anno 1560.

headed, and on his Knees) *DEVOUTLY* Kiss the Pope's Foot. Execrable and prodigious Pride ! The Pope ( without all truth or probability ) vainly and ridiculously, only pretends to be Christ's Vicar, and so ( if it were true ) is less than his Master ; and yet our blessed Saviour never requir'd, nor had such Adorations, Incurvasions, or Kissings of his Toe, of any, much less of Kings or Emperors. Nor would any Man require such, but the (y) *Man of Sin* ; who *exalts himself* ( takes that greatness which God never gave him ) *above all that is call'd God, or worshiped* : That is, above all *Kings and Emperors*. Well, but does not the Pope ( in this Case ) shew some respect and civility to the Emperor ? Does he not uncover his head, or bow his body, &c. Noe ; for the same Authentick Book, of the *SACRED Ceremonies*, of the *HOLY Roman Church*, tells us (z)..... *That the Pope never gives any reverence, to ANY MORTAL whomsoever, either by rising up apparently, or by uncovering, or bowing his head. Onely* ( sayes that Ceremonial ) *when the Emperor has kiss'd the Foot of the Pope, sitting in his Chair, he riseth up, A VERY LITTLE to him ; and so he does sometimes to GREAT PRINCES*. Whether this can stand with that Supremacy, which ( by Divine Law, Natural and Positive ) is due to Kings, to be so far subject, and slaves to the Pope ; let Kings ( who are most concern'd ) and the World Judge. And it is to be considered, that the Book I cite for those passages concerning the Pope, is no *Apocryphal*, or *Non-licenc'd Pamphlet*, containing the inventions of some private person ; but it contains the *SACRED Ceremonies* of

(y) : Theff. 2. vers. 3. 4.

(z) Pontifex Romanus NE-  
MINI humano mortalium re-  
verentiam facit, assurgendo ma-  
nifeste, caput inclinando, aut de-  
tegendero. Romano autem Impe-  
ratori, postquam illum SEDENS  
ad osculum pedis suscepit, ALI-  
QUANTULUM assurgit. Mag-  
nis etiam Principibus, PRIMA-  
TIM adventantibus, cum NON  
EST in PONTIFICALIBUS,  
aliquantulum assurgit TAN-  
QUAM reverentiam faciens,  
&c. dictus Liber Sacrar. Ce-  
remon. Lib. 3. Tit. 1. Pag. 113.  
Col. 2.

the ROMAN CHURCH, collected by *Marcellus ARCHBISHOP* of *Corcyra*, dedicated to *POPE LEO* the Tenth, printed at *ROME*, and highly approved, and (a) commended by their eminent Writers.

2. But this is not all; the poor Emperor must do (the Pope) his great Superior and Master, more service, and be his Groome, or (at best) Gentleman

(b) of his Horse. He must hold the Popes Stirrup till he get on Horseback, and then lead the Horse

for some paces (c) .....*Cæsar (traditis scepro & pomo, uni ex suis) prævenit ad equum Pontificis, &*

*TENET STAPHAM, quoad Pontifex equum ascenderit; & deinde accepto equi fræno, per aliquot passus ducit equum Pontificis:* and the Emperors have (de facto) executed this mean Office (which was

impious and prodigious pride in the Pope, requiring or permitting; and degenerated in the Emperors, in

performing it :) So the Emperor (d) *Sigismund* held the Stirrup of Pope *Martin* the Fifth. And the Emperor (e) *Frederick*, of *Alexander* the Third, &c.

And the same *Frederick* had done the same to Pope *Adrian* the Fourth (if (f) *Baronius* say true) .....*In conspectu exercitus sui, Fridericus OFFICIUM STRATORIS cum FUCUNDITATE implevit, & strenuam*

*FORTITER tenuit.* And, that it might be remembered, *Baronius* has put this Note in the (g) Margin.....*Ut Reges & Imperatores INSERVIANT. P A P Æ.* And in the Margin of the next Paragraph

.....*Rex implet (h) munus STRATORIS Papa.*

3. Nor is this all; the Emperor must Swear Fealty to the Pope; and that he will be his Proctor,

to defend and maintain all his Rights and Honors,

(a) *Liber VALDE PROBATUS*, says *Possévin*: In Apparatu sacro; in *Christ. Marcell.*

(b) He must execute *Stratoris Officium* (be Yeoman of the Stirrup) says *Card. Baronius. Annal. Tom. 12. ad Ann. 1177. Sect. 38.*

(c) *Dicto Sacrarum Cere- moniarum, lib. 1. Tit. 5. P. 26. Col. 3.*

(d) *Theo. Walsingham, Hypo- dig. Neustrix, p. 588.*

(e) *Baronius Annal. Tom. 12. ad Annum. 1177. Sect. 124.*

(f) *Idem Annal. Tom. 12. ad Annum. 1155. num. 13. 14.*

(g) *Ibid. num. 13.*

(h) *Ibid. num. 14.*

¶c. In this form (i) .....*Ego Rex Romanorum futurus Imperator, promitto & juro, me de cætero Protectorem & Procuratorem fore summi Pontificis, in omnibus Necessitatibus & utilitatibus suis, custodiendo & conservando possessiones, honores, Jura, &c.* Thus Pope Innocent the Third made our King John Swear Fidelity and Allegiance to him, in this forme (k) *Ego Johannes Rex Angliæ.....fidelis ero .....Ecclesiæ Romanæ ac DOMINO MEO, Innocentio Papæ 3, &c.* And before this, Pope Gregory the Seventh ( that Prodigy of wickedness and Papal Tyranny ( sends Hubertus to William the Conqueror, (l) requiring him to Swear Allegiance and Fidelity to him and his Successors. 'Tis true, that the Conqueror had understanding enough to know His Royal Rights, and the Popes unjust pretences, and so (as well became a King) peremptorily refused to take any such Oath. *Fidelitatem facere nolui* (says he in his Letters to the Pope) *nec volo.* However, *hoc Ithacus vellet*; this power they pretended to, and (as they had ability and opportunity) required it, and (we may be sure) when they have an advantage and power, they will both require, and severely (by Interdicts Anathema's and Excommunications) exact it. And well they might, if they had that vast Power and Jurisdiction over Kings, which the Canonists, Jesuits, Schoolmen, Casuists, Summists, and their greatest Writers generally give them. I shall ( of many ) give you some few Instances.

4. Cardinal Pool, (m) after he had said, and (as he thought) proved; That the King was the *product of the Pope and People*; by them *created and made King*;

(i) *Sacrar. Ceremoniaru* r. S. Rom. Ecclesiæ. lib. 1. Tit. 9. P. 23.

(k) *Hen. de Knighton, de Eventibus Angliæ* lib 2. p. 242. & Math. Westmonast. ad Annum 1213. p. 272.

(l) *Ut sibi & successoribus FIDELITATEM* faceret. Baronius Annal. Tom 11. ad Annum 1079. num. 25.

(m) *Libro ad Hen. 8. pro Ecclesiastica Unionis Defensione.* Romæ, apud Antonium Badum Asulanum, p. 25, 26. It is in *Folio*, but the year when 'twas Printed not express'd.



and that the Office of the Pope and Priest, was the Office of a Father, the King being his Son. He adds .....That *Officium Patris est PRORSUS MAJUS REGIO ET DIVINIUS*. And then he has put these words (that they might be taken into special consideration) (n) .....*The Priest COMMANDS THE KING, but the KING CANNOT COMMAND THE PRIEST*. The Priest then is superior, and the King his subject : and so good night to the Kings Supremacy. And a little before, he says (o) .....*Henry the Eighth imitated the PRIDE of LUCIFER, when he made himself VICAR of Christ*. This is pretty well ; but as the Pope desires, so the Cardinal (and others generally) give him more (p).....*Petri Cathedral SUPER OMNIA IMPERATORUM solia, & OMNIA REGUM tribunalia CONSTITUIT CHRISTUS*. The Pope (by their Divinity) is *Jure divino*, superior to all Kings and Emperors : And yet St. Paul (q) (equal to St. Peter, and far above any of his successors) acknowledges that the Emperor (r) and he a Pagan) was his Judge, and legal superior, and (as such) Appeals to him. *Azorius* (a great and learned person) confirms the Cardinals Opinion ; and tells us (s) *That the Emperor, BY THE LAW OF GOD, is SUBJECT to the POPE, even IN TEMPORALS*. And since him, a learned Man, and Prior General of his Order, tells us (t) *That the Popes EMPIRE is over ALL THE WORLD* (Pagan and Christian) and that *HE is the ONELY VICAR OF GOD, who has SUPREME power and EMPIRE, over ALL KINGS and PRINCES OF THE EARTH*. And again (u) .....*Sicut unus est Deus, monarcha*

(n) SACERDOS in suo munere REGI PRÆCIPIT, NON CONTRA. Ibidem. p. 26. col. 1.

(o) Henricus Rex LUCIFERUM SUPERBIAM imitatur, cum se ipse VICARIUM CHRISTI constituit. Ibid. p. 7. col. 1.

(p) Polus Card. de Concilio, p. 91. Editionis in 80.

(q) 2. Cor. 11. 5. & 2. Cor. 12. 11.  
(r) Act. 25. 10, 11.

(s) Imperator PATRE FIDELIUM DIVINO SUBJECTUS, etiam in TEMPORALIBUS. Azorius Institut. Moral. Tom. 2. lib. 10. cap. 6. p. 1041.

(t) Unicus DEI VICARIUS PONTIFEX ROMANUS, habet SUMMAM potestatem & IMPERIUM super OMNES REGES & Principes TERRÆ. Elafius Bagnus de S. Romane Ecclesie Dignitatibus. Tract. 7. p. 83.

(u) Ibid. p. 84.



monarcha omnium; sic inter homines, UNUS DEBET esse PRINCEPS & MONARCHA, qui OMNIBUS MORTALIBUS præsit & DOMINETUR, DEI scilicet VICARIUS. Non igitur Petrus SUB REGE, sed REGES SUB PETRO esse DEBENT, sibi que & suis SUCCESSORIBUS INCURVARI TENENTUR, & COLLA SUBMITTERE. And a little after (x).....Unus Dei Vicarius OMNIUM PRINCEPS & DOMINUS, Cui IMPERATORES REGES, & Potestates OMNES HUMILITER OBEDIANT, sintque SUBJECTI. And good reason they should be so (if he say true) for Princes have all their power, and Authority from the Pope .....Sicut luna accipit lumen a sole, sic REGIA potestas recipit authoritatem, NON ALIUNDE nisi A PAPA. And for the proof of this, he cites two great (y) Lawyers ( and might have cited an hundred more) Johannes Andreas, and Hostiensis....(†) Multas rationes afferunt Johannes Andreas & Hostiensis quibus probant, Papam esse Principem & MONARCHAM, & SUPERIOREM Laicorum omnium & Clericorum. Nay, 'tis THE DUTY OF ALL KINGS, to suffer the Pope to domineer over them (z).....DEBET Potestas Spiritualis Temporalis DOMINARI. Nay, they are damn'd if they do not submit: for so the Lemma, or Title to that impious Extravagant of Pope Boniface the Eighth. Omnes Christi fideles (the Text and Gloss expressly say it) DE NECESSITATE SALUTIS SUBSUNT ROMANO PONTIFICI. Qui utrumque (a) gladium habet, & OMNES Judicat, & A NEMINE judicatur. The Pope has both Swords that is (as their Infal-

(x) Ibid. p. 85.

(y) Ibid p. 85.

(†) Ad Can. Nemo. 12. & Can. Aliorum. 14. Caus. 9. Quæst. 3.

(z) Glossa ad cap. Unam Sanctam De Majori & Obed. in Extravag. Commun. Verbo, ferro subesse, in Resp. ad 3. Argumentum.

(a) Luc. 22. 38. 1. It cannot appear that Peter had them both. 2. Nor that they were given him by Christ. 3. Nor that they signify'd two distinct powers. 4. Nor that Peter might use them both, who was severely condemn'd for using onc. Math. 26. 51, 52.

lible

lible Judge, the Pope, falsely and ridiculouſly expounds it) both the Spiritual and Temporal Power; and is SUPREME MONARCH, above all Kings. Nay further, they blaſphemouſly ſay, that our Bleſſed Saviour had not done DISCRETELY, unleſs he had left ſuch a Supreme Monarch over his Church at his Aſcenſion, to govern the World (b).....*Non videretur Dominus fuiſſe DISCRETUS, niſi unicuique poſt ſe talem Vicarium reliquiſſet.*

And ( to fill up the meaſure of their Blaſphemy againſt God, and their ſordid and impious flattery of the Pope.) Hence it is, that they declare the Pope to be *more than Man,*

(b) Gloſſa ad dictum Cap. *Unam Sanctam.*

(c) *Papa ſtupor mundi..... Qui maxima rerum Nec Deus, nec homo, quaſi neuter eſ inter utrumque.*

So the Gloſs upon the *Clementines*, in their *Canon-Law*. And the famous Inſcription (if I forget not) on an Altar at *Rome*, is as blaſphemous (or rather more) as the former. The words theſe; *Paulo 5<sup>o</sup> VICE-DEO, Pontificia OMNIPOTENTIÆ vindici acer-rimo, &c.* where, although *VICE-DEUS*, ſignifie ſomething leſs than God; yet *Omnipotence* blaſphemouſly attributed to the Pope, muſt ſignifie, that he was more than Man. But there is another Gloſs, which does not mince the matter, but in plain words, ſpeaks down-right blaſphemy: in which it is (d) *Dominus DEUS noſter Papa.* So that theſe Gloſſes, though they agree in Impiety, and are both blaſphemous; yet they contradict each other; the one ſaying, that the *Pope is God*; the other, that he is *nei-ther*

(c) Gloſſa verbo *Papa* ad *Proximum Clementinarum.*

(d) Gloſſa ad Cap. *Cum in-ter. 4. verbo, declaramus.* De Verb. Signif. in *Extravag. Jo-han. 22.*

ther *God nor Man*. Now, if this be true, I deſire ſome of their Canoniſts would inform me, what they think the Pope is. For if (according to their Law) he *neither be God nor Man*; ſeeing ( I ſuppoſe) it will be granted, that he is a rational Creature, and no good Angel, he muſt be ( by their Law and Logick) *an incarnate Devil*. I do not call him ſo; but only ſhew, what (by the juſt conſequences of their impious and blaſphemous Gloſſes) he muſt be.

5. And here, it may not be unworthy of our obſervation, that although *Thomas Manrique* ( Master of the ſacred *Palace*) in the year 1572. *thought (e) fit* to have this impious Gloſſ left out, and has(in Print) publiſh'd his opinion: yet Pope (f) *Gregory the XIII.* thought otherwiſe, and approves and paſſes this blaſphemous Gloſſ (with ſuch others) and ſo it ſtill remains in the (g) *Roman* and (h) *Parisian* Editions. Now although the *Congregatio Indicis*, and their *Inquiſitors*, in their *Indices Expurgatorii*, take particular notice of, and Damn ſuch Sentences as theſe ( though Principles of Chriſtian Religion evidently contain'd in Scripture) (i) *Abraham fide juſtus* (k) *Chriſtus credentibus ſalus*. (l) *Juſtitia noſtra Chriſtus*. *Omnes (m) ſumus peccatores*. I ſay, though they conſtantly Damn ſuch Sacred Truths, and command them to be expung'd; yet this impious Gloſſ ( making, as they think, for the Popes abſolute Monarchy) ſtands untouch'd, in their laſt and beſt Editions of their *Canon-Law*. Onely they have in the laſt Edition (I have yet ſeen) added this Note in the Margent, over againſt the Gloſſ (n)..... *Hæc verba*

*ſano*

(e) *Cenſura in Gloſſas Juris Canonici*. Colon. 1572. p. 134. & 52.

(f) *Vide Bullam. ejuſ datam Romæ 1. Jul. 1580. præfixam Juri Canon. Paris. 1612.*

(g) *Anno 1580.*

(h) *Paris. 1612.*

(i) *Index Expurgat. Hispaniæ Juxta Exemplar. Madriti 1667. pag. 99.*

(k) *Ibi ſem, p. 112. Col. 2.*

(l,m) *Ibidem.*

(n) *Edit. Jur. Canon. Paris. 1612. Clement. Col. 4. in margine, ad Proximum Clementinarum.*

*sano modo sunt accipienda.* And that is (according to the meaning of *Johannes Andreas*, the Author of that Gloss) those words must be taken so, as they make most for the Popes Supremacy: for so it immediately follows.....*Prolata enim sunt ad ostendendam amplissimam esse Pontificis Romani potestatem.*

Now this Supremacy of the Pope being granted, (which their Lawyers, Authentick Laws, their Canonists and Councils, and all their greatest Writers, *Jesuits* especially, generally contend for) it evidently follows, that the Pope is the sole and onely Supreme Power on Earth; and so all Kings and Emperors are, and must be his subjects, and so must lose that Supremacy, which (by the Laws of Nature and Scripture) does *de Jure* belong to them: For they say, and industriously endeavor to prove this Absolute Supreme Power and Monarchy of the Pope, over all Kings and Emperors in the World. I shall, to satisfy you, bring two or three more Witnesses to prove it.

(o) *Abraham Bzovius de Pontifice Romano. Coloniae Agrip. 1619.* says,

1. *Papa est Christianorum Monarcha, cap. 1.*
2. *Mortalium Supremus, cap. 3.*
3. *A quo Provocatio nulla, cap. 16.*
4. *Judex caeli, & in Judicio terreno supremus, cap. 32.*
5. *Arbitrer Orbis, cap. 45.*

I. *Abraham (o) Bzovius* tells us, 1. That the Pope is **MONARCH** of **ALL CHRISTIANS** (Kings and Emperors included.) 2. That he is **SUPREME** over **ALL MORTALS**. 3. That there lies no **APPEALE** from him. 4. That he is **JUDGE** of **HEAVEN**, and in all **EARTHLY JUDGMENTS SUPREME**. 5. That he is, **THE ARBITRATOR** of **THE WORLD**. These (and many more such) *Bzovius* industriously endeavors to prove out of all their Popish Authors. Nor is his Book any surreptitious work, clandestinely publish'd, such

such as *Rome* would not own ; for it comes out, with all the Solemn Approbations and Commendations of his Superiors, and the *Apostolick Inquisitor* ; who thus approves *Bzovius* his Book ( and so all the above-mention'd Extravagant and Antimonarchical Positions )

(p) .... Seeing it sufficiently appears, by the APPROBATIONS of the DOCTORS, and the Authors FAMOUS NAME ; that the Learning of this present Work is SINGULAR, and the DOCTRINE SOLID, both IN FAITH and MANNERS ; therefore I think it fit to be publish'd, FOR THE COMMON UTILITY. So that this Doctrine of the Popes Supremacy, above all Kings and Emperors, is not *Bzovius* his private Opinion, but has the Approbation of the Roman Church ( at least in the Judgment of those who approved it ) being attested by those, who ( by that Church ) are impowered for that purpose.

(p) Vide Approbationes libro *Bzovii*, De Pontifice Romano præfixas ; in Approbatione Inquisitoris Apostolici..... Cum de presentis Operis SINGULARI eruditione, SOLIDAQVE IN FIDE AC MORIBUS DOCTRINA, tam ex DOCTORUM CALCULO, quam ex Auctoris CELEBRI NOMINE, satis CONSTET, censeo ut ad COMMUNEM UTILITATEM excudatur, &c.

II. My next Witness is *Isidorus Mosconius* ( Vicar-General to the Archbishop of *Bononia*, and a learned Lawyer ) who tells us (q).... That the Pope is UNIVERSAL JUDGE, KING OF KINGS, and LORD of LORDS, because his power is of God ; That GODS TRIBUNAL and the POPES, is one and the SAME, and that they have the SAME CONSISTORY : and therefore ALL other powers are HIS SUBJECTS, and that the Pope is JUDGED of NONE BUT GOD, not of THE EMPEROR or KINGS, or of the CLERGY or LAITY.

(q) *Isid. Mosconius*, de Majest. Ecclesie Militantis, lib. 1. cap. 7. p. 26. Venetiis 1602. Pontifex Rom. est Jdex universalis, Rex Regum, & Dominus Dominantium, eo quod ejus potestas à Deo est, & nullum habet superiorem nisi Deum : estque unum Tribunal inter Deum & Papam. Ideo omnes aliæ potestates ei subditæ sunt, & à nemine judicatur, nisi à Deo ; non ab *Augusto*, non a Regibus, nec à Clero aut populo. Et p. 640. in Margine, Papa est omnium Principum Monarcha, &c.

And he cites many of their Canons and Councils, which ( as positively as he ) say and prove the same thing.

III. *Celsus Mancinus* ( *De Juribus Principatum Romæ* 1596. lib. 3. cap 1. 2. ) is not far short, in attributing an *absolute supreme power to the Pope*, even in Temporal things. For ( in the place cited ) he tells us *Three things* ( which he fully proves, out of their best Authors. )

( r ) 1. *That the Pope is LORD OF THE WHOLE WORLD.* 2. *That the Pope ( as Pope ) has TEMPORAL POWER.* 3. *That this temporal power of the Pope, is, of ALL OTHER POWERS in the World MOST EMINENT; and ALL other Powers DEPEND on the POPE.* But let this pass ; I shall cite you a greater Authority which will not onely tell you, that the Papal Power is greater then Regal and Imperial, but how much it is greater, for

IV. Pope Innocent the III. ( as *Infallible* as any of his Successors ) tells us, that the Papal ( *f* ) Power, is as much greater than the Imperial, as *the SUN is greater than the MOON.* And the Gloss there ( *t* ) sayes, that is *47 times greater.* He who put the Note in the Margent there, thinks this too little ; and therefore he sayes, *Quinquagies septies* ; The Papal Power is ( according to his Arithmetick ) *57 times greater than the Imperial.* A man would think, that ( by these accounts ) the Popes Power were great enough. But there is

is

( r ) Mancinus loco citato, ait. 1. *Papa est TOTUS ORBIS DOMINUS.* 2. *PAPA ( ut Papa ) habet POTESTATEM TEMPORALEM.* 3. *Potestas Papæ temporalis, est OMNIUM aliarum Potestatum EMINENTISSIMA, aliæque potestates OMNES ab illo DEPENDENT.*

( *f* ) Innocentius 3. cap. *Solicita*, 6. *Extra de Major. & Obedientiâ.*

( *t* ) *Pontificalis dignitas quadrages septies Regali major.* So the learned Gloss.

is an Addition there ( who was the Author of it, I know not ) in which we are told ( you may believe so far as you think fit ) that the *Papal Dignity exceeds the Imperial*, no less than 7744. so inconsiderable a thing ( in these mens account ) is Regal and Imperial Majesty, in respect of the Vast greatness of Papal Supremacy.

In short ; if you compare that Decretal of *Innocent* the Third ( but now cited ) with that famous Extravagant of Pope ( *u* ) *Boniface* the Eighth ( both which are received into the body of their Canon-Law ) you will find them cite several places of Scripture ( miserably misunderstood ) and bring reasons to prove the Papal Power above the Regal and Imperial. But the consequences they draw from those Texts they cite, are so far from being Infalible, that they are ( like those who cite them ) evidently false ; and what other Arguments they bring, are not onely unlike-reason, but ridiculous : yet although neither the Reasons, nor the Authority of their Popes, nor the general consent of the ablest Writers *Rome* has ( who all endeavour to establish the same Position, and the Popes extravagant Supremacy ) can prove that he really has such power ( nor are they cited by me to any such purpose ) yet they clearly prove that they own that doctrine ( which is all I aim at ) and ( though they cannot ) gladly would make it appear probable, and have us and all others to believe it.

6. And further, from this unlimited Supremacy of the Pope, they conclude ( and publicly profess )

( *u* ) Bonifacius. 8. cap. U-  
nam Sanctam, 1. De majori-  
tate & Obed. Extrav. Com.



his power to depose Kings, absolve their Subjects from all Oathes of Allegiance, and dispose of their Kingdoms. That this may appear, I consider,

1. That to cite particular Popish Writers, would be endless, and needless; that *Bellarmino*, *Emanuel Sa*, *Suares*, *Mariana*, *Turrecremata*, &c. that the Canonists, Casuists, Schoolmen, Summists, Jesuits, &c. are generally (if not universally) of this opinion, (*That the Pope may depose Kings*, &c.) is notoriously known to all, who know them. I shall only instance in two or three (to give you a taste of that impious doctrine, which all of them profess, assert, and (so far as they are able) vindicate, &c.)

And here, 1. *Celsus Mancinus* (a learned Canon-  
Regular of the Order of *St. Augustine*) tells us, that  
(x).... It is EVIDENT TO ALL, THAT EMPERORS ARE DEPOSED and DEPRIVED by the Pope, and that not ONELY FOR things pertaining TO FAITH, but ALSO for things pertaining to MANNERS and the CIVIL LAW. And *Abraham Bzovius* (more fully) says, (as generally the rest doe.) 1. (y) That the secular power IS SUBJECT to the SPIRITUAL; so that it is no usurpation, if the Spiritual JUDGE the Secular. 2. The Pope has SUPREME POWER over Christian KINGS and PRINCES, who may CORRECT, DEPOSE, and PUT OTHERS in their PLACES. 3. The Pope may DEPRIVE a KING of his Royal Dignity for HERESY, SCHISME, for any intollerable crime, negligence, or laziness, if in great matters he break his Oath, or oppress the Church, &c. So that in all these cases (by him there mention'd, and they are

(x) Conspicuum est OMNIBUS, à summo Pontifice DE-PONI PRIVARI que Imperatores, idque non TANTUM ratione eorum quæ ad FIDEM, spectant, verum etiam & eorum quæ ad MORES & FUS CIVILE spectant. *Cellus Mancinus De Juribus Principatum.* lib.3. cap.3. pag. 76. Romæ. 1596.

(y) *Bzovius De Pont.* Romano cap. 46. p. 621. col. 2. Col. Agrip. 1619. 1. Potestas secularis subdita est spirituali, ut ait, non sit judicium usurpatum, si potestas spiritualis de temporalibus judicet. 2. Papa summam habet potestatem etiam in Reges & Principes Christianos, qui eos corrigat, officio amoveat, & in loco eorum alios constituat. 3. Papa potest Regem propter Heresim, Schisma, crimen intollerabile in populo, negligentiam aut scordium si juramento dato, in rebus gravissimis non satisfecerit, aut Ecclesiam opprimeret, DIG-NITATE REGIA EXUERE.



are Eight or Nine ) *the Pope may depose a Supreme Prince* ; and the Pope himself is **SOLE JUDGE** both of the **CRIME** and **Condemnation**. And to make all this good, 1. He gives us a (z) Catalogie of above Thirty Kings and Princes, who have (*de facto*) been Deposed, or (by Excommunications and Anathema's) Damn'd by the Pope. 2. And then he cites the Canon of a (\*), General Council of their own, (of which anon) and above an hundred eminent Authors of their own Church, who assert and justify that Impious Opinion. 3. And then he further adds, that **AN INNUMERABLE** company of **ENGLISH MARTYRS** (following their Captain *Edmund Campian*, a *Villain* Condemned and Executed for (†) *High Treason*) did with their Pens and Blood maintain the same Opinion.—**INNUMERABILES etiam Anglicani MARTYRES DUCEM Edmundum CAMPIANUM secuti, pro PRIMATU Romani Pontificis, ab Hen. 8. & Elizabetha casti, Sanguine profuso, & stilo exerto, idem docuerunt.** So that we may see, the Doctrine of the Pope's Power to **DEPOSE KINGS**, must be *de fide*, an Article of Divine Truth, and They Martyrs who Die in Defence of it: for *Campian* is with them, a (\*) **Most FAMOUS MARTYR.**

These Positions, asserted publickly and in Print, by Popish Authors, with so much confidence, and without any check of the Romish Church, of which they are Members; may justly seem impious and horrid to any sober Christian, who wishes well (as all good Subjects should) to Kings and Monarchy: yet I shall shew you greater Abominations. One of

(z) Bzovius loco citato, pag. 611. 612, &c.

(\*) Ibid. pag. 619, 620, 621.

(†) *Campian* justly executed for High Treason 24 of Eliz. 1581. Vide *Camden's Elizab. Lib. 3. pag. 239. 240.*

(\*) **MARTYR, CHRISTI INCLYTUS, & sui seculi CLARISSIMUS.** Pet. Ribadencira in Catalogo scriptorum, Religionis Societatis Jesu, in Edmundo Campiano. *Parsons* the Jesuite says as much for *Garner*, in his Discussion of the Answer of W. B. pag. 22. 23.

(a) Gasp. Scioppius, in his Ecclesiasticum Jacobo Magnæ Britannię Regi Oppositum, cap. 439. pag. 502. Edit. 1611.

(b) Penes Papam in Ecclesia SUMMUM IMPERIUM, Potestas SUMMA, tam dirigenti quam COGENDI, jus etiam VITÆ & NECIS refidet. lb. dem, cap. 138. pag. 496.

(c) Papa est SUMMUS DEI VICARIUS, Cæsar summus Ecclesiæ ADVOCATUS; quo NIHIL ULLI REGI amplius, aut HONORIFICENTIUS. Papa CAPUT est Corporis Christi, Cæsar ac REGES sunt BRACHIA seu MANUS. Itaque insania est dicere, nullum Caput in Brachia Imperium esse. Papa (qui est Caput & vertex Ecclesiastici corporis) Spiritus non in inspiratione regitur. BRACHIA NIHIL facere possunt, nisi quod ad corporis Vitium, amissum ac protectionem pertinet; quorum omnium Regimen ac prescriptum, quin penes Caput sit, & inde ad Brachia derivetur, Dubitare Paulus vetat. Col. 2. 19. Itaque si Reges non nutrant, neque vestiant Corpus. — Si Brachii aut Manus munere non fungantur, nec teneant Caput. — Ut membrum inutile, CAPITIS IMPERIO AMPUTENTUR. Ibid. Cap. 241. pag. 511. If you desire to see more of the Pope's Deposing Kings, Card. Baronius (in an hundred places) vindicates the Power, and approves and commends the practice. See his Annals ad Annum 593. num. 8. & ad Annum 730. num. 5.

of their (a) Authors, writing against King James, (of happy Memory) tells us,

I. That the Pope's Power (in the BELIEF of CATHOLICKS) is not barely Ministerial, but IMPERIAL. CATHOLICI (says he) non tantum MINISTERIO, sed & IMPERIO. Papam præsidere CREDUNT. And this Papal Power is (b) SUPREME, so that there resides in the Pope a Right to direct and COMPEL, and a POWER of LIFE AND DEATH. And to shew the reason of this, he adds; (c) That the POPE is the SUPREME VICAR of GOD, the Emperor Supreme ADVOCATE of the Church, than which NOTHING can be more HONOURABLE for any KING: (Surely Kings are much bound to him for that Honourable Office.) The POPE (as he goes on) is THE HEAD of Christ's Body; The Emperor and Kings are ARMS and HANDS: And therefore it is MADNESS to say, That the HEAD has not EMPIRE over the ARMS. The Pope, who is the Head and Top of the Ecclesiastical Body, is govern'd by the INSPIRATION of the Holy Ghost. The ARMS can do nothing, but what pertains to the Food, Rayment, and Protection of the Body. And St. Paul forbids us to doubt, that the Government and Prescription of all these, belongs to the Head, and from thence is derived to the ARMS. And therefore if Kings do not feed and cloath the Body, if the ARMS or HANDS do not do their Office, they may (by the Command of the HEAD) be CUT OFF, as unprofitable

*unprofitable Members.* These are his words, or the English of them.

So that (by this Popish Doctrine) the Pope, being Head of the Body, may, when he pleases, (for he is Supreme and Sole Judge in the case) cut off Kings and Emperors, who are but the Hands or Arms of that Body. And yet so hard is the Forehead of that Author, that he is not ashamed to say, (and put it in the Margent, that all might take notice of it) *That this great Power of the Pope, is (d) NOT AT ALL dangerous or prejudicial to Princes.* How dangerous this Doctrine of this Papal Supremacy, has been to Princes, the many Excommunications and Depositions of Kings and Emperors, in the six last Centuries, are evident and sad Witnesses; and what mischief (if not carefully prevented) it may do for the future, it will concern Princes, and all who are Loyal, and love Them, and their own Preservation, seriously to consider. It was a Wise-Man's saying, That Protestant Princes may be too secure, but never safe, while any Jesuite dwells in their Dominions. *Thuanus* speaking of the fatal, and (by them, too secure) not fear'd Tragedy of *Hen. 3. and 4. of France*; he seems to blame their too great Security, and then adds: *MISEROS PRINCIPES, QUIBUS DE CONJURATIONE NON CREDITUR, NISI OCCISIS.* But to proceed:

(d) *Summa Papæ potestatis NIHIL PRORSUS PERICULI ADFERT REGIBUS. Idem cap. 141. pag. 512.*

2. Another of their Authors, and he a Learned Bishop, (*Jacobus (e) Simanca* by Name) tells us that, which concerns all Protestant Princes to consider, and what they must expect from

(e) *Jacobus Simanca Enchir. Judicum, Tit. 67. Sect. 12. pag. 349. Antwerp. 1573. H. Æ. R. E. TICI PRIVATI SUNT OMNI DOMINIO & Jurisdictione, & EORUM SUBITI ab eis LIBERI sunt, quod & REGES, & alios rerum Dominos comprehendit.*

the

the Pope, when he has Power to put their Trayterous Principles in execution. The thing he tells us, is this: *Heretiques* (says he, and we know who are meant by that hard word) are actually DEPRIVED of ALL DOMINION and JURISDICTION, and their SUBJECTS FREED FROM THEIR OBEDIENCE: and this comprehends KINGS, and OTHER LORDS. So *Simanca*. Nor is this his private or singular Opinion: For, 1. He proves it expressly out of a Decretal of Pope *Gregory* the Ninth, extant in the Body of their (f) Canon-Law. 2. He cites (g) *Alphonsus à Castro*, who also proves the Position of *Simanca*, by evident Testimonies of many and eminent Popish Authors. 3. It is to be considered too, that *Simanca's* Book is Priviledg'd, and Licenc'd to be Printed by Publick Authority, and with the Approbation and high Cominendation of the *Censor Librorum*, the Learned *Ben. Arias Montanus*; who tells us, that he had read it, (h) And judg'd it HIGHLY PROFITABLE, for the Knowledge and PRACTICE of the WHOLE Argument undertaken, and that it contain'd NOTHING OFFENSIVE to the CATHOLICK FAITH, (then, in that great Man's Judgment, that Rebellious Roman Doctrine, of Deposing Heretical Kings, and Absolving their Subjects from all Oaths of Allegiance, is not offensive to their Catholick Faith.) And therefore I JUDGE it WORTHY, that FOR THE PROFIT OF MANY, it be A THIRD TIME

(f) Cap. Absolutos 16. Extra. de Hereticis.

(g) Alph. à Castro, de Fustis Hæreticor. Punii. Lib. 2. Cap. 7. &c.

(h) Valde utilem esse censeo ad TOTIUS argumenti suscepti cognitionem, & PRAXIM, NIHILQUE continere quod CATHOLICAM FIDEM offendat: ideoque DIGNUM judico, ut ad MULTORUM UTILITATEM, TERTIO, & etiam SECUNDUM: So are the words in *Arias Montanus* his Licence of that Book.

*TIME*, and *OFTNER*, Publiſhed. So that this Doctrinè, (That Heretical Kings are Depriv'd of all their Dominion, and their Subjects Abſolved from all Oaths of Allegiance) is not only approved by *Simanca*, *Alfonſus à Caſtro*, *Arias Montanus*, (all great and very learned Perſons in the Church of Rome) but by their Canon-Law, and the Decretal of Pope Gregory the Ninth. And it is further conſiderable, that this Doctrinè (though Impious and Trayterous) is not (in any *Index Expurgatorius*, I have yet ſeen) condemned either in *Simanca*, or any other of all thoſe, who generally aſſert and vindicate it.

3. One more I ſhall only cite, (though an hundred ſuch might be cited) and he a famous Jeſuite, who plainly tells us, (what their Society conſtantly profeſs, and many of them have, and do practice) (i) That if a **CLERGYMAN** Rebel againſt his **KING**, it is **NO TREASON**, becauſe **CLERGYMEN** are not the **KINGS SUBJECTS**. Nor is this the ſingular Opinion of *Emanuel Sa*; for it is approved, and highly commended (by their *Cenſores Librorum*) both at the (k) beginning, and (l) end of that Book; and (as an (m) excellent and learned Perſon tells me) it was highly approved and commended at *Rome* too. So that (if ſuch a multitude of eminent Popiſh Authors may have that credit they deſerve in this particular) we may be ſure, that this impious and trayterous Doctrinè is approved and re-

(i) *Clerici rebellio in Regem, non eſt crimen læſe Majeſtatis, quia Clericus non eſt Regi ſubditus. Eman. Sa, Aphor. Confell. Verbo Clericus, pag. 47. Col. 1599.*

(k) *Opera Theologiæ, OMNIBUSQUE animarum curam habentibus UTILE ac NECESARIUM.*

(l) *Hi Aphoriſmi DOCTI ſunt ac PII, MULTAMQUE Utilitatem allaturi.*

(m) *Jac. Leſchaffier operum pag. 421. Edit. Paris 1652.*

ceived in the Church of Rome. And though I said I would cite no more such Testimonies, to manifest so certain and clear a Truth; yet I shall add two more, (not unworthy your Consideration) which are (if that be possible) more highly impious than the former.

1. Then, a great Popish (*n*) Lawyer, (in asserting the Papal Power) has, and endeavours to prove these erroneous and desperate Positions.

1. *The Emperour and Kings are the Popes Subjects.*

2. *The Emperour and Kings may be Deposed by the Pope, for Heresie and any great Sin.*

3. *The Pope has Power in the whole World, in Spirituals and TEMPORALS; and this TEMPORAL Power he has in a more Worthy, a Superiour and perfect manner, than Secular Princes.*

4. *Statutes made by Laymen, do not bind the Clergy.*

5. *The Pope is Vicar of God, and Preferred before all Powers, as GOD. HIMSELF; and EVERY CREATURE IS SUBJECT TO HIM.*

6. *It is necessary to Salvation to be Subject to the Pope, and he who affirms the contrary, IS NO CHRISTIAN.*

This he has out of the (*o*) Canon-Law, and the Decretal of Pope Boniface the Eight. So that by this impious and uncharitable Doctrine, all Protestant Kings, Princes and People, are deny'd to be Christians, and absolutely damned, without all hope or possibility of Salvation.

And

(*n*) Phil. Maynardus de Privilegijs Ecclesiast. Dedicated to Pope Paulus 5. and printed at Ancona 1607.

(1) *Imperator subest Papæ, ut & Reges, Art. 5. Sect. 19. 21.*

(2) *Imperator & Rex ratione - fidei & peccati gravu, possunt a Papa deponi & privati, Ibid. Sect. 23.*

(3) *Papa habet potestatem in toto Orbe, in Spiritualibus & Temporalibus; & in Temporalibus modo digniori, superiori, & perfectiori quam habent Principes seculares, Ibid. Art. 6. Sect. 1. & Sect. 11.*

(4) *Statuta Laicorum non obligant Clericos, Art. 13. Sect. 9.*

(5) *Vicarius Dei Omnibus Potestatibus præponitur, SICUT IPSE DEUS, & PAPÆ SUBEST OMNIS CREATURA, Ibid. Art. 6. Sect. 11. 12.*

(6) *Papæ subesse, est DE NECESSITATE SALUTIS, & contrarium asserens, NON POTEST DICHI CHRISTIANUS. Ibidem Sect. 13.*

(*o*) *Cap. Unam Sanct. De Ma or. & Obedientia. Int. Extrav. Communes.*

And yet their (p) *Canonists* (to say nothing of others) and (q) *Jesuites* generally, (nay, (r) universally) approve and defend it, and the Pope and (s) *Council* confirm and establish it. *Theologia hæc damnatoria, Pseudo-Catholica, Romana sit licet, tamen non est Christiana.* Let them brag (as usually they do) of their *Catholic Faith*; for my part, I can have no great Opinion of their Faith, who have little Charity, and damn all save themselves.

2. Once more, (t) *Stanislaus Ozichovius* (while he magnifies the Pope and his Papal Greatness, with high contempt of Kings, and Blasphemy against God) hath this passage, unfit to fall from the Pen of any sober Christian, (u) *The PRIEST* (says he) *excels THE KING, as much as a MAN excels a BEAST.* And says further, *HE WHO PREFERS THE KING BEFORE THE PRIEST, he prefers the CREATURE before the CREATOR.* This is strange Doctrine, and yet approved at Rome, at least not condemned there, (as Antimonarchical Positions, which decry Royal, and magnifie Papal Power, seldom, or never are) the reason why I say and believe this, is; Because I find in the (x) *Spanish Expurgatory Index*, some othe things of *this Author* censur'd; but this passage now cited, is neither medl'd with, nor once mention'd.

(p) Vid. Glossam ad dictum Cap. Uuam Sanctam & Card. Turrecrematam summa de Ecclesia, Lib. 4. Part 2. Pag. 109.

(q) Vid. Bellarmin. de Pont. Rom. Lib. 5. cap. 7. Sect. Item. & Sect. sic enim.

(r) Vid. Apologiam Jesuitarum, Editam Anno 1595 cum hoc Titulo *La verité defendue.*

(s) Vid. Sanction. Pragmat. (Paris 1613. in Quarto) pag. 1042. & Concil. Lateran. sub Leone 10. Sess. 11. apud Binium, Tom. 9. Concil. pag. 153.

A And that *OBEDIENTIA VERA* (and so *Subjection*) is due and to be given *Fesui Christi Vicario Pontifici Romano*, is an Article of their *NEW CREED*, (contrived at *Trem*) *EXTRA QUAM NULLUS SALVUS ESSE POTEST*; and to the belief of this, all their Ecclesiastics solemnly swear. Vid. Bullam *Pii 4.* super *Forma Professionis Fidei*, in *Concilio Tridentino Sess. 15.*

(t) *Stanislaus Ozichovius* in *Chimæra*, pag 99.

(u) *Sacerdos prestat Regi Quantum HOMO prestat BESTIÆ. Qui Regem prestat Sacerdoti, ut CREATOR, IM anteponit CREATORI*, loco citato.

(x) *Index Expurgatorius Hispan.* in *Stanislaeo Ozichovio.*

But to pass by particular Testimonies of single Popish Authors, (who publickly assert, and industriously



ously endeavour to Vindicate this Rebellious Doctrine, *That Kings may be deposed and murdered by the Pope or People.*) I shall give you greater, and (to the Church of Rome) more Authentique Authority. As for instance,

I. Their (y) *Canon-Law*, approved, received, used and obey'd in their Church, as a Rule of Justice in all their Courts and Consistories. I shall quote their best Edition; Corrected, Approved, and Publish'd by the Popes Command, (and he Infallible no doubt) for so he himself tells us.....(z) *Nos providere volentes, ut hoc Jus Canonicum, sic EXPURGATUM, ad OMNES CHRISTI FIDELIS SARTUM perveniat, ac ne cuiquam liceat operi QUICQUAM ADDERE, vel IMMUTARE, aut INVERTERE, sed prout in urbe nostra Româ nuper impressum fuit, perpetuo integrum & INCORRUPTUM constructur.* Now in his Canon-Law, so purged and corrected, that it might come to ALL THE FAITHFUL, (as the Pope himself tells us, who, if he were infallible could not, and if he were but an honest man, would not publish an untruth) we are told,

I. That the Pope may depose Princes; and then absolve their Subjects from their Oathes of Allegiance (a).....*A FIDELITATIS etiam JURAMENTO, Romanus Pontifex nonnullos ABSOLVIT, cum aliquos A SUA DIGNITATE DEPONIT.* And having set down this for Law, it immediately follows,

II. That

(y) *Decretum Gratiani E-MENDATUM*, jussu Gregorii. 13. Editum, juxta Exemplar ROMANUM, DILIGENTER RECOGNITUM. Paris. 1612.

(z) Gregorius Papa 13. in Bulla Corpori Juris Canonici præfixâ Dat. Romæ. 1580. Anno Pontificatus sui. 9.

(a) Vid. Can. *Authoritatem. 2. Caus. 15. Quest. 6. Part. 2.*



II. That (b) another Pope (Zachary by name) deposed the King of France; not so much for HIS INIQUITIES; but that he was UNPROFITABLE for such a power.....And then he ABSOLVED ALL THE FRENCH from their Oath of FIDELITY; And then adds.....That the Holy-Church ( he meanes the Pope ) does ( by an usual authority ) so absolve Subjects from their Oathes to their Superiors.

( b ) *Alius autem Rom. Pontifex, Zacharias scilicet, Regem Francorum, non tam pro suis Iniquitatibus; quam pro eo, quod tanta potestati erat inutilis, à REGNO DEPOSUIT, omnesque Francigenos à FURAMENTO FIDELITATIS, quod illi fecerunt, ABSOLVIT: Quod etiam ex AUTHORITY FREQUENTI facit Ecclesia. Ibid. Can. Alius 3.*

Now concerning this memorable Canon, give me leave to observe,

1. That the Gloss tells us ( John Semeca, a famous Canonist, was Author of it ) that Pope Gelasius maintain'd the doctrine of deposing Emperors ( c ) .....*Gelasius Papa scribens contra Anastasium Imperatorem, dicit, QUOD POTEST EUM DEPONERE PROPTER malitiam suam, &c.*

( c ) *Glossa ad dictum Canonem. verbo Alius.*

2. In the Lemma, or Title of this Canon ( in the ( d ) old Editions of the Canon-Law ) It was ... ..*Gelasius Papa Anastasio Imporatori.* But in later ( e ) Editions the Title is this.....*Pontificalis Auctoritas A FURAMENTO FIDELITATIS nonnullos ABSOLVIT, unde Gregorins Papa.* The ( f ) Annotator tells us truly; that Gelasius could not speak of the French Kings deposition; seeing Gelasius was dead, above 240 years before Chilpericus ( or Childericus, they write him both wayes )

( d ) *Edit. Paris. 1519, &c.*

( e ) *Edit. Lugduni. 1661, &c.*

( f ) *Vid. Notam ad dictum Can. Alius; in Edit. recentioribus.*

came

(g) Gregorius. 7. Regist.  
lib. 8. Epist. 21.

(b) Vide Bullam Gregorii.  
13. Dat. Romæ. 1. Julii. 1580.  
Corpori Jur. Can. præfixam.

(i) Eginhardus in Vita Caroli Magni, p. 4, 5. Edit. Coloniæ. 1521. who says.....*Hildericus Rex, FUSSE STEPHANI, Romani Pontificis, depositus est.* This impious Fact of Pope Stephen, has been approv'd, and (in practice) imitated by many of his followers. *Bzovius* ( before cited ) gives us a list of above 30 Kings and Princes, thus deposed by Popes, and Anathematiz'd.

came to be King of *France*. But they say, the words of this Canon are found in the (g) *Epistles* of Pope *Gregory* the Seventh, and therefore they do rightly refer them to him, as the true Author of them. Now, whether it were *Gelasius*, or *Gregory* the Seventh, it is all one, (as to my present business) it is by them confess'd, that a Pope was Author of that *Rebellious passage*, *Gratian* refers it into the *Body* of their *Canon-Law*, and Pope (b) *Gregory* the Thirteenth approves, and (together with the whole *Body* of the *Law*, the *Gloss* and *Annotations*) confirms and ratifies it. Whence we may rationally conclude, that this doctrine, of the *Popes power to depose Kings*, and *absolve their subjects* from their *Oathes of Allegiance* (though impious and rebellious) is so far from being *disown'd*, or *detested by all Papists* (as some now pretend) that the *Supreme power* of that *Church* has not onely approved, but establish'd it for *Law*. By the way; though you see, that *Gratian* and Pope *Gregory* say, that Pope *Zachary* was the Man who deposed the French King *Hildericus*; yet (i) *an Historian* of more *Antiquity* and *Credit* than either of them (notwithstanding *Gregories Infallibility*) tells us, that it was *Pope Stephen* (*Zacharies* Successor) who *deposed him*. So that all agree, that *A Pope* (it matters not which) was Author of that impiety.

3. When the Canon ſayes, that the French King was depoſed by the Pope, becauſe he was *INVUTILIS*, &c. the Gloſſ gives you the meaning of that word; .....*Non intelligas, INVUTILIS, id eſt INSUFFICIENS, tunc enim ei dari debuit Coadjutor; ſed quia DIS-SOLUTUS erat, cum (†) MULIERIBUS, & EFFOEMINATUS*; ſo that (by this Papal Law) we ſee, that (if the Pope pleaſe) the greateſt Prince may be depoſed for a very ſmall matter.

(†) Ipſe Papa Pater Patrum putatus, ſed filiorum VERUS Pater: quod, qui Nepotes ejus, omnes norunt. Il N. potiſſimo, pag. —

4. When this Canon ſayes; the Pope depoſed the King of France; the (k) Gloſſ notes .... *Ergo Papa deponit Imperatorem*. And (leaſt we ſhould not take notice of it) theſe words (in their beſt Editions of the Canon-Laws (l) corrected, purged, reviſed, and whatever wicked men had put into the Text or Margent; contrary to the Catholick Faith, by Pope Gregories command, expunged) I ſay (notwithſtanding all this) theſe words are put in the Margent ..... *IMPERATOR POTEST A PAPA DE-PONI*. Whence it is eident, that in Pope Gregories Opinion, this *impious doctrine* and Poſition (though contrary to the true Chriſtian) is not contrary to *THEIR ROMAN FAITH*; being expreſly in thoſe Gloſſes and Canons; in which, their ſupreme and Infallible Judge ſayes, There is *NOTHING CATHOLICÆ VERITATI CONTRARIUM*. Nor is this Pope Gregories ſingular opinion; that the Pope may depoſe Kings. For ſeeing

(k) Gloſſa ad dictum, Can: Alius. 3. Verbo, depofuit.

(l) Cum his que ab impiis Scriptoribus, extra in margine, vel intra aſperſa fuerunt Catholicæ veritati contraria revidendi, corrigendi, expurgandi curam de mandavimus..... *FAM TOTUM EMENDATUM*, &c. In Bullâ dictâ Gregorii 13.

it has been approved by their Popes, and their General Councils (as you shall see anon) and for some ages received amongst their Sacred Canons (as they call them) it is become a necessary part of their Creed (and no salvation without the believe of it) to which all their Secular Clergy, Archbishops, Bishops, and whoever has any Cure of Souls; and all their Regulars (at least the Heads and Governors of them) are solemnly (m) Sworn. For they swear, promise, and vow, without all doubtings, to receive, and profess ALL THINGS defined and declared in the SACRED CANONS, and General Councils; and (so far as they are able) to make others receive them too. So that all their Ecclesiastiques (especially all who have any Cure of Souls) do not onely believe this impious doctrine of Popes power to depose Kings, but they Swear, both to BELIEVE and PROFESS IT, and (as far as they are able) make others do so too. How pernicious to Kings and Princes, such Principles, and such persons (Sworn to Profess and Promote them) heretofore have been; the many sad and Tragical examples of deposed Princes, in the six last Centuries, can abundantly witness, and assure us: And how pernicious (for the future) they may be, unless (with care and prudence) they be prevented, we, or our posterity may unhappily, and too soon see. *Dirum omen! misrecors, qui solus potest, avertuncet Deus.*

(m) One Article of the Trent-Creed is this...Item OMNIA à Sacris CANONIBUS & Oecumenicis Conciliis definita, INDUBITANTER recipio & profiteor...Hanc Catholicam fidem, extra quam non est SALUS profiteor, & ab ALIIS teneri, (quantum in me est) curabo. Ita habent verba Professionis fidei, in Bullâ dictâ Pii Papæ. 4. Concil. Tridentin. sess. 25.

5. Laſtly; If we conſult Cardinal (n) *Turrecremata* (a very great and learned perſon) who well underſtood their ſacred Canons, and in what ſenſe the Roman Church received them) he, in his Commentary on the Canon before-cited, affirms, and endeavours to prove theſe following (o) Propoſitions.

(n) Johan. Card. de Turrecremata, ad Can. Alius 3. Cauſ. 15. Quaſt. 6. & in ſumma de Eccleſiâ, lib. 2. cap. 14, &c.

(o) The Cardinals own words are theſe which follow,

I. *The Pope may DEPOSE the Emperor, or a King not ſubject to the Emperor.*

I. Papa poteſt deponere Imperatorem, aut Regem, qui non ſubeſt Imperatori.

II. *The Pope may LAWFULLY abſolve Subjects from their Oath of Allegiance.*

II. Papa LICITE poteſt abſolvere ſubditos à juramento fidelitatis.

III. *The Pope may depoſe Counts, Dukes, and other Barons, without the Conſent of the Emperor, or thoſe Kings, whoſe ſubjects they are.*

III. Papa poteſt deponere Comites, Duces & alios Barones, ſine conſenſu Imperatorum, aut Regum quibus ſubeſt.

IV. *Subjects (if they have the Popes conſent) which they are ſure to have (if it make for his intereſt) may depoſe their Kings. This he farther proves, and adds.....That if the King be a manifeſt Heretick (as all Proteſtants are with them) then THE CHURCH may depoſe him.*

IV. Subditi (ſi habeant aſſenſum Papæ) poſſunt Regem deponere..... Et ſi Rex ſit manifeſtus HÆRETICUS, poteſt ab Eccleſiâ deponi.

The Premiſes conſider'd, it will highly concern all Proteſtant Kings and Princes to look to it, who (as Hereticks) are all damned, and (p) Anathematiz'd once every year, on *Maundy-Thurſday*, in their *Bulla Cœne Domini*. For, had they of Rome power to act according to their Principles, Pretences, and Intereſt, they would make ſhort work, a ſpeedy and thorough Reformation; and compel all Proteſtant (or as they conſtantly miſcall them,

(p) Vid. Bullam dictam à Clemente X. Editam, An. 1671. 7. Cal. April. & Pontif. ſui An. 1. In Bullarij Rom. Lugduni. 1673. p. 528. &c. 1.

Heretical ) Kings and Princes , to quit their Religion , or their Realms and Kingdomes.

Be it concluded then ; that ( according to the Approved and Received Doctrine of the *Roman Church* ) *Kings and Princes* may be *deposed*, and their *subjects absolved* from their *Oaths of Allegiance*. And for the truth of what I here say ; we have the *Precept and Practice of three Popes* ( *Zachary, Gregory the Seventh, and Urban the Second* ) and *three* ( *q* ) *Canons* grounded on that *Papal authority*, received into the *Body of their Canon-Law* : which, when you have occasion, you may ( for further satisfaction ) consult.

( *q* ) Vide Gratian. Can. *Alius*. 3 Can. *Nos Sanctorum*. 4. & Can. *Furatos*, 5. *Caus.* 15. *Quæst.* 6.

( *r* ) *Glossa ad Can. s. Papa.* 6. *Dist.* 40. *Verbo.* *A fide devius.*

( *f* ) *PRO QUOLIBET peccato potest Imperator deponi, si sit incorrigibilis.* *Ibidem.*

( *t* ) *Papa Zacharias Regem Francorum, non tam pro suis iniquitatibus, quam quod ante pestem erat INUTILIS, deposuit.* *Can. Alius.* 2. *Caus.* 15. *Quæst.* 6.

Now if you inquire, for what Crimes Kings may be deposed by the Pope ; whether for *Heresie* onely ( for thats universally agreed on ) or for other Crimes also ? *John Semeca* ( Author of the *Gloss* on *Gratian* ) gives us a full and *Categorical Answer*. For 1. He ( *r* ) proposes the Question : *Pro quo peccato potest Imperator deponi ?* For what *Sin* can the *Emperor* be *deposed* ? ( That he may be deposed, is ( in that Law ) no Question, but an undoubted truth ; the Question onely is, for what Crimes it may be done. ) And the Answer is ..... ( *f* ) *That he may be deposed for ANY SIN, if he be INCORRIGIBLE ; and not onely for his sins , but if he ( t ) UNPROFITABLE manage that Regal Power :* And this he proves out of another Canon. This is the *sad condition* of *Kings and Emperors* ( by the *Popish Canon-Law* ) they may be *deposed* ( if they be *incorrigible* ) for *ANY SIN*, and sometimes for *no sin* ; at least as the *principal cause* of their *deposition*. Whereas ( by the *same Law* )

Law ) if the Pope be so ( u ) *prodigiously impious*, that he not onely damn himself, but carry [ *INNUMERABILES POPULOS* ] *innumerable people to hell with him*, yet there is *no deposing, or Judging him*. This not only the *Canon in Gratian*, but a long *Annotation* (lately added, since *Gratians* time) *approves, and confirms*: and *Pope Gregory the Thirteenth approves both the Canon, and Annotation*, in his ( x ) *Bull*, I have so often mention'd. So that ( according to this Law ) If the Emperor, or any King, will not be good Boyes, and *obey their Grand Maister* ( *Dominum DEUM NOSTRUM*, as they call him ) the Pope; if they will not *be corrected by him*, and amend what he thinks amiss ( for he is *Supreme and Sole Judge of the crime and punishment* ) Then the *Pope may*, and ( if he have ability and opportunity, we may be sure ) *he will depose them*.

( u ) *Dicto Can. si Papa. 6. Dist. 40.*

( x ) *Bulla Gregorii. 13 Corp. Jur. Can. præfixa.*

Thus much ( and may be too much ) for the *Canon-Law*; that Sink of *Forgeries, Impiety, and Disloyalty*. For I scarce know any Book, where-in are more forged writings ( under good names sometimes ) for bad purposes; or more *Impious Doctrines and Positions* own'd and *authoriz'd for Law*, and that by one who pretends ( though without, and against all reason ) to be *Christ's Vicar, and Infallible*; or any Book which has more *Seditious and Rebellious Principles of Disloyalty*. This I onely say now, but when I have ( what now I want ) time, and opportunity; I can, and ( *Σωθί Θεω* ) will make it good. How dangerous, and ( when



believ'd and practis'd) how pernicious to Kings and Princes, the Principles of that Law are, you may (in part) see by the premises: if you desire more, you may (at your leisure) consult, and consider those Places here mention'd in the *Margent* (a) with the *Glosse* and *Case* upon them; together with *Cardinal Turrecremata's* Commentary on *Gratian's* Decree, and *Panormitan* on the *Decretals* (to omit all other Canonists (you will find Evidence, more than enough, to convince you, out of their own Testimonies, that the Principles of their own Law, as explain'd by their greatest, and best Interpreters, are not onely Dangerous, but Destructive of the Right of Kings, and inconsistent with that Loyalty; which (by the Laws of Nature and Scripture) are really due to them.

3. But besides these Testimonies of particular Writers of their own Church, and their Approv'd, and (by Publick Authority) Establish'd, and Receiv'd Canon-Law, we have greater and more Authentick Testimonies, that in the Popish Church, they both profess and practice this impious and rebellious doctrine, of Anathematizing, and Deposing Kings and Emperors, of giving away their Kingdoms to others, and Absolving their Subjects from their Oaths of Allegiance and Fidelity. For their Popes (who are their Supreme and Infallible Judges) testify as much, in their *Breves* and *Bulls*; and those not forged, or corrupted by Hereticks; but Publish'd by themselves, and Printed at Rome, in their

(a) Vide Gratian: Dist. 96. in Lemmate, & Can. 1. 7, 8, 9, 10, 11. Cujus Lemma est, *Quod Imperatores debent Pontificibus SUBESSE, non PRÆESSE*. Can. etiam 12. Can. etiam 2. 3, 4, 5. Caus. 15. Quest. 6. & Can. *Excommunicatorum*. 47. Caus. 23. Quest. 5. & cap. *Vergentis* 10. & cap. *Excommunic.* 13. & cap. *absolutos*. 16. *Extra De Hæreticis*, & cap. *Gravem*. 13. *Extra de Pœnis*, & cap. *Ad Apostolicæ e. 2.* De sent. & re Judicata. in 6, & 7. *Decret. lib. 2.* Tit. 1. cap. 1. Cujus Lemma est. *LAICIS in Clericis NULLA POTESTAS* & 7. *Decret. lib. 2.* Tit. 2. cap. 2. & ibidem lib. 1. Tit. 3. *De Hæreticis & Schismaticis*, cap. 9. *Ec.* Et cap. *Nimis* 30. *Extra De Furejurando*. Cujus Lemma est. *Clerici..... non tenentur Laicis præstare Juramenta FIDELITATIS*, & cap. *Solicite*. 6. *Extra, De Major. & Obedientia*.



their own (z.) *Vatican Press*. Where (to omit others) we have,

(z) Vid. Bullarium Romanum, per Cherubinum Romæ ex Typograph. Cameræ Apollonica. Anno 1638.

1. The *Bull of Pius the Fifth* against *Queen Elizabeth*. The Title prefixed to that impious Bull, is this: (a) *DAMNATIO, & Excommunicatio Elizabethæ, Regine Angliæ, eique ADHÆRENTIUM*. Where (in one breath and Bull) he Damns that *Innocent Queen*, and all her *Loyal Subjects*, (*Protestants and Papists*.) Where (by the way) it is to be considered, That if any *Papists* be *Loyal*, (as by the *Law of God and Nature* they ought) to any *Heretical King or Prince*, (and at *Rome*, our *Gracious King*, and all *Protestants* are such) it is reputed their *Crime*, and they *Damn'd at Rome* for it. For it is not only (*OMNES* (b) & *SINGULOS HÆRETICOS, QUICUNQUE NOMINE CENSEANTUR*) All and singular *Heretiques*, of what sort soever, but also all those, who *RECEIVE, FAVOUR* or *DEFEND* them. So that if any *Roman-Catholick* *Favour*, or (according to his *Natural*, or *Sworn Allegiance*) *Defend* his *Prince*, who is a *Protestant*, (and so a *Declared Heretique*) he is under the same *Anathema* and *Condemnation*. And this *Anathema* and *Condemnation* of all *Heretiques*, and all those who *Favour* or *Defend* them, is solemnly renewed every (c) year at *Rome*, and lately referred into the *Body* of their (d) *Canon-Law*.

(a) Dicti Bullarii. Tom. 2. pag. 229. and in the Edition at Lions. Anno 1655. pag. 303. It is dated 5. Cal. Maii. 1570. Elizabethæ Anno 13. Till which year all *Papists* came to our *Common-prayers*.

(b) Vide Bullam Clementis 10. dat. Romæ. 7. Cal. April. 1671. in Bullario Cherubini Lugduni 1673. Tom. 5. pag. 528.

(c) In Bulla Cæcæ Domini.

(d) Vide 7. Decret. lib. 5. Tit. 3. cap. 2. & 9. pag. 193. & 203. Edit. Lugd. 1664.

But to proceed: In this *Bull* of *Pope Pius the Fifth*, which contains the *Anathema* and *Damnation* (as 'tis called in the *Lemma* prefix'd to that *Bull*) of *Queen Elizabeth*; which proved *B. R. U. T. U. M. FULMEN,*

*FULMEN*, (the good and most gracious GOD blessing what the Pope impiously cursed) we have these Particulars very considerable.

1. The extravagant Power the Pope assumes; when he tells us, That our Blessed Saviour did *Constitute Peter*, and by consequence (e) *Him*, (as St. Peter's Successor.).... *SUPER OMNES GENTES, & OMNIA Regna PRINCIPEM, ut EVELLAT, DESTRUAT, DISSIPET, DISPERDAT, &c.* These are the words of God to (f) *Jeremy*, (not *Peter* or his Successors) miserably misunderstood and misapplied by *this Pope* and (g) *his Predecessors*. Here is a pretence to a *vast and destructive Power*; and though it be a bare pretence, and (without any just ground) irrational and ridiculous; yet let Princes look to it. For when the Popes had Power, they did; and when they have, they will make use of it.

2. This premised, he proceeds to his Damnatory Sentence, in these words: (h) *We* (saith he) *by the Plenitude of Apostolical Power, declare the said Elizabeth an Heretick, and both her, and her Adherents, to have incurr'd the Sentence of Excommunication, and to be all cut off from the Unity of the Body of Christ.* But this is not all; He proceeds (very unlike a *Christian*, and what he would be *thought*, Christ's Vicar) to Depose her, from all her Royal Dignity, and all that Dominion, to which she had (by Birth,

(e) *Christus — QUI NOS in hoc SUPREMO JUSTITIÆ THRONO voluit collocare. Dictæ Bullæ. Sect. 3.*

(f) *Jer. 1. 10.*

(g) *By Innocent. 3. and yet it goes for Law. Cap. Sollicitæ. 6. Extra De Major. & Obed. and by Boniface the 8. cap. Unam Sanctam 8. eodem Tit. Extravag. Com. &c.*

(h) *Nos Apostolicæ potestatis plenitudi. e declaramus, prædictam Elizabetham Hæreticâ eique adhærentes, Anathematis sententiam incurrisse, esseque A CHRISTI CORPORIS UNITATE PRÆCISOS. Dictæ Bullæ Sect. 3.*

Birth, the Law of God, and the Land) a just Right, in the following Form ----

3. *And we* (i) *Deprive her of her pretended Royal Right, and all Dominion, Dignity and Priviledge whatsoever.* He calls it, Her *P R E T E N D E D* Royal Right, because (according to their Rebellious and Impious Principles) she being an Heretick, (as they miscall'd her) for that Crime she had lost her Royal Right, even before her actual Excommunication. Nor is this all; he proceeds.----

4. *And further,* (k) *we Absolve all the Nobility, Subjects, and People of England, and all others who have any way Sworn to her, from such Oath; and we declare them FOR EVER Absolved from any Obligation of Allegiance or Obedience to her; and we do (by these Presents) Absolve them.* So that here, (so far as was able) he Absolves all her Subjects, from the Obligation of the *Oaths*, in which they had sworn Allegiance. But because there is, (as the Lawyers truly say) *A Natural*, as well as *A Sworn Allegiance*; (for, by Birth, they who never swore it, owe a Natural Allegiance to their Prince, being born Subjects) lest, (after their Oath was null'd) they should Obey the Queen, and (upon the Principle of Natural Allegiance) think themselves bound so to do; He goes on, to declare this Natural Bond Null, and frees them from any Obligation of it: Thus:-----

5. *We* (l) *Command, and Forbid all the Peers, People and Subjects of England, to dare to give any*

(i) *Quinque ipsam preterito REGNI JURE, nec non OMNI & quocumque DOMINIO, DIGNITATE, privilegioque PRIVATAM, Ibid. Sect. 4.*

(k) *Item Proceres, subditos & populos dicti Regni, ac ceteros OMNES, qui illi QUOMODOCUMQUE JURAVERUNT, à JURAMENTO hujusmodi, ac OMNI prorsus dominii, fidelitatis & obsequii debito perpetuo absolutos, & presentium auctoritate absolvimus Ibid. Sect. 5.*

(l) *Præcipimus & interdici- mus UNIVERSIS & singulis PROCERIBUS, subditis, populi & aliis prædictis, ne ILLI, ejusve MONITIS, MANDATIS, aut LEGIBUS audeant OBEDIRE. Qui secus fecerint, simili Anathematis sententia innodamus, Ibid. Sect. 5.*

any Obedience to the Queen, her Monitions, Commands, or Laws. And if any do otherwise, we involve them in the same Sentence of Anathema and Excommunication. Whence it evidently appears, 1. That the Pope, in this Authentic Bull, and Decretory Sentence, does (so far as he is able) Depose the Queen. 2. Absolve all her Subjects from their Oath of Allegiance. 3. And (under pain of Excommunication) command and require them, (contrary to their Natural Allegiance) to give no Obedience to their undoubted Sovereign. Nor is this all; for

6. When he had done all this, he gave away the Queens Kingdom, and Dominions, to Philip the Second, King of Spain; as is notoriously known, and (*m*) ingeniously confess'd by (an honest Roman Catholick) Father R. Caron, an Irish Priest.

(m) In depositione Elizabethæ Pius 5. Fms Britannie & Hibernie, ad Philippum 2. transtulit vi cujus donationis, demandatus postea Sidonius fuit, Anno 1588. classe Hispanica instruitus, ut Britannie regna possideret. Remonstran. Hibernorum per Frat. R. Caron. Part 1. cap. 3. Sect. 4. pag. 7.

Many more such impious Bulls there are in that Roman Bullary; in all which Kings and Princes are Anathematiz'd and deposed by the Pope. and their Subjects absolved from their Oaths of Allegiance; on pretence of that vast and extravagant Supremacy and Dominion over all the World, (which they challenge by Divine Right, though without any, and against all Reason) even over Kings and Emperors. For instance, the Excommunication and Deposition of the (*n*) Emperor Henry the Fourth, who was twice Anathematiz'd by Gregory the Seventh.

(n) Bullarium Romanum. Tom. 1. pag. 52. 53. Lugdun. Ann. 1555. Vid. Binium Concil. Tom 7. part. 1. pag. 84.

(Of *Fr. derique*(*o*) the Second. By *Gregory* the Ninth, and *Innocent* the Fourth. Of our King *Henry* (*p*) the Eighth, by Pope *Paul* the Third. And (to omit all others) we have an Excommunication of all Heretical Kings and Princes, and Heretiques in general, in that famous (*q*) *Bullà Cane*, wherein (on *Maundy-Thursd*) an Anathema is solemnly denounced against all Heretiques, even *Emperors* (*r*) *Kings, Dukes*, and all of what dignity soever: and this Anathema is repeated every year. So that (amongst others) our Gracious King, and all his Protestant Subjects are Anathematiz'd and Curs'd once every year at *Rome*, as if their *Mons Vaticanus*, were become *Mount Ebal* (*s*) from whence all Curses were to come. Now, whether this doctrine and practices of Popes be not dangerous and pernicious to Kings, let the World Judge.

Well, but if all this will not doe; if the Testimonies of their own Writers (which both for learning and dignity in their Church, are most eminent) nor their receiv'd and establish'd Laws and Canons; nor their Authentique Papal Bulls (†) and Decretal Constitutions: I say, if all these be not evidence enough, to intitle the Church of *Rome* to this Seditious, Impious, and (to Kings, especially, if they be Protestants) Pernicious Doctrine; yet the Decrees and Canons of their own General Councils (which, (by their own Principles and Confessions) are representatives of their whole Church, and Infallible) I say, the Decrees of such Councils (if there be any such) will, and must be undeniable evidences of what I have said in this particular. And, that their approved

(*o*) Ibidem, p. 105. & p. 112. dicti Bullarii.

(*p*) Ibid. Tom. 1. p. 704. The Excommunication was dated 1535. and executed Anno 1538.

(*q*) Vid. dictum Bullarium, Tom. 2. p. 248. & Constitut. 62. Pauli 5. Ibidem, & plurimas ejusdem generis Bullas ibi indicatas.

(*r*) Etiam Imperiali Regali, Ducali, aut aliis mundana excellentia fungentibus. They are the words of the Bull.

(*s*) Deut. 11. 29, & 27. 12.

(†) Vid. Pauli Papæ 4. Bullam 19. in Bullario Cherubini. Romæ 1638. Tom. 1. p. 602. *Qua Imperatores, Reges, &c. Hereticos, Imperiis, Regnis & Dominis omnibus privatos pronunciat: Dominisque illa omnia esse publicanda, publicata autem sententia juris & proprietatis eorum, qui ipsa primo occupaverint.*

ved General Councils have approved this Doctrine of the Popes Power to depose Kings and Emperors, and absolve their Subjects from their Oathes of Allegiance, I shall give you two or three evident Instances.

I. In the *General ( t ) Council of Lions* ( for a *General Council* they do universally *acknowledge* it) *Pope Innocent* the Fourth deposed the *Emperor Frederique* the Second ; That he deposed him in that Council, is undeny'd by any I have yet met with ; and that it was, *after diligent deliberation had with his Brethren, and the Council ( u )* appears by the form of the Excommunication, registred, and upon Record *in the Body of their own Canon-Law*. Where

1. He ( x ) *deprives him of all his Honor and Imperial dignity.*
2. *And then ( y ) absolves all his Subjects from their Oathes of fidelity.*
3. *And ( z ) Excommunicates all who should acknowledge him King, or Emperor ; or should Counsel, Assist, or favour him.*

II. In the *great Lateran ( a ) Council*, ( for so they commonly call it ) in which ( if they misreckon not ) there were no less then 1215. Fathers ) it was synodically and categorically concluded , that the *Pope might depose Kings, absolve their subjects from their Oaths of Allegiance, and give away their Kingdomes*. The series and sum of the Canon is this ; *First*, It is decreed, that *all Secular Powers shall expell all (whom the Pope and his Party shall call) Heretiques,*

( t ) It is one of those General Councils, which the *Council of Constans* decreed all future Popes should Swear to maintain: Sess. 39, In formâ Professionis à Papa faciendâ, P. 250. Edit. 1514.

( u ) *Cum fratribus nostris & sancto CONCILIO, deliberatione diligenti præhabita. Cap. cum æterni. 1. Extra de Sent. & re Judic. in 6. The Title to that Chap. is.....Innocentius 4. in Concilio Lugdunens.*

( x ) *Omni honore & dignitate sententiando privamus. Ibid.*

( y ) *Omnes qui ei Furamento fidelitatis tenentur astricti, à Furamento hujusmodi perpetuo absolvimus. Ibid.*

( z ) *Quoslibet, qui ei, velut Imperatori vel Regi, consilium, vel auxilium præstiterint, vel favorem, Excommunicationis sententiæ subjacere.*

( a ) *Concil. Lateranum. Magnum, sub Innocentio. 3. Anno 1215. Can. 3. De Hæreticis: and the Canon is received into the Canon-law, by Pope Gregory the 9. Cap. Excommunicamus. 13. Extra de Hæreticâ.*

tiques, out of their Dominions, and they were to be admonish'd to do this, *Moneantur seculares potestates, &c.* Secondly, But in case they obey'd not that monition, they were to be (b) COMPELL'D. And not onely the Lateran, but the (c) Trent-Council, ( a most Apocryphal Conventicle, as I shall, when required, make evident to you ) useth the same Saucy Language to Princes and Supreme Powers, (d) (even Emperors, Kings, Princes, and all other of what state or dignity soever) for all these are ( e ) COMMANDED to observe all the Sacred Canons, and ALL GENERAL COUNCILS, (and so even the Lateran Council, and this Canon we are speaking of ) which are in favor of Ecclesiastical persons, and the Liberties of the Church; and they are to observe all these, and ALL OTHER PAPAL SANCTIONS, as the PRECEPTS OF GOD, and DIVINE ORDINATIONS. And the Lemma, (f) or Title to that Chapter, is this.....COGANTUR, &c. LET ALL CATHOLIQUE PRINCES ( and much more Heretical ) be COMPELL'D to observe ALL the SANCTIONS concerning Ecclesiastical liberty, &c. And this is the common and usual Language of their most eminent Writers, of their Popes and Councils : as you may see ( to omit all others ) in Cardinal (g) Tuschus, the life of Pope (h) Gregory the Seventh by Platina, and in the Lateran Council under Leo the Tenth, where the Pope, in his Monitory against

(b) *Sineesse fuerit, per Censuras Ecclesiasticas COMPELLANTUR potestates seculares, &c. Ibid. Can. 3.*

(c) *Concil. Trident. Sess. 25. De Reformat. cap. 20.*

(d) *Imperatorem, Reges, Principes, & OMNES, cuiuscunque status & dignitatis, &c.*

(e) *PRÆCIPIT SACROS CANONES, & Concilia Generalia OMNIA, & Apudlicas Sanctiones in favorem Ecclesiasticarum personarum, tanquam DEI PRÆCEPTA, Ordinatione Dei constituta, &c.*

(f) *COGANTUR OMNES PRINCIPES Catholici conservare OMNIA SANCTA, &c. In Lemmate dicte Cap. præfixo, in Edit. Concil. Trident. Anno 1634. if I forget not; for I have not the Book now by me.*

(g) *Card. Tuschus, Conclusion. Pract. Juris. Tom. 6. Conclus. 41. Sect. 40. 41. 61.*

(h) *Imperator potest COGITARE ad officium Execrationibus & ARMIS. Gregorius. 7. apud Platina, in ejus Vita,*



(i) Leo 10. in Concil. Laterano, Approbante Concilio; apud Binius Concil. Tom. 9. p. 9. Edit. Paris. An. 1636. RES PEREMPTORIE REQUIRIMUS.

(k) Hæreticos AB ECCLESIA NOTATOS.

(l) Si requisitus neglexerit, Metropolitanum & comprovinciales Episcopos Excommunicationis vinculo innotetur. They are the words of the Canon.

(m) Ut ex tunc ipse Papa AS ALLOS ab ejus FIDELITATE denunciât ABSOLUTOS, TERRAM exponat CATHOLICIS OCCUPANDAM.

the Gallican Pragmatical Sanction, saucily says  
 ..... (i) We PEREMPTORILY COMMAND  
 KINGS, &c. Secondly, Well then, by this  
 Lateran Council and Canon, we are speaking  
 of, Kings are to be COMPELL'D, by the  
 Pope, to do their duty; and that is (as the  
 Canon tells us) to expell all Heretiques out of  
 their Kingdomes. And if you ask, Who, or  
 What Heretiques those are? The same Canon  
 tells you, That it is all those, whom the Pope  
 and his Party, shall be pleased to (k) call Here-  
 tiques. Thirdly, And they (Kings and Prin-  
 ces) must be COMPELL'D to take an OATH,  
 and swear they will Expel such Heretiques; and  
 this Oath they must take Publickly (that all  
 may see and know that Princes obey the  
 Pope) for the words of the Canon are.....  
 Præstent JURAMENTUM PUBLICUM;  
 quod universos Hæreticos, AB ECCLESIA  
 NOTATOS exterminare studeant. Fourthly,  
 And if any King, or Prince (l) neglect this  
 duty, and (when it is tendred) refuse the  
 Oath, or to expel Heretiques out of his Do-  
 minions; Then the Metropolitan and the Bishops  
 of his Province must Excommunicate him.  
 Fifthly, And then if he persist contumacious,  
 and refuse to give satisfaction by expelling all  
 Heretiques; they must signifie it to the POPE,  
 that he (m) may DEPOSE HIM, ABSOLVE  
 HIS SUBJECTS FROM THEIR OATHES  
 OF ALLEGIANCE, and GIVE HIS KING-  
 DOME TO CATHOLIQVES. So the Canon.

So that if the Pope, and a Popish General Council; very great for number, (but as for Learning and Loyalty little enough) consisting of 1215. Fathers; I say, if these may be Judges, Kings and Princes are Subjects and Slaves to the Pope, who may COMPEL them to expel as many of their own Subjects, as he shall call (or miscall) Heretiques; out of their Dominions; and impose an Oath upon them, to bind them to obedience, and unless they obey such Papal commands; the Pope may depose the Prince who disobeyes, absolve his subjects from all Oathes of Allegiance; and his Kingdom (forfeited to the Pope by his disobedience) may be given away, to any, to whom the Pope shall please to give it. Now whether such impious and rebellious positions (approved and own'd by the Roman Church, in her greatest General Councils, which, she believeth, (at least would have us believe) infallible) be not dangerous and pernicious to Princes, and destructive of their just rights, let the World Judge. I know, that although the (n) Jesuites and Canonists publickly approve and own the Doctrine of this Canon and the Lateran Council, and the consequences of it; yet some more sober Papists do not: And therefore two Answers (or insignificant shifts) are brought by some) to evade or mollifie, and lessen the impiety of those consequences, which are by Protestants inferr'd from it.

(n) See a Book lately Printed, call'd, *The Jesuites Loyalty*. It contains three Letters of a Jesuite (Father Kein, or Keins, (if I forget not) was the Man) in which this Lateran Canon, and all the consequences of it, are approv'd, and the Popes Power to depose Kings, out of Popish Authors and Councils) largely, and *data Opera*, proved to be *de fide*.

*Excommunication*

1. Answer.

1. Then, say they, that the *Lateran Canon* is to be meant *only of Feudatary, or Subordinate, not of Absolute, or Supreme Princes.*

Refutation.

But this is an evident mistake of the meaning of the *Lateran Canon*, and *in terminis*, contradicts the express words and sense of the Canon. For,

1. By the Canon, *All Princes, (Supreme and Subordinate, and Feudatary)* if they refuse to expel all *Heretiques* out of their *Dominions*, are to be *Excommunicated* by the *Metropolitan* and the *Bishops* of his *Province*, and then *Depos'd* by the *Pope*: but with this difference express'd in the *Canon*. When any *Subordinate Prince* was *Depos'd*, it was with a *(r) Salvo*, or *Proviso*, for the *Rights* of his *Superior Lord*. The *Inferior Lord Depos'd*, loses only what was his own proper *Right*; his *Superior Lord* loses *nothing*. If the *Inferior Lord* was to pay any *Rents*, or ought any *Services* to his *Supreme Lord*, those he did not *forfeit*; but those remain'd *due* (as before) to the *Supreme Lord*. But on this condition, That the *Supreme Lord himself* did not *(s) concur* to hinder the *expulsion of all Heretiques out of the Dominions of the Feudatary, or Inferior Lord*: that is, if he hindered not the *Execution* of the *Popes commands*. For if he did; then even *he* (the *SUPREME LORD*) must be *Depos'd* too, as well as the *Inferior Lord*. The Law and

(r) *Salvo Jure Domini Principalis*. They are the words of the third Canon of the *Lateran Council*.

(s) *Dummodo ipse (Dominus Principalis) nullum præstet obstaculum, &c. Ibidem.*

Decree of that *Council*, involves both the Inferior and Supreme Lords, (if both be *guilty* and *negligent* in expelling Heretiques) in the same Punishments of *Deposition*, and loss of their *Dominions*. For the Canon says, . . . . .

(t) That THE SAME LAW MUST BE OBSERVED CONCERNING THOSE (who have, and) have no SUPERIOR LORDS. That is; the Supreme Lords, (be it King or Emperor) if they Obey not the Pope's command, and effectually expel all Heretiques out of their *Dominions*; they must (by this Canon) be Deposed.

2. But admit (which is evidently untrue) that the Canon meant only *Feudatary* and *Inferior Princes* should be Deposed by the Pope. The mischief and injustice is less, (as a Subordinate Prince is less than the Supreme) but very great: and (even upon this false Supposition) this Power challenged by the Pope, (and approved by the *Lateran Canon* and *Council*) will be not only dangerous, but pernicious to Subordinate and *Feudatary Princes*. This is too plain to need any further proof.

(t) EADEM LEGE SERVATA CIRCA EOS, Qui non HABENT DOMINOS PRINCIPALES. And this impious Doctrine was not only approved by *Honorius 3.* Pope *Innocent 3.* his next Successor, but approv'd, confirm'd, and refer'd into the Body of their Canon-Law by *Gregory 9.* cap. *Excommunicatus*, 13. Extra. *De Hereticis*. Afterward *Innocentius 4.* Anno 1243. *Alexander 4.* 1258. *Clemens 4.* Anno 1265. all confirm it, as appears in the *Bullarium Magnum Romanam Lugduni*, 1655. Tom. 1. pag. 109. col. 2. And least it might be thought that they have alter'd their opinion now, and are become more favourable to Princes they have lately added the confirmation of it by *Innocentius 4.* to the Body of their Canon-Law, *Lugd.* 1661. Vid. 7 Decret. Lib. 5. Tit. 3. De Heret. & Schism. cap. 1. 2.

The second Answer some bring to what we urge against *Rome* from the *Lateran Canon*, is this: (u) They deny that *Council* to be a *General* one, or (if it were) that it made any *Canons*: and therefore the Doctrine of that *Canon* (whatever it be) cannot be imputed to the *Church of Rome*, as Approved by it.

2. Answer.

(u) The Author of the Answer to the Jesuites Loyalty, London 1678. pag. 12. Father *Preston*, under the name of *Wetherington*, &c.

*Refut.*

(x) In the Bull by which Innocent 3. call'd the Lateran Council, the Title is this — *Inditio sacri & OECUMENICI Concilii Lateranensis, pro. 1. die Nov. 1215.* In Bullario Rom. Tom. 1. pag. 87. Edit. 1655.

But this is as *void of Ground or Truth*, as the former. For this *Lateran Council* ( and the Canons of it ) have been, and are universally received in the *Church of Rome*, the *Council* as (x) *Oecumenical*, and the Canons attributed to it, as *Genuine*, and not *Supposititious*, and *Spurious*. That this may appear, consider,

1. That *all their Writers de Conciliis* ( which I have hitherto met with ) do *universally acknowledge* it to have been a *General Council*, and commonly call it, *Concilium Lateranense Magnum*, and cite the Canons attributed to it, as *Genuine*.
2. All the *Popish Writers*, who have publish'd the *Councils*, or *Epitome's*, and *Summes* of them, ( as *Crabb*, *Surius*, *Benius*, *Joverius*, *Carranza*, &c. publish it as a *General Council*. And *Joverius* confidently says, . . . ( y ) *That he cannot see, with what Face any Man dare deny it to be a General Council.*
3. In their last and best (z) *Editions* of their *Canon-Law*, there is ( in the beginning ) a distinct *Catalogue* of their *General* and *Provincial Councils*, acknowledged to be such, and this *Lateran* is ever reckoned amongst those which they admit as *General*.
4. There is a commonly received distinction amongst their *Writers de Conciliis*, wherein they (a) tell us, *That Concilia Generalia sunt.*  
  1. *Approbata.*
  2. *Reprobata.*
  3. *Partim approbata,*

( y ) *Non video quæ forte audeat quis negare hoc Concilium esse Oecumenicum.* Joverius Concil. Part. 1. pag. 120. in Lemmate Concilio præfixo.

( z ) *Vid. Edit. Juris Canonici Paris. 1612. & 1618. & Lugduni, 1661. &c.*

( a ) *So Bellarmine, Longus A Coriolano, Rives, &c.*

*probata, partim reprobata.* 4. *Nec approbata nec reprobata*, (of which last sort they make the first Council of *Pisa*. Now this *Lateran* Council, (we are speaking of) they always reckon amongst the General Councils of the first Order, or those which are approv'd by their Church. Though this distinction of Councils be ridiculous, and inconsistent with Truth, or their own Principles; as (were it my business now, or pertinent) might evidently be proved: yet (by it) it manifestly appears, that the *Lateran Council* was (in their Opinion and Judgment) a *General Council*; which is that for which I produce it. But further, I say,

5. In their own *Canon-Law*, (and as in others before, so in a late and approved (b) Edition of it) this *Lateran Council* under Pope *Innocent the Third*, is acknowledged to be a *General or Oecumenical Council*. For in the *Decretals*, publish'd by the Authority and Command of Pope (c) *Gregory the Ninth*, for the common (d) benefit, and with command that (e) they, (and none else without *Papal Authority*) should be used by all Judges in *Judicature*, and by Readers of *Law in the Universities*; and all this confirm'd by a Bull of (f) *Gregory the Thirteenth*. In the very first Chapter of those *Decretals*, the Lemma, or Title prefix'd to it, is thus: (g) *Innocent the Third, in a General Council*: And that we may be sure, 'tis the *Lateran Council* he means; a (h) great Lawyer in his Annotations, (subjoyn'd to that Bull of *Gregory*

(b) *Corpus Juris Canonici Lugduni 1661.*

(c) Vide Bullam Gregorii 9. *Decretalibus* prefixam.

(d) *Ad communem, maxime studentium Utilitatem.* Ibidem.

(e) *Volentes ut hac TANTUM compilatione, UNIVERSITATIBUS, in JUDICIIS & SCHOLIS, &c.* Ibidem.

(f) Bulla hęc Romę data Anno 1580. Jul. 1. & *Corp. Juris Canon.* prefixa.

(g) Cap. *Firmiter* 1. *Extra, De Summa Trinitate.* The Title to that Chapter is this: — *Innocentius 3. in Concilio GENERALI.*

(h) *Antonius Naldus: — Hoc Concilium Romę in Laterano celebratum, Anno 1215. & Innocentii 3. 18. assistentibus Hierosol. & Constantinop. Patriarchis, & TOTIUS FERĒ ORBIS EPISCOPIS, &c.*

the Ninth before mentioned) tells us, *That this Council was held at Rome, in the Lateran, in the Year 1215. in the Eighteenth Year of Innocent the Third. The Patriarchs of Jerusalem and Constantinople, and the Bishops of almost the WHOLE WORLD, &c.* So that if the Title of a Decretal publish'd by Pope Gregory the Ninth, or the Annotation upon it, by Naldus an eminent Lawyer, and the Approbation and Confirmation of both, by Pope Gregory the Thirteenth, be true; it will evidently follow, that the Lateran Council was a General or Oecumenical Council. And afterwards, in the same Canon-Law and Decretals, we meet with this Title to another Chapter; . . . . (i) *Idem in Concilio Generali.* And it appears, (both by the former (k) Chapters of that Title; and the Annotation on this) that *Innocent the Third* was the Pope, and that *in the (1) Lateran* was the Council, which is there call'd *General*. And afterwards (m) *several times* to the very same purpose; especially in the (n) *Fifth Book of Gregories Decretals*, and the *Seventh Title*; where this *Impious Canon* (for *Deposing Kings, and Absolving their Subjects from their Oaths of Allegiance*) is intirely *Registred for Law*, refer'd to *Pope Innocent the Third*; in his *Lateran Council*, and that *Council* declared *Oecumenical*.

6. Lastly, To put the matter out of doubt, that the Lateran Council was Oecumenical, and made Canons, the Council of Constans does (o) testifie

(i) Cap. Nimis 30. Extra De Jurejurando.

(k) Cap. Veniens 16. attribuitur Innocentio 3. and so are all the 13 following, and this 30. of which we now speak.

(1) Concilium Lateranum sub Innocentio 3. so says the Annotation, ad dictum cap. 30. lit. C.

(m) Cap. Qualiter 24. Extra De Accusationibus.

(n) Cap. Excommunicamus 13. Extra De Hæreticis, Vid. Lemma dicti Capituli, & Annotation. lit. A.



(o) teſtifie it ſeveral times, and expreſſly names it amongſt thoſe General Councils, to the obſervation whereof the Popes were to (p) ſwear; at their coming to the Papal Dignity. And although theſe Authorities be abundantly ſufficient to ſatiſfie our more ſober Adverſaries; yet I ſhall add one more, which may (I hope) ſilence the more Confident. It is the Authority of the (q) *Trent Council*, which does expreſſly call it a General Council, and confirms one of its Canons.

(o) Concil. Conſtant. Seſſ. 19. pag. 126. Edit. in Octavo. Ann. 1514. & ibid. pag. 280. & pag. 312. In confirmat. Conſtitutionis Friderici 2.

(p) Concil. Conſtant. Seſſ. 39. in forma Profeſſionis a Papa Electo faciendâ.

(q) Seſſ. 24. cap. 5. de Reformat. pag. 290. Edit. Salamant. 1588. *Conſtitutionem, ſub Innocentio 3. in CONCILIO GENERALI, que incipit, Quater & quando, Synodus innovat.*

The ſum of this Diſcourſe is; That if the *Concurrent Teſtimonies*, 1. Of their own moſt learned, and (for Dignity) moſt eminent *Writers de Conciliis*; 2. Or their *Pu bliſhers of their Councils General and Provincial*; 3. Or many *Decrees of their Popes generally approved and received into their Canon-Law, of the laſt, and (as they tell us) of the moſt correct Editions*; 4. Or of their *General Councils* (for ſuch they eſteem them) of *Conſtance and Trent*: I ſay, if all theſe be of any validity, (and with them, ſome of thoſe *Teſtimonies are infallible*) then it will evidently follow; 1. That this *Lateran Council* under Pope *Innocent the Third*, is (and, with them, muſt be) an *Oecumenical or General Council*. 2. And ſo, thoſe *Impious and Damnable Poſitions* in the *Third Canon* of that Council, (1. That *Kings and Emperors may be Excommunicated by their own Biſhops for not Obeying the Pope*: 2. And *Depoſed by the Pope*: 3. And their *Subjects Abſolved by him, from their Oaths of Allegiance*: 4. And their *Kingdoms given*

away

away to those, who Obey and please the Pope :) I say, all those Positions, must be acknowledged to be the Doctrines of the Roman Church, being Decrees and Constitutions of her received General Councils, which she professeth to be infallible, and therefore obliging her to a firm belief of them. 3. This being evidently so, that the Pope and his Party (obliged thereunto, by their approved and received Canon-Law, and their General Councils) do believe, and publicly profess, such Impious, Traiterous, and Damnable Doctrines; it will be easie for all (who have good Eyes, and will use them) to see, how Dangerous and Pernicious such Principles are, to all (especially Protestant) Kings, Princes, and their People and Subjects. And that,

1. In point of Conscience, and in respect of their Souls and Salvation, if they believe and receive such Impious Positions and Principles.
  2. In point of Civil Prudence, in respect of their Persons, Honors and Estates, if they receive them not.
1. In point of Conscience, if they submit to the Pope, and believe and receive such Heretical Positions, and Damnable Doctrines, it must of necessity, be Dangerous and Pernicious to their Souls: For this Argument will be both consequent, and evident: To believe Heretical and Damnable Opinions and Doctrines, is Dangerous and Pernicious to the Soul; (this all Sides confesse:). But to believe that the

the Pope can Excommunicate and depoſe Kings, abſolve their ſubjects, from their Oathes of Allegiance, ſo as they may (†) lawfully murder and kill their Kings ſo Excommunicated and Depoſed, is Heretical and Damnable Doctrin; as is declared in a great and full Parliament (a) on occaſion of that horrid and bloody Gun-powder-Treaſon, in the Fifth year of King James ) In the Oath of Allegiance: which Oath, not onely you and I, but all the Clergy, the Nobility, Magiſtrates, all Graduates in the Univerſity, &c. have (or ſhould have) taken, and ſo (by a Solemn, and Sacred Oath) have Sworn ſuch doctrine to be Impious, Damnable, and Heretical. Other Arguments I need not uſe to you, (or any who love truth, and the Church of England) to prove the error and impiety of ſuch Opinions, and the danger thoſe poor deluded Soules are in, who believe and practice them. The πρῶτον Ἰεῦδος, the Original Error, from which the reſt follow, is that vaſt Supremacy, which the Pope (as Peters Succeſſor (challengeth, and (when he has ability) Uſurps over Kings. A power St. Peter never had, nor pretended to; who knew no power in himſelf, or any other meer Man, ſuperior to Kings (b) Submit your ſelves (ſayes he) to every humane Ordinance, whether to the KING AS SUPREME, &c. He who ſayes, the KING IS SUPREME, does with the ſame breath (and undeniable conſequence) ſay, he has no Superior. It being a manifeſt contradiction, to ſay, any thing is SUPERIOR to that which is Supreme. St. Peter commands all to SUBMIT themſelves to their Kings (and there were none then

(†) I ſay, Lawfully; according to their Popiſh Principles. For 1. They ſay, it is not Treason to kill ſuch a King after depoſition, for he is not King then, nor his People (abſolved from their Oathes of fidelity) Subjects. 2. Nor is it Murder: for their Supreme and infallible Judge, the Pope has determin'd and made it Law, NON SUNT HOMI-CIDÆ, qui adverſus excommunicatos, ZELO MATRIS ECCLESIE ARMANTUR, EOS QUÆ TRUCIDANT. This is the determination of Pope Urban the Second. And it is Law in Gratian, cap. Excommunicatorum 47. Cauſ. 23. Quæſt. 5.

(a) I do from my heart abjure and deteſt, as Impious and Heretical, that Damnable Doctrine, and Poſition; That Princes, that are Excommunicated or deprived by the Pope, may be Depoſed or Murdered by their Subjects, or any other. So the Oath in the Statute. 5 Jac. Cap. 4.

(b) 1 Pet. 2. 13. This place troubled Pope Innocent the Third; and if you will conſult and conſider his ridiculous, as well as erroneous expoſition of it; you will have reaſon to think him a Fool, rather than Infallible: and yet it is in their Canon-Law. Cap. Solicit. 6. Extra. De Majoritate & Obedientia.

but

but Pagan and Idolatrous Princes) and obey them as SUPREME Governors; the Pope commands Subjects to disobey their Kings (if he miscall them Hereticks) to refuse any assistance or subjection to them, to take Armes against them, and tells them, that if (in zeal to the Catholick Cause) they (†) kill them (or any Heretique) it is no Murder: and threaten them with Excommunication, if they do not what he commands them. Now, let any sober person tell me, whether they can (in this case) disobey the Apostle, and obey these impious commands of the Pope, without great and apparent danger to their Soules. Our blessed Saviour (whose Vicar the Pope pretends to be) does himself pay Tribute (a) to *Cæsar* (though a Pagan and Idolater) leaving us an admirable and most pious example of that Obedience and Loyalty due, even to impious and Pagan Princes: nor is this all; for he further gives express command, That all should render unto (b) *CÆSAR THE THINGS WHICH ARE CÆSARS*. He acknowledgeth the Imperial Rights of *Cæsar*, of which his Impiety and Idolatry (c) did not deprive him. St. Paul (both by his practice and precept) confirms the same doctrine.

1. He acknowledges the Emperors power superior to his (though he was an Apostle, (d) not inferior to Peter or any Apostle, which he twice affirms to the *Corinthians*) I stand at *Cæsars* (e) Judgment Seate (saith he) *WHERE I OUGHT TO BE JUDGED*; if I have done any thing worthy of *DEATH*: he pleaded no exemption from the Jurisdiction of the Civil Magistrate, in a Criminal Cause (as now every

(f) Popish

(†) Non sicut homicida, qui adversus excommunicatos, zelo mavis Ecclesie armantur. Lemnia ad dictum, cap. 47. Caus. 23. Quæst. 5.

(a) Math. 17. 27. vid. Rob. Abbot. de Suprema potestate Regiæ Prælect. 4. P. 38.

(b) Marc. 12. 17.

(c) Dominium non fundatur in gratiâ, &c.

(d) Οὐδὲν ὑπέγρασα. τῶν ὑπὲρ σου ἄποστόλων, &c. In NOTHING short of the VERY CHEFEST Apostles. 2 Cor. 11. 5. & 12. vers. 11.

(e) Acts 25. 10, 11.

(f) Popiſh Biſhop does ( as by their Law they may ) but he confeſſeth the Superiority of the Civil Power, and Appeales to it (g) I APPEAL TO CÆſAR, ( ſayes he ) 'Tis evident, that all Appeales are from an Inferior, to a Superior Judge, and one who has Jurisdiction over the Appellant, and cognizance of the crime, and therefore Paul appealing to Cæſar; does ( ipſo factò ) acknowledge him his legal and ſuperior Judge. So far was St. Paul from believing thoſe Popiſh and Rebellious Principles, and from Diſloyalty, or Diſobedience to that Imperial (though Pagan) Power, under which he lived ; that he publickly acknowledged, and humbly ſubmitted to it.

2. Nor was he onely in his own perſon obedient, and a loyal ſubject to the Emperor, but ( Writing to the Romans ) he did, as an Apoſtle of Jeſus Chriſt, command them alſo to be Loyal and Obedient (h) Let every Soul ( every (i) Man ) be ſubject to the higher (the (k) Supreme) Powers, &c. And then he adds (l) That they ſhould render to them, TRIBUTE, CUSTOM, FEAR, HONOR, and ALL THEIR DUES. By ſupreme (m) powers here, he meanes men poſſeſſing Supreme Power ; and the Supreme power under which he and the Romans then were, was Nero, a moſt impious Pagan, and perſecuter of Chriſt and Chriſtians ; and yet every ſoul within his Empire (even Peter as well as Paul) was (by the Law of God and the Goſpel) to be ſubject to him, to fear, honor, pay him Tribute and Loyally obey him. As ( by the before-ſaid Examples and precepts of St. Paul, and our bleſſed Saviour ) evidently appears. Now your Popiſh Doctrine, and ( by them

(f) Concil. Tridentinum. Seſſ. 24. Cap. 5. De Reformatione.

(g) Aſt. 25 11. vii. R. Abbot De ſuprema Potestat. Regia Prælect. 6. pag. 60. 61.

(h) Rom. 13. 1.

(i) Gen. 46. 27. Levit. 22.

3. 6. 11.

(k) ὡς ἀρχὴν ἡμεῖς, ſupreme 1 Pet. 2. 13. It is the ſame word in Peter and Paul too.

(l) R. m. 13. 7.

(m) For ἀρχαί, Verſ. 1. are ἀρχαί, Verſ. 3. and ἀρχαί τῶ ὄντι, Verſ. 4.

them ) *Approved Principles* contradicts *all this*; and let St. Peter, Paul and our blessed Saviour say, or do what they will; let them acknowledge *Cæsars Supreme Power*, and command obedience to him (though a Pagan) and submit to his power themselves: yet at Rome, they acknowledge **NO SUPREME POWER but the POPE**; whom (as I have before (n) shew'd) they make vastly superior, and greater than *Kings*; so that (when he thinks fit) he may depose a *King*, or Supreme Prince, and command their subjects (upon pain of Excommunication, and an Anathema) to pay them no *Tribute, Fear, or Honor nor (o) OBEY ANY OF THEIR COMMANDS*: For such is the stile of their Anathema's and Damnatory Bulls, particularly of that, wherein Pope *Pius* the Fifth deposeth *Q. Elizabeth*, quoted in the Margent. This premised, as evidently certain; be you judge, whether it be not a *great crime and crying sin*, for any subjects to believe this rebellious and *Popish doctrine*, against the express command of our blessed Saviour and his Apostles in the Gospel? And if it be (as undeniably it is) then it is as certain, that the believe and practice of such doctrine and principles, is not onely dangerous, but (without repentance) pernicious and damnable to those miserably deluded Soules, who do so believe and practice it.

And it is considerable, and undeniably certain, that their *Popish Doctrine*, and received principles, do not onely approve the Excommunication and Deposition of *Kings*, the Absolution of their Subjects from their Oathes of Allegiance, their Prohibition of them to obey the *Laws or Commands* of their Princes so deposed, that

(n) See the place before-cited, Cap. *Sollicita*, 6. Extra *De Major. & Obedient.* where Pope *Innocent* the Third sayes, That the *Papal Power* is greater then the *Imperial*, as much as the *Sun* is greater than the *Moon*. The *Glosse* there sayes; He is 47. times greater; The *Note* in the Margent sayes, 57. times; but, (upon mature consideration, no doubt) The Addition there, sayes the *Papal Power* is 7744. times greater than the *Imperial*.

(o) *Præcipimus universis subditis, ne illi ejusve mandatis aut legibus audeant obedire, qui se-cus egerint Anathematis sententia inmodamus* Ita *Bulla Pii* 5. de *Damnat. Elizab.* An. 1570. *Eliz.* 13. In *Bullario Romano*. *Lugd.* 1655. Tom. 2. p. 303. Sometimes they are forbid in such Bulls; *Ne consilium, Furvamen Opera, Operamve aliquatenus impendant Regi deposito.* So in the Deposition of the Emperor *Friiderique* the Second. In *Bullario dicto*. Tom. 1. p. 106. Col. 1.

that they may take Arms, and innocently Kill all Heretiques, (Princes or People.) But they are encouraged to do this, (by their Popes Decretals, approved and received (p) for Law, in the Body of their Canon-Law, in the last, and (as they say) the most correct Editions of that Law, approved and established by the Bull and Authority of Gregory the Thirteenth) with the promise of Heaven, and Eternal Life, if they die in the War against the Enemies of the Roman Faith, Heretiques and Infidels. This was a fair promise; but Pope Innocent the Third, (Popes having for some Ages been liberal in promising what they had no power to give) promises more; for besides a Plenary Remission of Sins, he promises, not only Heaven, but a (q) greater degree of Glory in it, to the Crusado's, the Crucifignati, Soldiers marked with a Cross: who (as it was pretended) were raised, to recover the Holy Land from the Saracens; but they, or some with the like indulgence, imploy'd to Murder the poor (r) Waldenses, which with barbarous and inhumane cruelty they did. Now how dangerous to the Soul, Sin so encourag'd must be, a weak-sighted Man may easily see, without Spectacles or further proof. Be it concluded then; such Popish Principles (when believ'd and practic'd) are not only dangerous to the Soul, but pernicious, and (without repentance) destructive of Salvation.

2. But, besides that such Popish Doctrines and Principles (in point of Conscience) are dangerous to the Soul, and (without true repentance) destructive

(p) Vid. Gratian. Can. omnium 46. Caus. 23. Quest. 5. & ibid. Can. Omni timore 9. Quest. 8. Vid. Glossam & Turrecrematam ad dictos Canones.

(q) Vid. Bullam Innocentii 3. dat. Laterani 19. Cal. Jan. Anno Pontificat. 18. & Anno Dom. 1215. Mag. Bullarii Roman. Tom. 1. pag. 89. Sect. 17. dictæ Bullæ. Nos ideo (they are the words of the Bull) Omnibus — PLENAM peccatorum OMNIUM VENIAM indulgentiam, & in retributione Justiarum SALUTIS ATERNÆ POLLICEMUR AUGMENTUM. And all this extravagant Power of pardoning all their sins, and giving higher degrees of glory in Heaven; this (as is pretended) Infalible Judge, erroneously and ridiculously builds upon the power of binding and loosing which every Apostle had as well, and as much as Peter, and every Bishop in the World, as much as the Pope.

(r) Catholici, qui crucis assumpto charactere, ad Hæreticorum exterminium se accinxerint, illa gaudeant Indulgentiâ, quæ accedentibus ad Terram Sanctam subsidium conceditur. Concil. Lateran. sub Innocent. 3. Can. 3. Vid. dictum Iconis Papæ 4. apud Gratianum Can. Omni timore 9. Caus. 33. Quest. 8.



of *Salvation*; they are also (if consider'd in *Civil Prudence*) dangerous and *pernicious to Princes*, and *Supreme Powers*; depriving them (when put in execution) of all their *Honors, Estates, and Lives too*. The truth of this is (without further proof) notorious, by the sad and miserable Ruines of many great Princes, caus'd by Popes and their Party, who approv'd and practic'd such *Rebellious Popish Principles*, as we are speaking of. I say, the ruine of great Princes.

1. Before the Reformation, ( who were no Protestants ) and some since, who were Papists too.
2. Since the Reformation, who were indeed Protestants, or as such ( or favorers of them ) Excommunicated, and Deprived of their Crowns and Kingdoms; though the Excommunications did prove *bruta fulmina*, vain and ineffectual, and did not that mischief which their impious Author intended: for which we are to thank the good Providence of Heaven, and not the Pope.

(f) And a little before him, Pope Gregory 1. Depos'd the Emperor *Leo Isaurus*, because he was against Images, which was *Anno 729*. Vid. *Baron. An. ad Annum 730. Num. 5*. Where he has this Note concerning that Emperors Deposition:—*Sic exemplum posteris DIGNUM reliquit Gregorius; ne in Ecclesia Christi REGNARE SIVERENTUR HÆRETICI PRINCIPES*. The Cardinal every where highly approves this Doctrine, &c. Vid. *Baron. ad Ann. 593. Num. 86*.

1. For the first; Authentique Stories tell us, that Pope (f) *Zachary* Depos'd *Childerick* ( or *Chilperick* ) King of *France*, about the middle of the Eighth Century. 2. *Gregory the Seventh* Deposeth *Henry the Fourth*, and causeth great and miserable Rebellions and Bloodshed in the Roman Empire, in the Eleventh Century. 3. Pope *Sylvester the Third*,

*Third*, in the Twelfth Century, Excommunicates the Emperor *Henry the Fifth*, *Et Magnas turbas in Germania excitat*, (ſays *Vespergenſis*.) 4. Pope *Innocent the Third* Excommunicates *Otto the Fourth*, in the beginning of the Thirteenth Century. 5. *Innocent the Fourth*, in the ſame Century, Depoſed the Emperor *Frederique the Second*. In ſhort, (to omit many others) the barbarous Murders of *Henry the Third and Fourth* of France, have been, and moſt juſtly were, and will be imputed to theſe Popiſh Principles, in the belief of which, thoſe impious Aſſaſſins were confirm'd and Catechiz'd. Sure I am, that Pope *Sixtus the Fifth* did approve and highly magnifie the impious Fact of *Jaques Clement* the Dominican, who was the Murderer of *Henry the Third*, in his famous (and impious) (t) Speech of his, made to his Cardinals (no doubt as well pleaſed as the Pope) in the Conſiſtory; and afterwards Publish'd and Printed at Rome: An evident Argument, that they were not (though great reaſon they ſhould have been) aſham'd of it: for certainly they would never have Printed what they did not approve.

(t) This Speech of *Sixtus* ſ. was printed at *Paris*, Ann. 1589. according to the Latin Copy printed at *Rome*, as is atteſted by three Doctors of the Sorbon.

2. But although the Popiſh Positions and Principles we are ſpeaking of, are dangerous to all Supreme Powers, (even Roman Catholiques, as appears by what is already ſaid) yet more eſpecially to all Proteſtant Princes and People: For,

1. All Proteſtants (*Kings and Subjects*) being declared *Heretiques*, are Excommunicated, and  
I 2  
ſolemnly

(a) The forme of that *Excommunication* is now extant in the Body of their Law, lib. 7. Decret. lib. 5. Tit. 3. De Hereticis & Schism. cap. 9.

(b) The Bull of Excommunication is dated at *Rome*, An. 1558. which was 1 *Elizabethæ*.

(c) *Quicumque dignitate, etiam Comitali, Baronali, Marchionali, Ducali, Regia, seu Imperiali præfulgeant.*

(d) *Quicumque HÆTENSUS à fide deviarunt, seu IN-POSTERUM deviarunt, seu in Hæresim incident, &c.*

(e) *Habita cum Card. deliberatione mixtura, & de eorum Consilio, & Unanimi assensu, &c.*

(f) *Omnes Suspensionis, & Excommunicationis, Interdicti, Privationis pœnas, à QUIBUSVIS, Rom. Pontificibus, aut pro TALIBUS HABITIS, per eorum literas Extravagantes, seu in Consilio, seu Patrum Decretis & Canonibus QUOMODOLIBET contra Hereticos Latas, approbamus, innovamus & PERPETUO OBSERVARI Volumus, &c.*

(g) *Regnis & Imperio PENITUS & IN TOTUM, PERPETUO sint PRIVATI, & ad illa de cætero inhabiles & INCAPACES, &c.*

*solemnly (a) Cursed by Pope Paul the Fourth, about 120 years agoe; and that we may take notice of it, it is lately refer'd into the Body (b) of their Canon-Law. Now this Excommunication containes many considerable particulars, As, 1. All Heretiques, of what dignity (c) soever, Barons, Earls, Marquesses, Dukes, Kings, and Emperors: none excepted, they are all involved in the same Curse and Anathema. 2. Nor is it onely those Heretiques who then were in being, but ALL also, which (d) AFTERWARDS SHOULD BE. So that our gracious King and his Protestant subjects now, are as much under the Curse, as Q. Elizabeth and her subjects were, in the First of her Reign, when that Bull was first publish'd. 3. Nor was this Bull rashly made, but after (e) mature deliberation with the Cardinals, and by their Counsel, and unanimous consent. It was (it seems) a premeditated and deliberate, as well as an Impious Act they were about; for impious it, was and by all sober and impartial Judges, ever will be thought so. 4. The punishments which this Bull tyes upon Heretiques, are (f) Excommunication, Suspension, Deprivation, and all other punishments, which any Pope, in any Papal Canon or Constitution (howsoever made) denounced against Heretiques, all which Canons and Constitutions he approves, confirms, and will have PERPETUALLY observed. 5. And for Kings (g) and Emperors (the same is for Barons, Earles, Marquisses,*

Marquiſſes and Dukes ) they are *TOTALLY*, and *FOR EVER DEPRIVED* of their Kingdomes and Empires, and made incapable ever to enjoy them. The ſame Censure paſſeth upon Biſhops, Archbiſhops, which were *Heretiques then*, when the Curſe was publiſh'd, (*vel in poſterum in Hereſin incident*) or for the future *EVER SHOULD BE Heretiques*. Nor is this Conſtitution ( which denounceth this Curſe ) temporary ; But, *CONSTITUTIO IN PERPETUUM VALITURA*, a Conſtitution and a Curſe to be in force, and effectual againſt Heretiques, for ever. Nor is there any need, of any Legal Proceſs to convict any perſon of Hereſie, before the Curſe come upon him: But, *EO IPSO ABSQUE ALIQUO JURIS VEL FACTI MINISTERIO* ( they are the words of this impious Excommunication ) All *Heretiques*, by being ſo, without any accuſation, or legal conviction, are actually under that curſe: So that our gracious King, all his Proteſtant Nobility, all Archbiſhops and Biſhops, *Eorum etiam* ( *b* ) *receptatores, fautores, &c.* and all who ſhall receive, or any way favor them, ſtand actually *Excommunicated* and *Accurſed*. And here I deſire to know of our Papiſts, who do ( as much as any ) pretend to Loyalty ; do they ( as good ſubjects ſhould ) favor their King, or do they not ? If not, then they neither are, nor can be good ſubjects : If they do, then they diſobey their Supreme and Infallible Judges, and are ( as well as we ) under

( *b* ) Vid. Conſtit. 34. Clementis Papæ 10. which next follows, & Alexandri. 7. Conſtit. 16. dat. Romæ, Anno 1656. In Bullario Romano, Tom. 4. p. 218. where we are refer'd to many more ſuch forms.

der the Excommunication and the Popes Curse, and so no members of their so much (and with so little reason) magnify'd Roman Church.

2. But least this Excommunication and Curse might not prove so effectual as they desire, to blast all Protestants (which they make, for they are not so, the worst of all Heretiques) the Curse, to make Sure Work (as they think, and would have it) is solemnly renewed every year, in that famous (and impious) *Bulla* (*a*) *Cœna Domini*, read every year on *Maundy-Thursd*ay. Wherein all Protestants are (by name) curs'd, whether Princes or People. *We* (*b*) *Excommunicate and Curse* (sayes the Pope in that Bull) *All Hussites, Wickliffists, Lutherans, Zwinglians, Calvinists, Hugonots, &c. And whosoever shall RECEIVE, DEFEND, or FAVOR them.* And here again, it will concern our Roman Catholicks seriously to consider, into what straites, the ambition and unparalleled pride of their Popes, has brought them. For if (according to their duty) they defend their King, they are curs'd at Rome. And if they do not defend him, then they do not perform that duty of Allegiance and Fidelity to their King, to which (by the Law of God and Nature) they are indispensably bound, and and so will be (according to their desert) accurs'd in heaven. And here, It is a short Question which they are concern'd to Answer; Whether

(*a*) A Form of this Bull we have in Bullar. Roman. Tom. 4. p. 528. Constit. 34. Clement. 10. An. 1671.

(*b*) *Excommunicamus & Anathematizamus, ex parte Dei, & auctoritate Petri & Pauli, ac nostra, quoscunque Hussitas, Wickliffistas, Lutheranos, Zuinglianos, Calvinistas, Ugonotos, &c. Eorumque Receptatores, fautores, & defensores.*

Whether they resolve to obey God, or the Pope.

3. But this is not all; for after *this Excommunication and Curse* laid upon all Protestant Princes, after their *deposition and total deprivation* of all their royal power and dignity, and a *perpetual incapacity* brought upon them, *disabling* them for ever to return to those lost rights: another *Curse* is consequent, and *Immediately follows* such *Excommunication*: Their subjects are declared *free from all Obligations of Loyalty and Fidelity*, due to such Princes, while they stand *Excommunicate*. This the *Decretal of Pope (c) Honorius the Third* (and 'tis made *(d) Law*, by *Pope Gregory the Ninth*, and *approved and confirmed by Pope (e) Gregory the Thirteenth*) tells us, *That while any (f) Lord remains Excommunicate, his SUBJECTS OWE HIM NOE ALLEGIANCE or FIDELITY*. That's the Title: and then it follows *in the Decretal*, (speaking of a *Count who was Excommunicate*) that the *Pope commands those to whom he writes*, *That they should (g) declare to the Subjects of that Excommunicated Count, that they were FULLY ABSOLVED FROM THEIR OATH OF FIDELITY, while their Lord continued excommunicate*. How dangerous this doctrine may be, to our gracious King, and all Protestant Princes (who stand actually *excommunicated at Rome*) and how little trust they can repose in their *Papish subjects*, I need not tell

you:

(c) Honorius. 3. Præposito Archidiacon. & H. Canonico Suefion.

(d) Cap. Gravem, 13. Extra De Penis.

(e) In Bulla, Corp. Juris Can. præfixa.

(f) Domino Excommunicato Manente, SUBDITI FIDELITATEM NON DEBENT. See the Lemma, or Title of that 13 Chapter.

(g) Fideles ipsius (quandiu in Excommunicatione perseverint) ab ejus FIDELITATIS FERVAMENTO denunciatis PENITUS ABSOLUTOS. They are the words of the Law; and if you consult the Glosse and Card Turrecremata's Commentary upon it, you may find more to that Purpose.

you: Seeing such subjects, by their authentic laws, and the declared and definitive sentence of their supreme and Infallible Judge, are assured that they owe no Allegiance or Fidelity, to their Excommunicated Sovereigns.

4. Nor is this all; for there is (at least in the judgment and beliefe of our Adversaries), a far greater and more pernicious consequent and effect of their Excommunication and Curse of Protestant Princes. For the mischiefs of their Excommunications hitherto mention'd, are onely temporal, (though the greatest in that kind possible) as loss of their Royal Power, Livelyhood, and Life it self. But they say, there is an other, a Spiritual effect, which concerns the Soul, and is the greatest mischief and misery it is capable of. For they say, that Heretiques (Protestants, with them are declared such) dying Excommunicate, (as all good Protestants do) are eternally damn'd. For, 1. A very great (b) Canonist of our own Nation (while Popery unhappily prevailed here) tells us; that every Excommunicated person is a **MEMBER OF THE DEVIL**: And for further proof of this, he cites Gratian, and the (i) Canon-Law. And a far greater Author then Lindewood, or Gratian, and (in our dayes) long after them; more plainly tells us: (a) that Pope Gregory the Seventh did not onely depose the Emperor Henry the Fourth; but Excommunicate, and **DECREE HIM TO BE ETER-**

(b) Excommunicatus est **MEMBRUM DIABOLI**. Lindewood in Glossa, ad Cap. Seculi Principes. Verbo Reconciliationis. De Immunitate Ecclesie.

(i) Gratian. Can. Omnis Christianus 32. Caus. 11. Quæst. 3.

(a) Non modo deponi, sed etiam excommunicari, & in **ÆTERNO EXAMINE DAMNARI DECREVIT**. Baron. Annal. Tom. 8. ad Annum Christi 593. Num. 86.



*ETERNALLY DAMN'd.* And for this, he cites *Pope Gregories own (b) Epistles*, who beſt knew his own mind, and the meaning of his own Decree. So that in the Popes and Cardinals Judgment ſuch an Excommunication is a *definitive ſentence*, and a *Papal Decree*; whereby the perſons Excommunicate are *conſign'd and doom'd to eternal damnation*. Whence we may underſtand the meaning of the *Titles uſually prefix'd to ſuch Damnatory Bulls of Excommunication*; Such as theſe (c) .... *DAMNATIO & Excommunicatio* Hen. 8. by Pope Paul the Third (d) *DAMNATIO & Excommunicatio Elizabethæ*, by Pius the Fifth, where it ſeems (by what the Pope and Cardinal before told us) that it is not any temporal (or not that onely) but the *eternal damnation of Soul and Body*, which is *intended and deſired* by them, in their uncharitable and impious Anathema's and Excommunications. Whence alſo it manifeſtly follows; that all Proteſtants, Kings and Subjects, Princes and People) who, by many Papal Bulls and Anathema's, ſtand *actually Curſed and Excommunicated*) are in a damnable condition, and if they die (as they do, and ſhould) without Popiſh abſolution, by this Roman, Uncharitable, and Un-chriſtian Divinity, they are eternally damn'd. This I ſay, not that I think ſuch Papal Bulls and Excommunications either have, or can have any ſuch effects, or bring ſuch danger to Proteſtants (Kings or Subjects) as is pretend-

(b) Gregorius 7. lib. 4. Epilt. 2. & 23. & lib. 8. Epilt. 21.

(c) Bullario Roman. Pauli. 3. Conſtit. 7. p. 704. Tom. 1.

(d) Conſtit. Pii 5. 101. I. ibidem, Tom. 2. p. 303. Edit. 1655.

ed ; for I believe and know, that they are *bruta fulmina*, insignificant squibs of false fire ; which can neither hurt their Souls here, nor hinder their Salvation hereafter. But notwithstanding this, they may prove dangerous and pernicious to Protestant Princes, as they may be, and are great encouragements to their Popish Subjects, to rebel, and disobey their Sovereigns, and securely ( as to any thing of conscience or injustice in it ) act any thing to their ruine. For they who believe the Popes pretended power, that he can deprive their Prince of all Royal Power and dignity, and that he has actually done it ; that he has absolved them from all Obligations of Allegiance and Fidelity due to him ; that he is a member of the Devil here, and surely to be damn'd hereafter, and that to kill him is no Murder. I say, those who submit to the Pope, and believe these Erroneous and Impious Doctrines ( as all must who believe the Pope, or the Roman Church Infallible ) have too much encouragement, not onely to disobey and rebel, but ( when they have power and opportunity ) to take away their Princes Life, as being a Person odious to God and Man, and by the Pope ( their Infallible and Supreme Judge ) by their approved Laws, and their General Councils, declared to be such ; especially seeing that if they miscarry, in that attempt ( and while they seek their Princes Life, lose their own ) yet their

their Names shall ( in Red Letters ) be Register'd in the Calendar, and they ( by their Party ) shall be reputed Martyrs ; as all know, that *Campion*, *Garnet*, and our Powder-Traytors are. An honor, I am so far from envying them, that I should be very glad ( and so would many thousand more ) to see our present Conspirators ( according to their merit ) referr'd into their Calendar amongst such Martyrs ; that so we might be freed from the fears of those Prodigious Villains and mischiefs they intended and indeavoured to act here, against their Gracious Sovereign, the Church and State, and there is too much reason to believe, that ( while they live, and have ability and opportunity ) they will prosecute those Black Designs. *Dirum omen misericors ( qui solus potest ) avertuncet Deus.*

These are the known Positions and Doctrines of the Church of *Rome*, approved and received by the Supreme Authority of that Church ; which ( in *Theſi* ) when they are believ'd, may be very dangerous, and when ( in *Praxi* ) put in execution ( and they who believe such impious Doctrines, act accordingly ) pernicious to all Kings, Princes, and People, especially Heretiques ( as they miscall them ) who imbrace not all their Popish Errors, in which number all Protestants ( Kings and Subjects ) are, by them, alwayes included. And that the *Popish Party* ( especially *Jesuits*, since their unhappy appearing in the ( a ) *World*, as also their *Ecclesiastiques*

( a ) The Order of the Jesuits was approved and Instituted by Pope *Paul* the Third, Anno 1540. and highly encouraged by succeeding Popes. vide Bullarium Romanum Lugduni. 1655. Tom. I. p. 738.

*Secular and Regular (with their adherents) have acted according to those Principles, for some Ages last past, and what Barbarous Murders, Depositions of Princes, and Fatal Tragedies, have been the sad consequences of such believe and actions, both our own, and Forreign Historians abundantly testify. And here,*

1. I shall pass by the horrid Murders and Massacres of the Poor *Waldenses*; who, (upon Prosecution of the foresaid Principles) have Persecuted with Fire and Sword, Armies (b) and Inquisitions; and very many thousands (nay, *infinite numbers*) of them, (as some of their own Writers testify) have been *inhumanely murdered*; *Causâ indictâ & inaudita* (many times) especially in *France*, to say nothing of other Countries.

2. I desire you to consider that *barbarous and prodigious Villany*, the great *Massacre of Protestants in France*; *An. 1572.* where and when [above 30. or 40000. (†) *Innocent Protestants* (in *Paris*, and other parts of *France*) were suddenly and *inhumanely Murdered*, by *Papists* acting upon such *Popish Principles*, as I have before mention'd. And this *Horrid Villany* was so far from being *publickly disapproved* and *damm'd* by the *Church of Rome*, or the *Impious Actors* punish'd; that the news of it was received at *Rome* with great *Joy* (c) and giving *Thanks to God* for it (*Quasi author & consors*

(b) Vid. Matth. Paris ab Anno 1100, &c. *Historiam Waldensium*; *Directorium Inquisitorum*, *Historiam Inquisitionis*, *Armachanum*, *De statu & success. Eccles.* &c. That *Directorium Inquisitorum* (I mean) was Writ by Nie: Eymericus, Printed at *Venice*, 1607.

(†) *Abrege Chronologique*, &c. par le Sieur de Mezeray, *Paris*. 1567. Tom. 3. p. 1082, 1086. ad Annum, 1572.

(c) This testify'd by Thuanus (a faithful Historian) *Hist.* lib. 53. ad Annum 1372. p. 837. Edit. 1620. and by Fam. Strada, de *Bello Belgico*, lib. 7. p. 373. Editionis Romæ, 1648.

*consors sceleris fuisset Deus*) nor was it so at Rome onely, but in other places too, Papists received that news with great joy. An evident argument that they approved both that Impious Doctrine, and the pernicious effects of it.

3. To omit the many Seditious and Rebellions in the time of *Henry the Eighth* ( after he had deny'd the Popes Supremacy ) and *Edward the Sixth* ( caused by such Persons and Principles ) it is notoriously known, that the same Party, in prosecution of the same Principles and Popish Interest, did ( in the Reign of *Q. Elizabeth* ) continually conspire, and endeavor to take (\*) away the Life of that good Queen, by *Poyson, Pistol*, and such other impious (and to persons of such Principles, usual) wayes of Assassination; to raise Rebellions and Armies (having the Popes Assistance and Blessing to encourage them to that Villany) to destroy her and her Religion. And when all this would not doe, ( Heaven Blessing, what Rome Impiously Curs'd.) *Pope Pius the Fifth* ( d ) gives the Kingdomes of England and Ireland to *Philip the Second King of Spain*, and he (with the Popes assistance and Blessing) sends his (as he and his Holiness imagin'd) invincible Armado, to take Possession; But that vast Armado, and the Popish Impious Design, were utterly defeated; not so much by the Queen's Fleet (which was very inconsiderable) as by great storms and tempests,

(\*) Vid. Speeds Chron. in *Q. Eliz. Ann. 1584.* of Dr. Parries design'd Assassination of the Queen, by the Incouragement of the Jesuits, *Card. de Como*, and the Pope, promising a plenary Indulgence, for that (as they call'd it) meritorious Act. See the like attempt of *Ed. Squire* to poyson the Queen, on the like incouragement; in *Speed in Vita Eliz. p. 116; num. 122.*

(d) In depositione *Elizabete Anglie Regine, Pius 5. Jus Britannie & Hibernie, ad Philippum 2. Hispanie Regem transfudit, ut ejus donationis, demandatus postea Sidonius fait Anno 1588. Classe Hispanicâ instruitus ut regna Britannie possideret. Remonstrant. Hibernorum per fratrem. Rob. Caron. Part. 1. Cap. 3. Sect. 4. p. 7.*

pests, the immediate Hand of Heaven, and a most Gracious and Miraculous Providence: And this was so evident, that the Admiral of that Armado (the Duke of *Medina Sidonia*) blasphemously swore, That he feared *Jesus Christ was turned Lutheran*. But *Philip King of Spain*, (hearing of the strange defeat and ruine of his Fleet, and seeing the Hand of Heaven in it) said more soberly, . . . . . *That he did not send his Fleet to fight against God, (to whose Power and Providence, he attributed the loss of it) but against Men.*

4. The Queen being dead, *Popish Conspiracies* did not die with her; the Pope and his Party continue as industrious and (as to their Designs and Plots) as impious as before. They saw and knew, that King *James* (a Protestant) was Legal Successor and Heir to the Crown of *England*, yet used all Roman Arts, to hinder his having Possession of it; and to this end, Father *Parsons* (the Jesuite) writes a Book, to prove (what was evidently untrue, and he could not chuse but know it) That King *James* had no just Title to the Crown of *England*; (though the whole right of the *Saxons* and *Normans*, and of the Houses of *York* and *Lancaster*, were intirely and evidently united in him :) but when these Popish and *Jesuitical Arts* prevailed not, (having neither true Reason or Religion to further their Designs, which were *impious and irrational*),

nal) they contrive, and resolve to execute such a Conspiracy, as (for barbarous and prodigious Villany) neither Heathens nor Hell had (till that time) ever put in execution; I mean the (a) Gun-Powder Treason, which was not any ordinary or before-known Wickedness; (as the Killing a King, or Poysoning a Prince, &c.) but a black and unparallell'd Villany, worthy Rome and a Jesuite; the Blowing up of a whole Parliament, King, Lords and Commons; the Murdering of a Kingdom in its Representatives, and this in a moment, before they could see, or dream of any danger. But though this (for its impiety) was a prodigious Conspiracy, carried on with sworn secrecie, and lay hid, in the dark, and under ground; yet there is no Power or Policy against Providence, nor concealing any thing from the All-seeing Eye of our God; He saw, and graciously discover'd that horrid, Popish-Powder-Treason, to the Preservation of his People, the Confusion of their Adversaries, and (*nisi periisset pudor*) if they had any, to the Eternal Shame of Papists, and (Popery) their Religion, which approves and encourages such abominable Impieties.

(a) See the Acts of Parliament 3 Jacobi, Cap. 4.5. where we are told (by the Parliament) of the HELLISH Conspiracies of the Jesuites and Seminary Priests. For a more particular Narrative of the horrid Powder-Plot, you may consult an ingenious Tract, call'd, THE HISTORY OF THE GUN-POWDER TREASON; and thosè Authors out of which he collect-ed it, in the last page of that Tract; and the Authentique History of the Trial of those Traytors, now in the Press; and re-printing.

5. When King James slept with his Fathers, and was translated to a better Kingdom, out of the reach of such Popish Conspirators, and whither (without a serious and timely repentance of such inhumane Villanies) they can never come, their Designs slept not; they pro-  
secure



secute their Plots and Conspiracies ( to ruine our Church and establish'd Religion ) as much in *Charles* the First's , as in his Fathers time. And at last it came to this issue, that ( other means failing ) the King ( *b* ) and the Archbishop of *Canterbury* must be made away. This was conceived the likeliest means to compass their Ends, and bring in that Religion *they miscal Catholique and Christian*. For certainly such barbarous Murders and Assassinations may possibly promote Turcism, and the Errors of *Mahomet*, ( and if you will, Popery ) but never were ( nor can be ) *any just means to propagate true Christianity*. This Traiterous Conspiracy to Murder *Charles the First*, and the Archbishop, &c. was discovered ( by an honorable Person ) to the English Ambassador in *Holland*, and ( by him ) to the Archbishop, and by him, to the King. And the Original Copy of the Discovery, being found in the Archbishop's Library, after his death, was then publish'd, and is in Print, in many hands, and ( amongst others ) in mine. In the mean time, our unhappy Civil-Wars began ; and our Popish Conspirators, ( animated by a belief of such Rebellious Doctrines and Principles, as I have before mentioned , and encouraged and assisted by the Pope ) are first in Arms, and the bloody Rebellion ; and ( in *Ireland* ) murdered above 100000 Protestants in cold blood, without any provocation given, but to kill Heretiques, ( which according to their impious and

( *b* ) This Jesuitical and Popish Plot was discovered by *Andreas ab Habernfeld*, to Sir *W. Boswell* our Ambassador at the *Hague*, and by him to the Archbishop of *Canterbury*, after whose death, the Original was found in the Archbishops Library, and then printed: and is lately reprinted. under this Title, — *The Grand Designs of Papists in the Reign of CHARLES the First, &c.* London 1678. where you have an authentic discovery of that ( I cannot call it worse ) Jesuitical Conspiracy.

and erroneous Principles, was lawful and meritorious) and thereby promote the Catholique Cause. This is notoriously known to both Kingdoms, (*England and Ireland.*) And further, when in the process of that fatal Rebellion, (carried on openly by English, and covertly by Popish Rebels) that good King was taken, imprison'd, with design to bring his Sacred Head to the Block, (for the distance is seldom great between a Princes Prison and his Grave) our Popish Conspirators had a Council of Priests and Jesuites, which sat in *London*, and signifi'd the condition of their Affairs here, to a Council of their Confederates at *Paris*, and they transmitted the (*b*) Case to *Rome*, from whence Directions and Commands were return'd (by the *same way*) back again to *London*. In short, it was determin'd that it was for the Interest of the Catholique Cause, that the King should die; and accordingly their Council of Priests and Jesuites in *London* Voted his Death. This is now Notoriously known to be true, and (in Print) published to the (*a*) World, by a Reverend and Learned Person, who (if any shall call him to an account for it) is so convinc'd of the truth of what he writ, that he (*in scriptis*) publickly offers, and promises to make it good. I do not hear, that he has (as yet) been call'd to any account, to prove what he publickly, and in Print, has profess'd and promised to do: Nor do I think, he will be call'd to any such account, because I have

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reason

(*b*) The Question put to the Sorbon (then almost wholly Jesuited) by our English Jesuites, sent from *London*, was (in Writing) this: — That seeing the State of England was in a likely posture to change the Government, whether it was lawful for the Catholiques to work that change, for the advancing and securing the Catholique Cause in England, BY MAKING A WAY THE KING, whom there was noe hope to turn from his *Hereffe*? The Answer of the Sorbon was Affirmative. And at *Rome* it was resolved by the Pope and his Council, That it was both LAWFUL and EXPEDIENT for the Catholiques to procure that Alteration of State, &c. Dr. du Moulin in his Book next cited.

(*a*) By Dr. du Moulin in his Answer to *Philanax Anglicus*, (a Popish, scandalous, and lying Pamphlet) and in another Tract since; neither of which I have here, and so cannot cite (as in Books about me I do) the particular Pages.

reason to believe, that he can, and will produce such Proofs, as will evidently demonstrate, both their bloody Conspiracies, and the undeniable truth of what he affirm'd.

6. By the Premises it may sufficiently appear, That the Rebellious Popish Principles and Practices have been very dangerous to all our Protestant Princes, and their Loyal Subjects, ever since the Reformation; and had they taken that effect, which they designed, and with unwearied wickedness industriously endeavoured, they would have proved destructive and (both to Prince and People pernicious. Nay, (which I have omitted) while this whole Nation continued actually in the Communion of the Church of Rome; when *Henry the Eighth* his Parliament and Convocation (all Roman-Catholiques, and far from being Protestants) had deny'd and (*lege (b) latà*) taken away the *Popes Usurp'd Supremacy*, (that we may be sure the Pope's Practices are suitable to his pernicious Principles) *Pope Paul the Third*, Excommunicates, Curses, and (c) Damns the King, and all his *Good Subjects*; Commands him to (d) *Abrogate and Null the Laws* made against his Supremacy; and to appear before him at (e) *Rome* within *Ninety Days*; and his *Adherents and Favorers*, (which were all his Loyal Subjects, especially his Parliament and Convocation) within *Sixty Days*. They not appearing, he *Ratifies the Excommunication*, (f) *Deprives*

(b) Statut. 24 Hen. 8. cap. 12. & 25 Hen. 8. cap. 19. 20. 21.

(c) *Damnatio & Excommunicatio Hen. 8. ejusque fautorum & complicum, &c.* That's the Title prefix'd to the Bull of his Excommunication, in *Bullario Romano*, Lugd. 1655. Tom 1. pag. 704.

(d) *Requirimus quatenus Hen. Rex Leges pradias revocet, casset, annullet.* Dict. Bulla. Sect. 4.

(e) *Strictè precipiendo mandamus, quatenus Hen. Rex per se, vel procuratorem, infra 90. dies, fautores verò, & ei adhaerentes infra 60. dies compareant coram NOBIS.* Ibid. Sect. 7.

(f) *Hen. Regem privationis Regni & Dominiorum pœnas incurrisse declaramus.* Ibid.

prives him of his Kingdom and Dominions ; Prohibits peremptorily the (g) King or his Adherents (if they die, as they did before he Absolved them ) to have any CHRISTIAN BURIAL, and declares them ETERNALLY DAMN'D. Then he lays that most impious Interdict upon the whole (b) Nation; forbids all Publick Prayers, (i) Masses, and Divine Offices. Nor this only ; but he Deprives the Children of Henry the Eighth, (k) Born, or to be Born of Queen Anna, and all the Children of his Adherents, and their Descendents, (none excepted) of all their Rights, Priviledges and Goods Moveable and Immoveable, and makes them (for the future) incapable, and deprived of all Dignities, Honors, Offices, Rights, Fees, &c. which otherwise they might have obtain'd; and this he does knowingly, and by the Plenitude of his Power. Then he goes on, and declares the King and his Adherents, and Descendents, to be Infamous Persons, disabled to be Witnesses, to make any Will or Testament, or to receive any Legacy or Benefit by the Testament of any other : (l) Forbids all Men to have any Conversation, Commerce or Trade with them, on pain of Excommunication, and loss of all their Goods, &c. And further, Commands all Christian (m) Princes, (quacunq; dignitate Imperiali aut Regali fulgeant) Kings and Emperors; no way to favour the King and his Adherents; and (n) Nulls all Oaths, Compacts, Treaties, &c. (made or to be made) to or with

(g) Si interim ab humanis decedant, Ecclesiastica debere curare sepultura, autoritate & potestatis plenitudine decernimus, eosque Anathematis, maledictionis, & DAMNATIONIS AETERNAE mucrone percutimus. Ibidem.

(h) Henrici Domini, Civitates, &c. Interdictio supponimus. Ibid. Sect. 8.

(i) Nequaquam Missae, aut alia Divina officia celebrari. Ibid.

(k) Omnes Hen. Regis ex Anna, ac singulorum ejus Adhaerentium filios, natos & nascituros, aliosque descendentes (nemine excepto) honoribus, dignitatibus, bonis mobilibus & immobilibus, &c. privatos, & ad illa aut alia obtinenda inhabiles esse, declaramus, ac auctoritate, scientia ac plenitudine similibus inhabilitamus. Ibid. Sect. 9.

(l) Omnes sub Excommunicationis ac alius poenis monemus, ut praefatos maledictos ac privatos evitent, & quantum in eis est, ab aliis evitari faciant: nec cum praefati Regis Dominiorum, Civitatum, &c. subditis aut incolis, emendo, vendendo, &c. quamcumque mercaturam, commercium aut communicationem habeant. Ibid. Sect. 12.

(m) Omnes Christianos Principes (etiam Imperiali aut Regali dignitate fulgentes) requirimus. Ibid. Sect. 15.

(n) Furamenta, confederationes, obligationes quae Henricum jurare possunt, irritas, cassas & inanes decernimus. Ibidem.

the King, or in favour of him or his Adherents; and gives Authority and express COMMAND to all Christian Princes, and their Armies, (by Sea or Land) to turn their Arms against the King and his Adherents, and (a) compel them to return to the Unity of the Church, and Obedience to the Pope. And whoever acknowledges Henry the Eighth to be King, or any way Obeys him, and will not (in Obedience to the Popes Command) expel him and them, out of the Kingdom and their Dominions; all their Goods, (Moveable and Immoveable) Moneys, Merchandizes, (whether within or without England) are to be seiz'd on, and (by the Popes Authority) possess'd and kept by any who can catch them. And he there gives them (such Thieves and Robbers) full power to enjoy and possess such Plunder'd Goods of the Kings or his Loyal Subjects, as in their own Right and Propriety. And if they take any Inhabitants in England, (Native or Alien) who Obey the King, and Disobey the Pope, then all so taken, are to be Slaves to those who take them: So that Impious Bull; in contradiction to the Laws of Nature and Scripture, Reason and Christian Religion. Our Blessed Saviour, (the Prince of Peace) came not to destroy, but to save; not to Depose Kings and Emperers, Absolve their Subjects from the Obligations of their Natural or Sworn Allegiance, or to Arm them against Governors, and (as his pretended Vicar does) promise them a Reward (Remission of Sins here, and an higher place

(a). Principes & quoscunque alios militantes, per mare vel terras, requirimus, mandantes I quatenus Hen. Regem & ei adherentes (dum contra sanctam sedem REBELLIONE permanserint) armis insurgant, eosque persequantur, & ad obedientiam dictae sedis redire cogant, eorumque bona, navigia, Animalia, &c. Ubilibet (etiam extra territorium Henrici Regis) consistantia, CAPIANTE: & sic capta in Proprios usus convertendi, auctoritatem concedimus. illaque omnia ad capientes PLENARIE peritiae, & personas, vel ex regno dicto originem trahentes, vel in eo habitantes, mandatis nostris non obtemperantes, ubicunque eos capi contigerit, captivum SERVOS fieri decernentes. Ibid. Sect. 16. 17.

place in heaven hereafter ) for Rebellion, and Murdering their brethren, fellow-subjects and Christians, for believing and maintaining that Truth, which by the Pope and his Party, should be miscall'd *Herefie*. Noe, he was the good Shepherd, who laid down his own life for his Sheep; and when they stray'd and err'd from his Fold, he did not hire and send Dogs or Wolves to worry them; but ( with infinite patience and mercy ) went himself to seek them, and being found ( though erring and out of his fold ) laid them on his own shoulders, and ( with great love and labor ) brought them home to his fold, from which ( as his sheep may, and yet not cease to be his sheep ) they had erred. We read indeed, that our blessed Saviour gives Peter commission to ( b ) FEED HIS SHEEP and HIS LAMBS. But we never read that he ( whose Kingdom was not of this World ) gave any Commission to Peter, or his pretended Vicar, to raise Armies to kill, and ( *indicta causa* ) to Murder them. Though I know there are some, who from *passé oves*, ( with bad Logique and worse Divinity ) conclude, that the Pope has Power to kill Heretiques. Like that Monk *Erasmus* mentions, who, with great zeale for the Catholique Cause, and greater ignorance, endeavoured to prove, that the Church might kill Heretiques, from that passage in the Apostle, ( c ) *HÆRETICUM DEVITA*, that is ( sayes the Monke ) ( who had no Greek, and little Latine )

( b ) Joh. 21. 15, 16

( c ) Tit. 3. 10.

Latine ) *DE VITA TOLLE*, take him out of this life, that is, kill him. *Sed è diverticulo in Viam.*

7. From the aforesaid reasons, I think we may (with good consequence) conclude; that the Pope and his party (ever since Henry the Eighth, (*de facto*) assumed the Supremacy; which (*de jure*) was his before) have been in a perpetual Conspiracy against the Lives and Religion of our Protestant Princes; at least till the Happy Return of our Gracious Sovereign (whom God preserve) who being (by the good and Miraculous Providence of Heaven Restor'd to His Fathers Throne (His own Right and Inheritance) a blessed Peace, and all the happy effects of it, did immediately follow, to the great comfort and benefit of the whole Nation; The Government of Church and State before shatter'd and ruin'd by a horrid Rebellion (Begun, Incourag'd, and Promoted by the Pope and his Jesuitical Party) was happily Restored, and (by Law) establish'd; the Just Rights and Liberties of the Subjects assured to them, and confirm'd; a Gracious Act of Oblivion, and Pardon of Illegal, Seditious and Rebellious actions against the King and His Lawes granted; and the blessing and benefit of all these extended to *Papists* as well as others. So that besides their *Obligation to Obedience and Loyalty*, by their *Natural* or *Sworn Allegiance*; there lay upon them an *Obligation to*  
*Gratitude,*



*Gratitude*, for those *signal favors* they received, from the *goodness of a gracious Prince*. So that it was the *believe and hope of some*, that the foremention'd *Popish Principles and Practices* had been forgot, or laid aside; and that the Roman Catholics (as both in *words and writings they publickly pretended*) would be very *Loyal Subjects*. But these were vain hopes; for (notwithstanding all obligations to obedience and gratitude) even since His Majesties Happy Return, the Popish Party have carryed on their Plots and Conspiracies, against their *gracious Prince*, the *establish'd Religion*, and the *Peace of our Church and State*, with as *much industry and impiety*, as formerly. Which now *evidently appears*, by their *impious Conspiracy*, by the blessing of God very happily, though *lately discover'd*. That you may (in the General) know what this Plot is, and that I do not miscall it, when I say it is an *Impious Conspiracy*: I shall give you two *Authentique Testimonies*.

I. Our gracious King calls it (a) **A BLOODY TRAITEROUS design of POPISH recusants, against His MAJESTIES Sacred PERSON, the GOVERNMENT, and the PROTESTANT RELIGION.**

(a) In His Majesties Proclamation, for banishing all Papists Ten Miles from London, Dated, Octob. 30. 1678.

II. The House of Commons (in a *Vote of that (b) House*, approved by the Lords) say thus .....Resolved, &c. *That this House is of Opinion,*

(b) The Vote of the Commons was read to the Lords (and by them approved at a Conference, 1 Nov. 1678.

Opinion, that there HATH BEEN, and STILL IS, a DAMNABLE, and HEL-LISH PLOT, contrived and carried on by POPISH RECUSANTS, for ( horresco referens ) ASSASSINATING and MURDERING THE KING, and for SUBVERTING the GOVERNMENT, and rooting out, and DESTROYING the PRO-TESTANT RELIGION.

By what is already said ( I suppose ) you may see, what the Roman-Catholick, or Popish Principles and Practises have been, are, and ( while there is a Pope, and a Party to believe and encourage such practises ) ever will be ; and how dangerous such Principles are, and when put in execution ) how pernicious they are, and ever will be ) to all Princes, especially Protestants, and all those they are pleas'd to call, or miscall Heretiques. Their received Principles I have hitherto mentioned are these,

1. The Pope ( with them ) is *Supreme MONARCH* of all the World, even in Temporals; at least *indirectè* ( as the most moderate amongst them sometimes say ) and *in ordine ad spiritualia*, which distinction can afford no comfort or security to Temporal Princes. For if the Pope have such vast power, *directè*, or *indirectè*, 'tis all one, he has it ; and if a Prince be deposed or murdered by *either end of the distinction*, he is equally and as surely

surely Murder'd; as he who is kill'd by the edge, or back of the Sword, is as certainly kill'd.

2. They say, the Pope has power to ( c ) Excommunicate, Curse, and Damn Kings.

3. To depose and deprive them of all their Royal Power, and Jurisdiction.

4. To absolve their Subjects from all Obligations (whether Natural, or afterwards arising from Oathes) to fidelity and obedience.

5. To Arme their Subjects against their Sovereigns, soe deposed by the Pope, their Supreme Judge, and (according to the profess'd Doctrine of the Jesuites, Canonists, &c.) infallible too, In rebus facti & fidei.

6. That this taking of Armes against their King, ( when deposed by the Pope ) is noe Rebellion against their King; seeing ( by their Traiterous Principles ) as soon as deposed; he ceases to be their Sovereign.

7. That, if in such a War, they kill their King, ( especially if he be an Heretique ) it is no crime, noe Homicide or Murder, but a Meritorious work, to which the Pope has promised Plenary Indulgence, and Pardon of all their sins, and an higher place in Heaven.

(c) And this vast power the Pope challenges over all Kings and Emperors, to Excommunicate and Depose them, is such; that if any King or Emperor obey not the Decree of the Pope and his Councils, he is, ipso facto, deprived of all his dignity, and goods, &c. It is not any private person, but a General Council of their own, which tells us so.....*Omnibus Christi fidelibus inhibet, sub pœna PRIVATIONIS OMNIUM DIGNITATUM & BONORUM Ecclesiasticorum & mundanorum, & ALIIS PœNIS juris; etiam si REGALIS sit dignitatis, aut IMPERIALIS; quibus si contra HANC INHIBITIONEM fecerint, sint AUTHORITY HUIUS DECRETI, & IPSO FACTO PRIVATI, &c.* Concil. Constantiense. Sess. 38. *In Sentent. contra Benedictum. 13. Nay, if they be but negligent in executing the Decrees of the Pope and his Council, they incurre all those punishments..... Si NEGLIGENS exiterit, cuiuscunque dignitatis fuerit, etiam si IMPERIALIS, &c. illas pœnas IPSO FACTO incurrat, que in Constitut. Bonifacii Papæ 8. continentur, cap. Felicis 5. Extra de Pœnis, in 6. They are the words of the same Council of Constance. Sess. 39. In Provisione adversus Schismas futurum.*

8. Nay ( to give them *the Highest encouragements* to commit *all those Villanies*, Christians are capable of ) they shall be reputed Martyrs , referr'd into their Calendars in Red Letters, and ( in their opinion ) be esteemed great Saints in Heaven , who in Earth were known to be Rebels to their Prince, and justly Executed for High Treason. For so, as is before said and proved ) those who ( by the hand of Justice ) perish'd for their Prodigious Villany, in the Gunpowder-Conspiracy, are reckon'd for Martyrs in the Jesuites Martyrology. Now, how dangerous such *Principles* ( having such ( *a* ) *incentivements* ) may prove to all , especially Protestant Princes, do you and the World Judge.

( *a* ) Not less than 15000 Guinees promised by the Jesuites, to one who should Assassinate our Gracious King; and 4000 to Murder Justice *Godfrey*: as appears by the Papers of the discovery of the late horrid Conspiracy, and Mr. *Bedfords* Confession.

But ( as to the danger of such Doctrines ) this is not all ( though too much ) for it is not onely a received Doctrine in the Roman-Church , That the Pope may depose Kings and Emperors if they be Heretiques ( as with them, we are sure all Protestants are ) but further,

- I. That Subjects also ( as well as the Pope ) may lawfully depose their Sovereignes, if they be Heretiques.
- II. Nay, that they ought, and ( both in Law and Conscience ) are strictly bound to depose their Princes if they be Heretiques.
- III. And their approved, and great Writers publicly confess ( in their Books printed, and licensed by the Authority of their Church ) that both the former propositions *are approved by*  
all

all Catholiques. Sure I am, they have not publicly been condemn'd by any Act, Decree or Sentence of their Church; and therefore we have reason to believe, that they approve them. For, *qui non prohibet peccare cum possit, jubet.*

For the proof of all this, I shall onely give you two or three Testimonies of their own ( by publick authority ) approved and licenc'd Authors, who expressly say and endeavor to prove, what here I have affirm'd.

1. One of them sayes..... (b) That it is the Opinion of ALL CATHOLIKES, that Subjects ARE BOUND to depose an Heretical KING. And he adds there.....(c) That they are BOUND, by the LAW of GOD, by the MOST STRICT BOND OF CONSIENCE, and UTMOST PERIL of their SOULES, to DEPOSE HERETICAL PRINCES. And ( their great Controvertist, and Cardinal ) Bellarmine sayes as much; (and with more authority ) speaking of Heretical Princes... ..(d) OMNIUM CONSENSU ( all Roman-Catholicks he means ) possunt ac DEBENT privari suo Dominio. It is the consent ( sayes the Cardinal ) of ALL, that Heretical PRINCES may, and OUGHT to be DEPRIVED of their Dominions.

And in a Book (e) approved by the Jesuites, and highly commended by the (f) Licencer; we are told; That the Power and Authority of the (g) PEOPLE is greater then that of their Prince. 2. That (h) the PEOPLE (as well as the Pope) may declare a King to be a Tyrant: and when the Pope or PEOPLE have so declared him to be such (i) ANY PRIVATE

(b) OMNIUM CATHOLICORUM sententia, &c. Jos. Creswel, in his Philopatet, Sect. 2. num. 160.

(c) Praecepto DIVINO & arduissimo CONSCIENTIAE VINDEO, ac EXTREMO ANIMARUM PERICULO. Hæreticos Principes DETURBARE. Ibidem, n. 162.

(d) Bellarmin. de Romæ Pontif. lib. 5. cap. 7. Sect. Probatum.

(e) Mariana de Rege & Regis Institutione Mogunt. 1625.

(f) Vid. Censuram auctoritatæ Regiæ factam, Mariæ libro præfixam.

(g) Cap. 6. p. 68.

(h) Ibid. p. 59. 60.

(i) Regem (si Tyrannus declaratur a Papa vel POPULO) QUILIBET ETIAM PRIVATUS potest FUSTE PERIMERE. Ibidem.

(k) Tyrannus est qui s A-  
CRA PATRIA pessumdat.  
Ibid. p. 60.

VATE MAN may MURDER HIM. 3. And he there tells us, That he is a (k) Tyrant, who endeavors to ruine the Religion of his Country; (the Roman-Catholique Religion, you may be sure he means) and then (by these Jesuitical and Popish Principles) All Protestant Princes are Tyrants, and may lawfully be kill'd by any private person. So that 'tis evident, that these Popish Principles, are not onely dangerous, but pernicious to all Protestant Princes; who (in their account) being Heretiques, are consequently Tyrants, and may be declared such by the People, and Murder'd by any private man.

Object.

I know that some Roman Catholiques deny this doctrine to be approved by the Church of Rome, and tell us; that the Church has expressly condemn'd it as scandalous, and (both in faith and manners) erroneous: and for this they quote the (l) Council of Constance. In answer to this I shall,

(l) Concil. Constanfense  
Sess. 15. In condemnatione il-  
lius Propositionis, Quilibet  
Tyrannus, &c.

Se. utio.

1. Set down the words of the Council.
2. The Answer to them.

1. The words of the Council are these; and the Proposition they condemn this.....*Quilibet Tyrannus potest ac debet licite ac meritorie occidi, per quemlibet vassallum & subditum, etiam per insidias, vel blanditias, vel adulationes non obstante quocunque Jramento seu confederatione factis cum eo, non expectata sententia vel mandato Judicis cujuscunque.* That is .....*Any Tyrant may, and ought to be lawfully and meritoriously kill'd, by any vassal or subject of his, even by treachery or flattery; notwithstanding any oath, or confederation made to, or with him; and not having the preceding sentence or command of any Judge whomsoever.*

2. This

2. This is the Proposition, which the Fathers at the (a) General Council at *Constance*, condemned, (for a General approved Council, and confirm'd by a true Pope, they acknowledge it; though they have little reason for it, as may appear by what (b) *Gesner* has said, and (c) *Longus à Coriolano* has not (though he endeavor it) Answer'd.) But it is Penn'd with that Art, and Roman-Catholique cunning, that (though it seem to say something for the Security of Kings and Princes; yet indeed it is (as to that purpose) altogether insignificant. For,

(a) They confess it to be *Concilium Generale approbatum, & à Gregorio Duodecimo Vero Pontifice, confirmatum.* Longus à Coriolano, in summa Concil. pag. 858. Yet they reject what displeaseth the Pope in it. Idem ibidem.

(b) *Gesner* in Præfat. ad Epitomen Concil. ex additis ad Chronicon Urspergens.

(c) *Longus à Coriolano*, pag. 866.

1. Here is nothing in this Proposition, or the Condemnation of it, by the Council; which condemns, or any way disapproves the Popes Excommunications or Depositions of Kings, their Absolutions of their Subjects from their Oaths of Allegiance, or giving away their Dominions. It is only the *Assassinations and Murdering of Tyrants* which are spoken of; not any Excommunications, Depositions, &c. of Kings.

2. Nor does the Council deny; but that every Tyrant MAY be kill'd; but that which they condemn as erroneous, is; That every Tyrant may, and also OUGHT to be kill'd. Now this is a Conjunctive and Copulative Proposition; and such Propositions are (in Logique) false, when either part is false, though both be not. So this Proposition, *Every Man is Rational and Learn'd*, is erroneous; because one part is so:  
for



for though every Man be Rational, yet every Man is not Learned. In like manner, although it will be granted at Rome, that every Tyrant may be Kill'd; yet that every Tyrant ought to be Kill'd, will not be so easily granted. For let him be a Tyrant in respect of Title, one who is an Usurper, and has no Right to the Crown; yet let him be a Roman-Catholique, a Zealous Maintainer and Promoter of the Papal Religion and Interest; or one under whom they find more favour than they did expect from the true King; they will not say that he OUGHT to be Kill'd. And on this account it was (I believe) that the Pope and his Party, did not think, That CROMWELL (though a Tyrant) OUGHT to be Kill'd; or (for ought I know) ever went about it; (though they desired and endeavoured to take away the Life of CHARLES the Martyr, who had a most just Title to the Crown) because they found more favour under him, and more freedom from the punishments of Penal Laws, than they ever had before; or could expect, if the true Owner of it, possess'd the Crown. In Cromwell's time, no Oaths of Allegiance or Supremacy were press'd upon them, our Liturgy and Common-Prayers were taken away, and an Ordinance passed, That no Man should be Censured for not coming to Church; so that there was no way then to discover, or legally convict a Popish Recusant. On which ground, the Fathers at Constance, might condemn this

Propo-

Proposition, ( as erroneous ) *Quilibet Tyrannus, &c. Every Tyrant MAY, and OUGHT to be Kill'd; and not deny that every Tyrant MIGHT be Kill'd.*

3. When they condemn this Proposition, ( as erroneous ) . . . . . *Every Tyrant may LAWFULLY, and MERITORIOUSLY be Kill'd: on the same account the Proposition is erroneous, and ( as such ) might be condemned by them; and yet they might believe it LAWFUL to Kill any Tyrant, though not Meritorious.*
  
4. When they say, A Tyrant cannot lawfully be kill'd *per Quemcunque Vassallum & Subditum*, by any of his Subjects; this is but poor comfort for Kings or Princes, and afford them no certain Security. For if a King be Kill'd, it is not much material, whether a Native or an Alien be the Assassin, he is Kill'd. So that notwithstanding all the Council of *Constance* has said; they may hire an Alien to Kill a Protestant Prince, as *Lopez* was to Murder Queen *Elizabeth*; and a Spaniard to Assassinate *Maurice of Nassaw*: or ( what was really intended and endeavoured, and probably had taken effect, had not the good Providence of Heaven miraculously hindred it ) the Pope may give away our Nation, and send a Spanish Armado, ( as he did in Queen *Elizabeths* time ) or a French Army, to kill Prince and People, and take possession of it. *Dirum omen misericors (qui solus potest) averruncet Deus.*

5. When

80:90:70:60

5. When that Council denies this Proposition, (and condemns the Affirmative as erroneous-) That a Tyrant may be Murdered by any Vassal and Subject ; it is in the singular number, (per Vassallum & Subditum) and hinders not, but that more, or the major part of the Subjects and Commonweal may do it : for although this Doctrine be impious and Heretical, yet (at Rome) it is Catholique, (or Roman-Catholique) and by many of their eminent Writers, maintain'd and justifi'd.

6. But Lastly ; This Sentence of their General Council of *Constance*, is so far from proving that, for which it is produced ; (That the Church of Rome does not approve the Depositions or Assassinations of Kings) that it evidently proves the direct contrary. That this may appear (and without any going back, or trouble) to you ; I shall put in the (a) Margent, the words of the Council of *Constance*, (though you have them before.) Now in the words cited, it is evident ; 1. That when they condemn the Killing of Tyrants, *NON EXPECTATA SENTENTIA AUT MANDATO JUDICIS*, Not expecting the sentence or command of the Judge ; there is some Judge whose sentence and command should be expected. For it were ridiculous to talk of expecting the sentence or command of a Judge, if there were no such Judge, whose sentence could

(a) Quilibet Tyrannus potest, ac debet licite ac meritorie occidi, per quemcunque Vassallum & Subditum, etiam per insidias, blanditias, vel adulationes, non obstante quocunque juramento aut confederatione factis cum eo, *NON EXPECTATA SENTENTIA VEL MANDATO JUDICIS CUFUSCUNQUE*. Concil. Constant. ubi supra, Sess. 15.

could be expected. 2. Now although to us, (and in truth) Kings and Supreme Princes, neither have, nor can have any Judge: it being necessary, that the Judge be Superior in Power and Jurisdiction, to the Person Judged, (otherwise he cannot be a legal and competent Judge) and to say, That Kings and Supreme Princes have any Superior on Earth, (where they are Supreme) is a contradiction.

3. But at Rome, it is otherwise; the Roman-Catholiques do constantly affirm, That both the Pope and the People, are Superiors to Kings, and may pass sentence on them, and declare them Tyrants.

4. And therefore if Subjects may not kill Kings, (who are Tyrants) without such sentence or command, but must expect it; then if they have expected, and have it, then they may kill them lawfully and meritoriously.

For *exceptio firmat regulam in non exceptis.*

5. And 'tis to be observed, that it is, *Sententia vel Mandate Judicis*, by the Sentence or Command of the Judge. So that if any private Person have the Command of the Pope or People,

(who are (b) the Popish Judges in this case) or the Sentence of either of them, declaring any King to be a Tyrant; then this is Warrant enough (by their impious Popish Politiques) for any private Person to kill such a King.

From which Roman-Catholique Doctrine, it evidently follows, that when (in our late Civil Wars, and unhappy Rebellion) the Parliament had declared CHARLES the Martyr a

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Tyrant,

(b) Regem (si Tyrannus declaratur a PAPA vel POPULO) quilibet, etiam PRIVATUS, potest FORE PERIMERE. Mariana de Rege & Regis Institut. Mogunt. 1605. pag 59. 60.

Tyrant, any particular Person (without Erecting an High Court of Justice, as they miscall'd it) might lawfully have Murdered him. 6. It is to be further observed, that (by their Popish Principles) *Tyranny and Heresie in Kings*, are *Crimes equally* deserving *Deposition and Death*; and every (c) Heretical King is a Tyrant with them. Whence it follows, 1. That if the Pope Command any one to kill a Protestant (or which with them is all one, an Heretical) Prince; then (according to this Decree and Doctrine of the Council of Constance) he may lawfully do it. 2. Or if he give no such Command, but pass a definitive Sentence against any such Prince, and in a Damnatory Bull declare him an Excommunicate and Deposed Heretique; (or (d) Favourer of them) then any private Person has sufficient Warrant and Authority to Murder him. So that when Pope Pius the Fifth had Excommunicated Queen Elizabeth, (by this their Popish Divinity) any one of her Subjects might (without any further Authority, or fault) have Murdered her. Now whether such Principles as these, be not dangerous, inconsistent with Loyalty, and (to Protestant Princes) pernicious, let the World judge. Sure I am, our Kings (and Parliaments) knowing (by sad experience) the fatal and pernicious Consequences of such Popish Principles, have publickly declared this their sense and detestation of them. I shall give an Instance or two.

1. Our

(c) Tyrannus est, qui SACRA PATRIA pessundat. Ibid. pag. 60. That is, qui sacra Papistica, & Religionem Romano-Catholicam, (quantum in se est) supprimit. & exirpat.

(d) In all their Excommunications of Heretiques, the stile is usually this: — Anathematizamus omnes Hæreticos, eorum FAUTORES, & generaliter quoslibet illorum DEFENSORES, &c. Bulla Cœnæ. Sect. 1. In Bullario Romano, Lugd. 1673. Tom. 5. pag. 5:8.

1. Our Gracious King, ( in a Proclamation ) having ſpoken of the *Inteſtine Diviſions amongſt us*, it follows: . . . . ( e ) *Which are CHIEFLY OCCASIONED by the Undermining Contrivances of POPIſH RECUSANTS, whoſe Numbers and INSOLENCIES are of late GREATLY increaſed, and whoſe RESTLESS PRACTICES threaten SUBVERſION to the CHURCH and STATE.* The reſtleſs Practices are the miſchievous Conſequents of their impious Principles.

( e ) Proclamation dated at White-hall, 16 Jan. 1673. and you have it in the Gazette, Numb. 853.

2 A full ( f ) Parliament, ( and a Popiſh one too ) takes notice of, and condemns the Papal Uſurpations, in taking upon them to diſpoſe of Inheritances and Kingdoms, in theſe words: . . . . *The Pope, CONTRARY to the inviolable Grants of Juridiſdictions BY GOD IMMEDIATELY to Emperors and Kings, hath PRESUM'D to inveſt who ſhould pleaſe him, to inherit in other Mens Kingdoms and Dominions: which we your Loyal Subjects SPIRITUAL and TEMPORAL, ABHORRE and DETEST.* Such were the Popes Uſurpations then; but ( as in Parliament they confeſs ) abhorred and deteſted by Clergy and Laity. But now ( as evidently appears by the lately diſcovered damnable Conſpiracy ) the Pope and his Party, take upon them to Murder our Gracious King; ( whom God preſerve ) and diſpoſe of His Kingdoms. Which Practices,

( f ) Statut. Anno 25 Hen. 8. cap. 22. which was Ann. Chriſt. 1533. and he was not Excommunicated till the year 1538. Magnum Bullarium Roman. Lugd. 1655. Tom. 1. pag. 704.

and Principles which cause and encourage them, I do ( and justly may ) call Dangerous, and ( when they take effect, which I hope they never will ) Destructive and Pernicious.

And here further, because many of our Popish Party, seeing the horridness of this Damnable and Hellish Conspiracy, and ( in reality I hope, or at least ) seem to condemn both it, and the Authors of it; laying the blame upon the Persons only of some few, and with great confidence, ( to give it no worse name ) denying the Roman Church to approve or receive any Principles, which can encourage such Conspiracies, or prove pernicious or dangerous to Princes, their Persons or Government: I shall briefly give you an account of some more of their received Doctrines and Principles, ( besides those already named ) which have been, and ( while they are believed ) ever will be prejudicial to Princes, and the Peace and Quiet of their Subjects and Dominions. For instance,

- I. The Church of Rome expressly declares *it unlawful* for *Secular Princes* to require any *Oath of Fidelity* or *Allegiance* of *their Clergy*; and as expressly forbids all their Clergy to take any such Oath, if it be required... (g) *Nimis de Jure DIVINO quidam LAICI Usurpare conantur, cum Viros Ecclesiasticos nihil temporale continentes, ad præstandum sibi FIDELITATIS JURAMENTUM compellunt..... Sacri Autoritate Concilii PROHIBEMUS, ne tales CLE-*  
*RICI*

(g) Concil. Lateran. Magnum sub Innocentio 3. Can. 43. Vid. Baronium Annal. Tom. 10. ad Annum 858. Sect. 49. pag. 155.



*RICI personis SECULARIBUS* prestare cogantur hujusmodi Juramentum, &c. This is the Constitution of their great and Oecumenical Council under *Innocent* the Third, and is referr'd into the Body of their Canon (*b*) Law, by Pope *Gregory* the IX, and remains in the (*i*) best Editions of it, commended and (*k*) confirm'd by Pope *Gregory* the XIII. So that by the Popish Canons, and their approved and received Laws, no *Secular Prince* may require any *Oath of Allegiance* and *Fidelity*, of any of the Clergy, or Ecclesiastiques, nor are the Clergy to take any such Oaths. And if a Clergy-man should take any such Oath, it is (by their Canon-Law) for several reasons, declared null, and not obligatory. For, 1. They tell us, *That noe Oath which is against the (a) Ecclesiastical utility, and benefit of the Church, is valid and binding*: Nay, the Law it self there sayes; *That all such Oaths against Ecclesiastical utility, are not Oaths properly, but (b) Perjuries*. And the case is put in their Law, of a *Prince, who fearing some (c) CONSPIRACY against him, took an Oath of some; that they should not (for the future) be in any Conspiracy against him*. They who had taken this Oath desired to know how far they were bound by this Oath? and that Law, and *Innocent* the Third gives this Answer (*d*) *That they were not so bound by that Oath, but that they might stand against the Prince (to whom they had so Sworn) in the lawful defence*

(b) Cap. Nihil. 30. Extra De Jurejurando.

(i) Corpus Juris Canon. Paris. 1612. & 1618. & Lugduni 1661.

(k) In Bulla dat. Rom. 1 Jul. 1580. Corpori Juris Canonici prefixa.

(a) Juramentum contra utilitatem Ecclesiasticam primum NON TENET. Lemma ad cap. Sicut. 27. Extra De Jurejurando.

(b) Non juramenta sed perjurya potius dicenda, que contra utilitatem Ecclesiasticam, &c. dicto cap. Sicut. 27.

(c) Princeps timens conspirationes aliquas fieri contra eum, Juramentum extorsit, quod, de cetero contra ipsum non esset. cap. Petitio. 31. Extra De Jurejurando.

(d) Declaramus, eos Furamento hujusmodi NON TENERI, quin pro juribus & honoribus Ecclesie, & vestris, legitime defendendis, CONTRA IPSUM PRINCIPEM stare libere valeant.

of the Rights and honors of the Church and their own. Now 'tis certain, that the Pope (with them) is the sole Supreme Judge in all Ecclesiastical Causes; (and such this is, concerning the Rights and Honors of the Church) and therefore if he Judge (as we are sure he will) that our Oathes of Allegiance and Supremacy, be against the Rights and Honor of that Church, of which he pretends to be the Head; neither those, nor any such Oathes will be obligatory to any of his party; at least they will think them not to be so; and so they will think, that (notwithstanding any such Oath) they may, for the benefit of the Church, and the Catholique Cause; oppose and conspire against their Prince. 2. It is a Rule in their (e) Law (and in reason too) That in all Oathes, it must be understood, that the right of the Superior is excepted, and must be preserved. So if a Tenent Swear Fealty to his Landlord, how great soever (so he be a subject) it must be, *salvo jure domini principalis*; the Royal Rights of his Prince, must not, cannot be prejudiced by that Oath. This is true in *Thefi*. Now we know, that the Pope (and his party who acknowledge him) thinks that he is far superior to all Kings; and therefore if he think and declare (as we know he has done) that our Oathes of Allegiance and Supremacy are prejudicial to his rights, then neither he, nor his party will think them binding. 3. If they were confess'd to be obligatory; yet they of the

(e) *Ditum juramentum excusare non potest, in quo debet intelligi jus superioris exceptum. Innocentius. 3. cap. Venientes. 19. extra. De Furejurando.*

the Popish Church, believe *he can dispense (f) with them*, and null the obligation. This is the constant Tenet of the (g) Canonists ; who tell us ; *That the Pope does usually and easily dispence with Involuntary, but not with voluntary Oaths ; yet if he do dispence with voluntary Oaths , it is (h) valid.* Nor is it any wonder, if the Pope dispence with Oathes (voluntary or involuntary ) if it be true, which *John Semeca* the Glossator there tells us..... *That the Pope can dispence against the LAW OF (i) NATURE, and against the APOSTLE.* And that we might take notice of it, those words ( in the (k) old Editions of the Canon-Law ) are put in the Margent ..... *Papa contra Apostolum dispensat : the Pope dispences against the Apostle.* And in the latter (l) Editions of that Law with the Gloss ( even those confirm'd by Pope Gregory the Thirteenth, as most Correct , and purged from Errors ) they are so far from disowning that irrational and impious Gloss ; that ( in a Note there in the Margent ) they explain and justifie it..... *It is not absurd ( sayes the (m) Author of that Note ) for the Pope to dispence against the Apostle, as to positive Law.* So that Papists may take as many Oaths of Allegiance and Supremacy as their Prince shall please, yet the Pope ( when he pleases ) can dispence with them, and set them free , from all obligation of fidelity. And hence it evidently follows ; **That a true Roman-Catholic ( who believes this Popish Power of dispensing**

(f) *Papa secundum plenitudinem potestatis, de jure potest supra jus dispensare. Cap. Proposit. 4. Extra. De Concession. Præbendæ. vid. Sportswoods Hist. of Scotland, p. 308.*

(g) *Vid. Gratian. Can. 2, 3, 4, 5. Caus. 15. Quest. 6. the Gloss. and Card. Turresemana there.*

(h) *Si tamen absolvat aliquem, tenet absolutio. Glossa ad dictum Can. 2. verbo. Absolvimus.*

(i) *Dico ( sayes the Glossic ) Quod contra FUS NATURALE potest dispensare et contra APOSTOLUM. Glossa ibid.*

(k) *Edit. Paris. 1522.*

(l) *Edit. Paris. 1611.*

(m) *Non est absurdum Papam dispensare contra Apostolum, quoad jus positive. Nota ad Glossam ad dictum Can. 2. verbo Absolvimus.*

pensing with all Oaths) may take a thousand Oaths of Allegiance, and yet give no assurance of his Fidelity to his Prince; seeing the Pope may (upon their approv'd Principles), when he pleases set them free from all such Obligations. 4. But, if all these wayes, of nulling the Obligations of Oaths of Allegiance fail: yet the Popes Janisaries ( the Jesuites ) have a new way to prevent all such obligations of Oaths, without any dispensations; and that is by Equivocations, rectifying Intentions, and their Doctrine of Probabilities: pernicious Errors, destructive of Humane Society, and so notoriously now known to the World, that I neither shall, nor need go about to prove them, or shew the pernicious consequences of them. Sure I am, that by their Popish Principles, no Papists are ( a ) permitted to take the Oath of Allegiance to their King, or any secular Prince: and then 'tis easie to judge, what good Subjects they are like to be. For certainly, what I may lawfully do, that ( on a just and serious occasion ) I may Swear to do. If it be a duty, and lawful for me to obey my Princes commands, and pay him fidelity; then certainly, I may ( by Oath ) bind my self to the performance of it. So all men, by the Law of Nature and Moral Veracity, are bound to *speake truth*; it is both *lawful and a duty*: and therefore, when ( in Judicature ) I am call'd to be a Witness; I may, and ( by the consent of all Nations ) ought to take an Oath, to  
 bind

( a ) As may ( to omit all others ) abundantly appear by Father Parsons Book writ against the Oath of Allegiance: The Title of his Book is this. *A Discussion of the Answer of Dr. Will. Barlow. And at large lately in Father Caron's Remonstrancia Hibernorum, &c.*

bind me, and aſſure others, that I will ſpeak truth. All Men (as I ſaid, and all confeſs) are bound by an indiſpenſable Law of Nature to ſpeak truth (when there is a juſt occaſion for it) and yet (in Judicature) his teſtimony would not paſs for good evidence, who (being required) would not (by Oath) confirm the truth of it. And therefore Princes have juſt reaſon to believe, that thoſe who will not take an Oath to be Loyal Subjects, will never be ſo without it. And indeed the reaſon why Princes may juſtly ſuſpect the fidelity of their Popiſh Clergy, who reſuſe the Oath of Allegiance, will farther appear, if we conſider,

2. That when and where Popery prevails, all their Biſhops ſwear abſolute Allegiance and Fidelity to the Pope, and therefore cannot ſwear it to their Prince too. The Oath every Popiſh Biſhop muſt take at his Conſecration, is this  
 ....(b) I. N. from this time forward, will be FAITHFUL and OBEDIENT to my Lord the Pope and his Succeſſors.....THE COUNSELS with which they truſt me, I will not diſcover TO ANY MAN, to the hurt of the Pope or his Succeſſors...I will aſſiſt them to retain and defend the Popedom, and THE  
 (c) ROYALTIES of St. Peter, againſt ALL MEN

.....I will carefully conſerue, defend, and promote the rights, honors, priuiledges, and authority of the Pope. I will not be in any Counſel, Fact, or Treaty, in which any thing prejudicial to the perſons, rights, or power of the Pope is contrived: and if I ſhall know any ſuch things treated of, by ANY

(b) Ego N. ab hac hora in antea, fidelis & obediens ero..... Domino N. Pape & ſuis ſucceſſoribus. Conſitium quod mihi credituri ſunt, ad eorum damnium NEMINI pandam. Papatum & REGALIA St. Petri adiutor eis ero ad retinendum & defendendum CONTRA OMNEM HOMINEM. Fura, honores, privilegia, & AUTHORITYTATEM PAPAE..... Conſeruare, defendere & promouere curabo. Non ero in conſilio, facto vel tractatu, in quibus contra Papam..... aliqua ſiniſtra vel prejudicialia perſecutorum, iuris & poteſtatis ejus machinetur & ſi talia a QUIBUSCUNQUE tractari novero, impedian pro POſſE, & quanto citius poterō SIGNIFICABO Domino PAPAE..... Mandata Apoſtolica TOTIS VIRIBUS obſeruabo, & FACIAM ABALIIIS OBSERVARI. HÆRETICOS ET REBELLES DOMINO PAPAE PERSEQUAR & IMPUGNABO. Vocatus ad Synedum veniam. Verba ſunt dicti Juramenti. vide Pontificale Romanum, De Conſecratione Eleſti in Epiſcopum, p. 57. Editum Romæ 1611.

(c) Here it is REGALIA Sancti Petri. But this is an Addition to the Oath (which was had enough before) or antiently it was REGALIA SANCTI PETRI. A. Hen or ... -Lay ſiſs us, ... o. N. ... de ...

WHOMSOEVER, I will (to the utmost of my power) hinder them, and with all possible speed signify them to the Pope.... I will (to the **UTMOST OF MY POWER**) observe the **POPE'S COMMANDS**, and **MAKE OTHERS** observe them. I will impugn and **PERSECUTE HERETICKS**, and **REBELS** to my **LORD THE POPE**. I will come to the Synod, **WHEN HE CALLS ME**, &c. This, and much more such stuffe, you have in that Oath. Now this is evidently an Oath of Allegiance and Fidelity to the Pope. Wherein (to omit other things) they Swear. 1. Never to discover the Popes Counsels (how treasonable soever) **TO ANY MAN** (not the King.) 2. To defend the Popes **ROYALTIES**, against **ALL MEN** (the King not excepted.) 3. And if any thing be treated of prejudicial to the Pope, **BY ANY WHOMSOEVER** (the King not excepted) they Swear (**TO THE UTMOST OF THEIR POWER**) to oppose and hinder it. Here is (you see) an Oath of absolute Allegiance to the Pope, without any *salvo* or reserve of their Fidelity to their King, which (d) antiently was in the Oath every Bishop took at his Consecration, as a great Lawyer tells us. And not long before him, it is certain that Bishops at their Consecration, took no Oath at all to the Pope, but onely promised him Canonical obedience. For in the old *Ordo* (a) *Romanus* (which (as all agree) was writ by (b) *Arnoldus Constantiensis Presbyter*, about

the

(d) Vide Hen. Bracton, De Legibus Angliæ, lib. 2. cap. 35. Sect. 8. where he tells us, that in his time, this Clause was in the Bishops Oath to the Pope, *SALVA FIDE DOM. REGI*. Bracton flourished about the 30 year of our Hen. 3. An. Dom. 1246.

(a) Vid. *Ordinem Romanum veterem*, apud Georg. Ferrarium, De Catholica Ecclesia Divinis officiis. Romæ. 1591, p. 70. 71.

(b) So Tritheimius de Scriptoribus, &c. Possesine; Apparatus, both of them, In Arnoldo Constantiensis, and Volinus de Symbolis Coenæ Dom. Thes. 2. p. 441.

the year 1060.) The Metropolitan ( who consecrates ) asks the person to be consecrated, thus; *Visne Beato Petro, sueque Ecclesie, ejusque VICARIO & successoribus, fidem & subjectionem per omnia exhibere?* The Answer is: *Volo.* Then follows the promise of fidelity and subjection to his Metropolitan: But with this difference. To the Pope he promises..... *Fidem & obedientiam per omnia* ( as to the prime Patriarch. ) But to the Metropolitan he only promises ( but swears to neither of them ) *Fidem & obedientiam exhibere.* But to let this pass: It is manifest, that whenever *this Oath* to the Pope began to be exacted of Bishops, it has been in use ever since the time of Pope Gregory ( *c* ) the IX. who patch'd up, and ( *d* ) publish'd the Decretals; In which you have the *form of the Oath* the Bishops then took to the Pope; neither *so long* by far, nor *so bad*, as of later years has been required of all Bishops; yet bad enough. For then they swore obedience and fidelity absolutely to the Pope ( as now they do ) ( *e* ) *CONTRA OMNES HOMINES*, ( neither King nor Emperor excepted. ) And we are told in some later Editions of their Canon-law, that now, not *only all Bishops*, but whoever receives any ( *f* ) *dignity* of the Pope, take an Oath, and swear *Allegiance to him*: and, is it possible, that these persons who do, and must Swear such absolute obedience and fidelity to the Pope, can be faithful and loyal subjects to their Prince? and

( *c* ) Sedet Gregorius 9. An. Dom. 1226. In the year he was made Pope.

( *d* ) Which was Ann. 1230. and refers that Oath to Gregory the 7th. who was made Pope, An. 1073.

( *e* ) Vid. Cap. Ego. N. 4. Extra De Furejurando.

( *f* ) *Hodie omnes recipientes dignitatem à Papa, sibi jurant.* Ita Lemma ad Cap. dictum 4. Edit. Lugduni. 1651.



indeed, are not such Popish Principles both dangerous, and especially to Protestant Princes pernicious, and inconsistent with the Loyalty of Subjects, or safety of Supreme Powers? nor is this all; there is more danger yet to Kings and Princes, from their Popish Principles. For,

3. They *Exempt* all *Ecclesiastiques* from paying any *Tax* or *Contribution* to secular *Princes*, without the *Popes* Leave. This is the constant *Doctrine* of their (g) *Casuits*, their (h) *Canon-Law*, and (i) *Canonists*. Who tell us (k) ..... *Quod Laici Collectas imponentes Clericis, sunt excommunicati, cum suis fautoribus*; All *Laymen* (by their *Law*) are *Excommunicated*, if they lay any *Tax* upon the *Clergy*. And again (more fully) we are told. 1. That (l) the *Clergy* OUGHT NOT to relieve the *NECESSITIES* of *Cities*, or any other places; no, not even then when the *Laicks* are in want, unless the *Pope* be first consulted. 2. That all *Decrees* and *Constitutions* of *Lay-men*, laying such *Taxes* upon the *Clergy*, are null, and never can be made obligatory. 3. All persons *Excommunicated* for such *grievances* laid upon the *Clergy*, and their *SUCCESSORS*, stand *Excommunicated*; unless they make *satisfaction* within a *Month*. 4. And they tell us, that all this is said for a fuller declaration of the *Law* in this *Case*, that *Novices* may better understand it. This is their

(g) Vid. *Fillucium Quæst. Moralium. Tractatu. 16. cap. 11. p. 325.*

(h) Vid. cap. non minus. 4. & cap. *Adversus. 7. extra. De Immunitate Ecclesiarum.*

(i) *Panormitan ad dicta, cap. 4. & 7.*

(k) *Lemma ad dictum, c. 4.*

(l) *Clerici non debent necessitatibus Civitatum aut aliorum locorum, etiam ubi laicorum non suppetunt facultates, subvenire (this is highly uncharitable) nisi prius Rem. Pontifex consulatur. 2. Sententia & constitutiones editæ à Laicis collectantibus Ecclesiam, sunt ipso jure IRRITÆ, nec ullo tempore convalescunt. 3. Rectores Excommunicati ob gravamina præmissa, remanent Excommunicati, etiam post depositum officium, & successores, nisi satisfecerim intra mensem. Hæc dicit ad majorem declarationem & pro novitiis. Lemma ad cap. Adversus. 7. Extra. De Immunitate Ecclesiarum.*

their own Exposition of the Canon, in the most (m) correct Body of their Canon-Law; and they there tell us, that it is the Canon of a (n) General Council, and then (according to their Principles) infallibly true, and obligatory to all the Christian World. So that by this Popish Law, if any Lay-men (the King and Parliament of England) lay any Tax, or (by a Statute) require any Subsidy of Clergymen, (though in the Necessities of the Kingdom) without the Popes leave; such Statute is declared Void and Null, and they and their Successors (unless satisfaction be made) Excommunicate. Nor is it only some Inferior Magistrates or Officers, who are thus Excommunicated; but all Persons, (a) *CVJVS-CVNOVE conditionis, Status aut DIGNITATIS*. And that we may know, that such Excommunications are not a rash and inconsiderate Act of Urban the Fifth, or some angry Pope, they have been, (for some Ages past) and still are solemnly publish'd at Rome, every Year, in that famous and impious Bulla *Cenae Domini*, on Maundy-Thursday. (Even on that day, in which our Blessed Saviour Instituted that *Cena Domini*, as a Sacrament of our Union with him, by a lively Faith, and of the Communion of all Christians amongst themselves, by an unfeigned love and charity; I say, on this day, the greatest part of the Christian World, are Anathematiz'd and Curs'd at Rome, by their Popes successively, for no other reason but because

(m) Vid. Corpus Juris Canonici Lugduni. Anno 1661.

(n) Dicto Cap. Adversus 7. in Lemmate. Idem Innocentius 3. in Concil. Generali: And the Note tells us, in Concil. Lateran. cap. 46.

(a) Ita Urbanus Papa 5. Constitut. 1. Edita Anno 1364. In Bullario Rom. Tom. 1. pag. 282.

because they are *for the Truth of the Gospel*, and against his (without any reason or sense) *Usurp'd Greatness and Worldly Interest.*) In that Bull, the *Anathema*, or *Papal Curse* (*Stilo Curia*) is thus: (b) *We Excommunicate all, of what Dignity soever; REGAL, IMPERIAL, DUCAL, &c. who impose any Tax, Toll, or Prestation upon any Ecclesiastiques, or receive any Taxes so impos'd, (though the Persons on whom they are imposed, would WILLINGLY pay them) without the special and EXPRESS LICENCE of the Pope.* Now although this (afore said) were evidence enough to intitle the Church of Rome to such desperate Doctrine and Excommunications; yet we have further and greater evidence; I mean, their *Great Lateran* (c) *Council*, consisting of above 1200 Fathers, (such as they were) Synodically (d) ratifying the same Doctrine: and all this expressly confirmed by the (e) *Trent Council*; which tells us, That this *Immunity and Exemption of the Clergy*, is, *DEI ORDINATIONE & Canonicis Sanctionibus Constituta*; and therefore *Decrees* and (f) *COMMANDS*, That all the Sacred Canons, all *General Councils*, and all *Papal Constitutions*, in favor of *Ecclesiastical Persons* and the *Liberties of the Church*, be (and ought to be) exactly observed; and that, as (g) *THE COMMANDMENTS OF GOD*: and admonisheth the *EMPEROR, KINGS* and *PRINCES, &c.* and obliges

(b) *Qui Coelestis, Tallis, prestantiss, & alia onera personis Ecclesiasticis, & eorum, Ecclesiarum, & Beneficiorum Ecclesiasticorum bonis, illorumque redditibus — absque Romani Pontificis expressa licentia imponunt; aut sic imposta, ETIAM A STONTE DANTIBUS, recipiunt. Necnon qui per se, vel alios directe vel indirecte pradičila facere, exequi vel procurare non verentur, CUFUS CUNQUE sint preeminentia, dignitatis, &c. etiamsi IMPERIALI, REGALI, &c. prefulgeant dignitate, &c.* They are all Excommunicated every year in that *Bulla Canon.* Vid. *Bullam Alexandri Papa 7.* seu *Constitut. ejus 16.* In *Bullario Rom.* Tom. 5. data erat *Bulla dicta, Idib. April 1656.* & *Bullam Clementis Papa 10.* dat. Rom. 7. Cal. April. Anno 1671. *Ejusdem Bullarii Tom. 5.* *Constitut. Clement. 12, 34.* and in both those Bulls, Sect. 18.

(c) *Concil. Lateran. sub Innocentio Papa 3. Ann. 1215. Can. 46.*

(d) *Concil Lateran. magnum sub Innocentio 3. Anno 1215. Can. 46.*

(e) *Sess. 25. cap. 20. De Immunitate Ecclesiarum.*

(f) *Decernit ac PRÆCIPIT sacros Canones, & Concilia Generalia OMNIA, & APOSTOLICAS sanctiones — EXACTE ab OMNIBUS observari DEBERE. Ibid.*

(g) *Tanquam DEI PRÆCEPTA. Ibidem.*

*obliges them to such Observation. Nor is the Trent Council content with this ; but (b) requires her Ecclesiastiques (and many more, of which anon) to (i) PROMISE, SWEAR and VOW, firmly (and without all doubting) to believe all the Canons and Councils before-mentioned, (especially the Decrees of the Trent Fathers.) By the Premises, I think it evident ; that (by the (k) approved Doctrine and Principles of the Roman Church) no Kings, Princes or Parliaments, nor any LAI-MEN, (how many or great soever) can lay any Tax upon Ecclesiastiques, (no not in the greatest Necessity, and Poverty of the Lay-Subjects) without exprefs leave first had from the Pope. Now whether this Popish Doctrine, (if approved and believed) be not very dangerous and pernicious, (especially to Protestant Princes) do you judge. Nor is this all ; for,*

(b) Concil. Trident. in forma Professionis Fidei, in calce Sess. 25.

(i) Promitto, Jureo, Furo. Ibid.

(k) How dear this Doctrine of the Exemption of Ecclesiastical Persons from the Power of Laymen to Tax them, &c. is at Rome, appears by the Index Expurgatorius of Pope Alexander the Seventh, Edit. Rome 1667. pag. 8. where the Command is --- Expurgandæ sunt OMNES Precesiones contra libertatem, Immunitatem, & Jurisdictionem Ecclesiasticam.

4. Their approved and received Popish Principles, do not only free them, from taking Oaths of Allegiance and Supremacy, and their Estates (I speak of their Clergy) from Taxes, (unless the Pope consent) but their Persons also, (be their Crimes never so great) from all Punishment by Kings, or any Lay-Court or Magistrate of what State or Dignity soever. This is a manifest and known Truth, and needed no proof, were it not, that some, who have an ungrounded

ungrounded courage to believe such Seditious Principles, have also (when it makes for their Interest) a confidence to deny them. But seeing some of the Popish Party do deny it, I shall endeavour to bring such Authentique and evident Proofs, as will (I hope.) satisfy you, and might convince the Gainsayers (if they can and will impartially judge.) of the Truth of the aforesaid Popish Position. The Proofs I mean, shall be drawn from the clear Testimonies of their own eminent and learned Writers, their Canon-Laws, approved and received in and by their Church, their Popes Decretals, and their own General Councils. And here,

1. An eminent Popish (a) Casuist tells us, That ALL MAGISTRATES whoever they be, (Kings and Princes not excepted) who interpose in Judicature, against Ecclesiastical Persons, in ANY CRIMINAL CAUSE, whether it be MURDER, or HIGH TREASON, are to be Excommunicated. And this he proves out of their Canon (b) Law, and the Constitution of Pope Innocent the Second, in a (c) General Council, own'd and approved by them.
2. We have a Canon of a Council at Paris, refer'd into the Body of their Law, publish'd by the Authority of Pope Gregory the Ninth, which

(a) Excommunicantur QUI-  
CUNQUE Magistratus, qui  
contra PERSONAS ECCLE-  
SIATICAS se interponunt, in  
QUACUNQUE causa crimi-  
nali, sive HOMICIDII, sive  
LÆSÆ MAJESTATIS.  
Billiucius Moral. Quæst. Tra-  
ctatu 16. cap. 11. Sect. 307.  
109.

(b) Can. Si quis suadente.  
29. Cauf. 17. Quæst. 4.

(c) Concil. Lateran. 2. sub  
Innocentio 2. Can. 15.

which determines the case thus (d) **NO SECULAR JUDGE** may distrain or condemn **ANY CLERGY MAN**, without the **PERMISSION** of the **POPE**: and if he do, he is to be excommunicate; and to continue so, till he acknowledge and mend his fault: You see this Seditious Popish doctrine is established by the *Council of Paris*, and the *General Council in the Lateran*: and by 3. Popes (*Innocent the Second, Gregory the Ninth, and (e) Gregory the Thirteenth*) and so must be the doctrine of the *Roman-Church*. For it is law with them; (f) *That NO MAN* must be permitted to **RETRACT**, or **QUESTION** any *Papal Sentence*. And their Law says further; (g) *That ALL* the *Popes Decrees* are **IRREFRAGABLY** to be observed; and that so far, and undoubtedly, as if *St. Peter* had confirm'd them with his own mouth, and *Gratian* cites *Pope Agatho* for it.

3. Nay further, all *Secular Magistrates*, are (at *Rome*) every year, solemnly *Anathematiz'd* and *curs'd*; (h) *who call any Ecclesiastical persons* to their *Tribunals*; *Courts*, *Chancellaries*, *Counsels*, *Parliaments*, &c. or any way molest them directly or indirectly, for it is but six or seven years since *Pope Clement the Tenth* did solemnly curse all *secular Magistrates* and all *Courts* (even *Parliaments*) who should any way trouble the *Clergy*, or punish, or take any cognizance of their crimes. So that by this Popish doctrine, our gracious King, his great Council (the *Parliament*) and all our *Courts* in *Westminster*, stand

(d) Cap. Nullus Judicium 2. Extra. De foro competenti. Judex SECULARIS, si Clericum per se distrinxit, vel condemnat, excommunicari debet. That's the Lemma to the Chapter in which 'tis more fully express'd.

(e) In his Bull approving and confirming the Canon-Law. Dat. Romæ. 1. Julii. 1580.

(f) NEMINI permiffum est de eo quod PAPA STATUIT JUDICARE, vel sententiam ejus retrahere. So *Pope Nicolas* tells us in *Gratian*. Can. Nemini. 3. Cauf. 17. Quest. 4.

(g) Omnes sanctiones Apostolicæ sedis irrefragabiliter sunt observande. That's the Lemma or Title, and the Canon follows. Sic omnes Apostolicæ sedis sanctiones accipiendæ sunt tanquam ipsius DIVINI PETRI VOCE FIRMATÆ. Can. Sic omnes. 2. Dist. 19.

(h) Qui personæ Ecclesiasticas ad suum Tribunal, audientiam, Cancellariam, PARLIAMENTUM, consilium, &c. trahant, aut trahi faciunt directe vel indirecte carcerando, vel molestando, &c. Vide Bullam Clementis Page 10, Dat. Romæ 3. April 1671. In Bullario Romano. Lugd. 1673. Tom. 5. pag. 530. Sect. 14, 15, 16.

now accursed, and (till they become Papists and Slaves to the Pope, which cursed day, I hope will never come) that curse will be continued, and every year solemnly and impiously renewed ; and I am perswaded that a greater curse cannot befall this Nation, than that which will procure a Popes absolution ; and free us from his Curse.

4. In a word, the *Trent* (i) Council publicly maintains this erroneous and impious doctrine, of the exemption of their Clergy and Ecclesiastiques, from the Jurisdiction of all Secular powers ; The *greater Crimes of the Bishops*, (say the *Trent-Fathers*, in the *place* (a) now cited) can be examin'd and punished **ONELY BY THE POPE** ; and their lesser crimes, **ONELY BY THE COUNCIL of Bishops**. No lay-Judge or Judicature how great soever, ( nor Kings nor Parliaments ) must meddle with them ; they may securely sin, and need not fear any punishment by any Secular power. How dangerous and pernicious this must needs be to all Secular supreme Powers, let the world judge. Certainly (upon these Popish Principles) all the Clergy must and will much rather fear and obey the Pope who can, than their Princes, who (by their principles) have no power to punish them. But this is not all ; for (to omit all other) there is one pernicious Popish principle more, not yet mention'd, which absolutely abrogates and deprives Princes and Kings

Kings

(i) *Cause criminales graviores contra Episcopos, ab ipso TANTUM Rom. Pontifice cognoscantur, ac terminentur & minores, in Concilio TANTUM provinciali cognoscantur & terminentur.* Concil. Trident. Sess. 24. De Reformat. cap. 5. & Sess. 13. De Reformat. cap. 8.

(a) And all their Ecclesiastiques, do promise, vow and also swear, that they will firmly believe and profess all that the Canons and Councils have declared concerning these exemptions—*OMNIA à Sacris Canonibus & Oecumenicis Conciliis, & Præcipue à Sancta Synodo Tridentina definita, indubitante recipere ac profiteri* Spondeo, *VOVEO, FURO.* In forma juramenti professionis fidei, in Bulla Pii Papæ 4. in calce Sess. 25. Concil. Tridentin.



Kings of all their Regal power, as to the Clergy. For

Lastly, It is a constantly approved and received doctrine at Rome, (though evidently impious and traitorous) That *the Clergy and Ecclesiastiques, are NONE OF THE KINGS SUBJECTS*, If this be *not true*, (as sure enough it is not) then their *Popish Canons* are *erroneous*, (as you shall see anon) and their *General Councils* and *Popes*, so far from being *infallible*, that they are *actually and evidently false*: For both their *Canon-law*, their *Councils*, (even *General ones*) and their *Popes* in their *Decretal Epistles* (as by the following Testimonies will appear) have *approved, received, and by their authority* (so far as they are able) *establish'd and confirm'd* this *rebellious and Popish principle*. But (on the other side) if they approve and acknowledge *this principle* to be true, (as constantly they do) then they approve a doctrine which is not onely dangerous, but pernicious to Princes, which dethrones and unking them, (as to all their Clergy and Ecclesiastiques) for if they be not Subjects to any Secular Prince, then it is evident, that no such Prince can be their King; it being impossible, that any man should be King of such persons, who are none of his Subjects. And although this Popish principle be erroneous and traitorous, against the light of Nature and Scripture, Reason and Revelation; yet 'tis not all. For they do not onely say, *that*

the CLERGY ARE NONE OF THE KINGS SUBJECTS: But (which is more erroneous and irrational) they do expressly say, that *THE CLERGY ARE SUPERIOR TO THE KING, and HE THEIR SUBJECT*. That both these Popish Positions may appear to be approved by, and generally received in the Church of Rome; I desire you seriously to consider these following Testimonies.

(b) *Emendatum CORRECTUM recognitum & APPROBatum*. Ita in Bulla Gregorii 13. datâ Romæ. 1580. Juri Canonico præfixâ.

(c) *Imperium non PRÆEST Sacerdotio, sed SUBEST*. Lemma ad Cap. Solicitæ 6. Extra De Major. & Obedientia.

(d) *Episcopus NON DEBET SUBESSE PRINCIPIBUS sed PRÆESSE*. Ibidem.

(e) *Hoc dicit Innocentius 3. & est MULTUM ALLEGABILE*. Ibidem.

(f) *Præcælit Imperator illos DUNTAXAT, qui ab eo recipiunt temporalia—Super bonos & malos, gladio accepit potestatem Imperator; sed in eos SOLO-MODO, qui utentes gladio, sunt ejus jurisdictioni Commissti—De sacerdotali profapia didum est, non DE REGIA STIRPE, constitui te super gentes & REGNA, ut EVELLAS, DISLIPES, &c. dicto Cap. Solicitæ 6. Extra. De Majorit. & obedientiâ.*

(g) *Corpus Juris Canonici*. Paris. 1520. Anverp. An. 1570.

(h) Paris 1612. and 1618. and at Lions 1661.

(i) *Panormitan. ad dictum Cap. Solicitæ 6 Edit. 1509. Lugduni.*

(k) *Laur. de Flisco Episcopus Prumatenfis.*

(l) 1. *Imperium SUBEST Sacerdotio & ei OBEDIRE TENETUR*. 2. *Clericus NULLO MODO subest LAICO, nisi ratione feudi ab eo habiti*. 3. *Clerici sunt EXEMPTI à Jurisdictione Laicorum, & URE DIFINO.*

1. In the Body of their Canon-Law, of their most correct (b) Editions, and (as such) publish'd by the Authority of Gregory the thirteenth; we finde these words (c) *The EMPIRE IS NOT SUPERIOR, BUT SUBJECT to the PRIESTHOOD*. And it there follows immediately (d) *THE BISHOP OUGHT NOT TO BE SUBJECT, BUT SUPERIOR TO PRINCES*. And that all may take notice of this Popish Position, it is there added (e) *Pope Innocent the third says this, and it is FIT TO BE ALLEDG'D MUCH*. ( for the Popes Supremacy he means. ) And indeed Pope *Innocent* says that, and much more in that *Decretal* (f) *Epistle*; some of the words are in the margin. And all this, in their approved Editions of their Canon-Law (g) *old* and (h) *new*. *Panormitan* ( their great Canonist ) is more (i) *express* and *full* to our purpose. The sum of what he says ( as the Author of the (k) *Summaries* prefix'd to that Chapter, tells Us ) is this (l) 1. *The Emperor is SUBJECT to, and BOUND TO OBEY THE PRIEST.*

2. The )

2. The Clergy is NOE WAY SUBJECT to the LAITY ( not to the King ) but onely for some Lay-Fee, or Farme held of him. 3. The CLERGY BY THE LAW OF GOD, are EXEMPT from the JURISDICTION of LAIMEN: And no wonder, if the IMPERIAL POWER must be subject to the PONTIFICAL ; if it be true, which their Canon-Law (a) (out of the Decretal of Pope Innocent the Third) the Author of the (b) Gloss, and the (c) Additions to it, say. For the Pope in that Law, sayes ; That the Popes power, is as much greater than the Emperors, as THE SUN is greater than the MOON. 2. The Gloss sayes ( for so, in his Arithmatique, the difference is ignorantly and wildly computed ) that the Popes power is. 47. times greater than the Emperors : and the Addition to the Gloss (in their best Editions of the (d) Canon-Law ) further tells us ( out of Ptolemy ) that the Sun is greater than the Moon. 7744. times ; and so ( by this their Account ) the Pontifical power ; is no less than 7744 times greater than the Imperial ; and then there is no doubt, but in their Opinion who believe all this, the Emperor and all Kings must be the Popes Subjects, and they no way superior to him.

(a) Cap. Solicitæ 6. Extra De Majorit. et obedientia.

(b) Bernard. de Botano Canonicus Bononiensis in Glossa, ad verbuni, Inter solemn. 1b.

(c) Laurentius. n his Addition to the Gloss.

(d) Vide Corpus Juris Canonici, cum Glossis, Paris. 1612

2. Pope Martin the Fifth cites the Decretal of Pope Innocent the Third, and more fully explains the meaning of it, approves ( e ) and confirms it, and both their Decretals are now refer'd into the body of their Law ( where

(e) Cap. Adreprimendis, 36 De Foro competenti. In. 7. Editio Juris Canonici. Lugl. 1663

Pope

(f) *Laicis in Clericos NOLA POTESTAS* &c. Lemma additum Caput.

(g) *Non attendemes, quod LAICIS in CLERICOS, ECCLESIASTICAS personas, aut EORUM BONA, NULLA sit attributa POTESTAS.* Ibid. Capite dicto.

(b) Cap. Quia. 2. De foro competenti. in 7.

(i) *Cujuscunque pre eminentie, dignitatis, status, aut conditionis existant.* Ibidem:

(k) *Principes, marchiones, Duces, &c. non possunt sine culpa. SACRILEGII, Clericos ban- nire aut relegare..* Ibidem.

(l) *Persona CVFFVSLIBIT CLERICI est SANGTA quoad hoc, quod NON POTEST SVB- IFCI POTESTATI SECV- LARI, & si qui contrarium faciat, SACRILEGVS est.* Cajetan. in Aquinat. 2. 2. Quæst. 99. Art. 3. Sect. ad. 5. dubium. And much more to the same purpose, we have in those 2 Titles. 1. De foro competenti; and 2. De Inva- soribus bonorum Ecclesie in 7. Decretalium.

(m) 1. *Reges non habent potestatem coactivam in Ecclesi- asticos.* 2. *Ecclesiastici non possunt conveniri, nisi coram su- periori suo Ecclesiastico.* 3. *EX- EMPTIO CLERICORUM, est ex OMNIUM SENTEN- TIA, de Fure DIVINO, ita ut à potestatis secularibus, ETIAM SUPREMIS, judi- cari aut condemnari nequeant.* Vid. Collegii Bononiensis Res- ponsum pro libertate Eccles. Bonon. 1607. Sect. 21. 46, &c.

Pope Martins Decretal was not before :) The Lemma, or Title to the Chapter before cited, is this (f) ..... *Lay-men have NOE POWER OVER CLERGY-MEN, &c.* And the Decretal it self sayes (g) ..... *That LAY-MEM have NOE AUTHORITY over the Clergy, ECCLE- SIASTICAL PERSONS, or their GOODS.* Pope Urban the Sixth has the very same (b) words, approves, and (by his Papal Authority) confirms them; and declares all Lay-men (of (i) what eminence soever) who exercise any jurisdiction over Ecclesiastiques, (k.) *Sacrilegi- ous; and Excommunicates them, and all whoe- ver assist, abett, or defend them.*

3. Cardinal Cajetan, who ( his great learning, and eminent place in Government of that Church considered) could not be ignorant what Positions were Approved at Rome; tells us ( l ) ..... *That the Person of EVERY CLERGY- MAN, was SACRED thus far, that he COULD NOT BE SUBJECT to any SECULAR POWER.*

4. Nay, a whole Learned Colledge assures us, of the truth of the 3 Propositions. 1. *KINGS ( m ) have NO COACTIVE POWER over EC- CLESIASTIQVES.* 2. *ECCLESIASTIQVES cannot be sued, or call'd to an account, before any, save onely THEIR ECCLESIASTICAL Superior.* 3. *The EXEMPTION of the Clergy, is IN THE JUDGMENT OF ALL ( all Papists*

Papists they mean ) of *DIVINE RIGHT*; so that they cannot be *JUDG'D*, or *PUNISH'D* by any *SECULAR*, no *NOT SUPREME POWERS*. And here I desire you to consider; ( what the Colledge of *Bononia* here affirms ) that the *Ecclesiastiques* ( *Secular and Regular* ) are, in the Opinion of *ALL ROMAN-CATHOLIQVES*, by the *LAW OF GOD*, so ( † ) exempted from the Jurisdiction of all *Secular*, ( even *SUPREME* ) *POWERS*, that they can neither Judge, nor punish them. Whence it evidently follows, 1. That the *Popish Clergy*, where ever they are ( especially in *England*, and *Protestant Kingdoms* ) are no *Subjects of that King*, in whose dominions they live, because they are ( by the *Law of God* ) exempt from all *Secular Jurisdiction*: It being a contradiction to say, that any Man is a King in respect of those; over whom he has no Jurisdiction. And, 2. It follows; that this *impious and traiterous Doctrine and Position*, is not the opinion of some one, or a few private persons, but of *ALL ROMAN-CATHOLIQVES*; and so of their *Popish Church*; and then their Church ( by their own Confession ) is guilty of maintaining and approving such dangerous, and to all ( especially *Protestant* ) *Kings*, *Pernicious Principles*.  
Q. E. D.

( † ) Vid. cap. Et quia. 4. extra. De foro competenti. in 7. where the Title, or Lemma is this.....*Constitutiones editæ contra Principes Seculares, Jurisdictionis Ecclesiasticæ libertatem impediētes, Innovantur.* And in the Chapter, it is declared, 1. *Quod Laicis in Clericos, & personas Ecclesiasticas, & bona Ecclesiastica; non est attributa potestas*, 2. And then it follows.....*REGES, DUCES, MARCHIONES, &c. in virtute Sanctæ Obedientia MANDANTES, ut ipsi constitutiones prædictas observent... Si Dei offensam, & SEDIS APOSTOLICÆ vitare voluerint ULTIONEM.* Kings cannot meddle with any Ecclesiastical persons; if they do, they offend God, and shall be punish'd by the Pope: that is, Excommunicated. So says the Pope, and his Lateran Council Cap. 2. *De Invasor. & Occup. Bon. Ecclesie.* in 7. Decretalium.

5. But we have greater Authority ( then that of the Colledge of *Bononia* ) to manifest the truth of what we say, when we accuse the *Popish*

(a) Index Expurgatorius Hispanicus Madriti, Anno 1667 in Johanne Chrysoft. pag. 703.

(b) Index Expurg. Lusitan. Olyfip. 1624. pag. 753.

(c) Edit. Bafil. 1559.

(d) Sacerdotes eijum Principibus Jure Divino Subditi.

popish Church for approving and maintaining this impious and pernicious doctrine; *That their Ecclesiastiques are not the Kings Subjects.* I mean the Inquisitors of (a) Spain and (b) Portugal, &c. who finding in the Index of Chrysofome, (c) words expressing this proposition (d) **PRIESTS, BY THE LAW OF GOD, ARE SUBJECT TO PRINCES**; they (knowing that Position to be inconsistent with the Exemptions of their Popish Clergy) *damne* that Proposition, and command it to be blotted out: *Delcantur illa verba* (say they) though Chrysofome say the very same thing, in the place to which the Index refers. Now it is evident, that they who damn this Proposition (as erroneous) **PRIESTS by the Law of God, are subject to Princes**; must (of necessity) approve and affirm the contradictory; *That Priests, by the Law of God ARE NOT subject to Princes*: which is that *Rebellious Position*, with which the Church of Rome is justly charg'd.

6. *Lastly*; the principal Authorities I have brought to prove this (or any of the former *Rebellious Doctrines* charg'd on the Church of Rome) have been, 1. Their *approved*, and (by *Publick Authority* of their Church) received and *establiſh'd* *Laws*; 2. Their *Popes Bulls, Decretalls and Constitutions*. 3. Or the *Canons of their Provincial, National, or General Councils*: All which are *approved, imovated and confirm'd* expressly, in their *Trent* (e) *Council*

(e) *Confil. Trident. ſeſſ. 25 De Reformat. Cap. 20. Præcipit ſancta Synodus, Sacros CANONES, et Conſilia Generalia OMNIA, nec non alias APOSTOLICAS SANCTIONES, in favorem Eccleſiaſticarum perſonarum, & libertatis Eccleſiaſticae, & contra ejus Violatores editas, quæ OMNIA præſentis Decreto INNOVIAT, EXACTE ab OMNIBUS obſervari debere.*

cil, ( as was before mentioned ) and all their ( f ) *Secular Clergy*, all who have any cure of Soules, the chief of their Regulars, ( g ) all *Graduates, Professors and Readers in their Universities*, ( h ) all *Physitians, &c.* are solemnly ( i ) sworn to approve, receive, and ( without all doubting ) to profess all those *Canons and Papal Constitutions, and, to Anathematize, Rejekt, and Curse all contrary Opinions, and to endeavour ( as much as in them lies ) that all committed to their care, shall constantly hold and teach the same.*

( f ) Vide Bullam Pii 4. super forma Juramenti Profess. anis fidei, in calce Sess. 25. Concilii Trident. datam Romæ. Id. Nov. 1564.

( g ) Vid. Bullam Pii 4. Extra De Magistris & Doctoribus cap. In sacrosancta. 2. In Septimo.

( h ) Vid. Bullam Pii Papæ 5. Extra De Medicis, cap. supra gregem. 1. Decret. 7.

( i ) Vide dictam Pii 4. Bullam, super forma Juramenti Profess. fidei, & Concil. Trident. Sess. 24. De Reformat. cap. 12. Item OMNIA à sacris Canonibus, & Occumenicis Conciliis, ac præcipue à Sacrosancta Synodo Trident. definita, IN-DUBITANTER, recipio ac profiteor, ac CONTRARIÆ OMNIA rejicio ac Anathematizo, ac a meis subditis, vel illis, quorum cura ad me spectat, teneri, doceri, & predicari ( quantum in me est ) curabo. Verba sunt dictæ Bullæ Pii Papæ 4.

The Premises impartially consider'd, I think two things may, and will evidently follow ;

- I That the Principles and Positions before mention'd, are not onely dangerous, but pernicious to all Supreme Powers ; ( especially to Protestant Kings and Princes ) and that in one thing omitted before ; that is ; That Faith is not to be kept with Heretiques, but that any competent Ecclesiastical Judge, may condemn, and execute Heretiques, ( or those who are reputed such ) notwithstanding any SAFE CONDUCT given them, BY THE EMPEROR, KINGS, or SECULAR PRINCES, though confirm'd by OATH ; and this impious, and ( to Supreme Powers ) pernicious Doctrine, approved, and publicly declared and profess'd ; not onely by particular, and private persons, but by their own General ( k ) Council of Constance : which condemn'd. ( l ) and executed Jerome of Prague,

( k ) Quod non obstantibus salvis Conductibus IMPERATORIS, REGUM, & SEculi PRINCIPUM, QUOCUNQUE VINCULO SE OBSTRINXERINT, possit per Judicem competentem, de Hæreticâ pravitare inquiri, &c. Concil. Constantiense. Sess. 19.

( l ) Consil. Constant. Sess. 21. damnatio Hieronymi Pragensis Sess. 45. damnatio Johan. Hus.



*John Hus*, notwithstanding the Emperors Safe Conduct, without which they would not have come to that Council. To which we may add, that those *Fathers of Constance* (it will highly concern *Protestant Princes* to consider it) Synodically define, and declare; That all *Heretiques*, (that is all they call ( and commonly miscall Heretiques ) all their *defensors*, or *favourers*, &c. of what *dignity* soever, (1) ( *Kings*, and *Queens*, and *Dukes*, &c. ) shall be Excommunicated and deprived of all their Goods, and Secular Dignities. This ( *in The- si* ) is their *impious Doctrine* and *Principle*; and ( *in Praxi* ) they are now endeavouring to put it in Execution here in *England*; as evidently appears by their Popish and Hellish Conspiracy, by the Gracious and Powerful Providence of Heaven, lately and happily discovered. I take it then to be evident, that the aforesaid Popish Doctrines and Principles are exceeding dangerous, and to all Supreme Powers (especially Protestant Kings and Princes) pernicious.

- 2 And from the Premises, it will as evidently follow, that the aforesaid Popish Principles, are not the private opinions of some particular persons onely: seeing, 1. They are profess'd and vindicated by the Jesuites, Canonists, and generally by other *great Writers* of that *Church*, in their Books publish'd with the *approbation* and *commendation* of *Authority*. 2. *Establish'd*

(1) OMNES & singulos  
Hæreticos, nec non eorum sectatores  
utriusque sexus; & etiam descendentes  
eosdem, vel ipsis quomodolibet,  
publice vel occultè participantibus;  
etiam si REGALI, REGINALI, DUCALI  
aut alia QUAVIS DIGNITATE Ecclesiastica  
aut mundana præfulgeant; .....  
per Excommunicationis, & PRIVATIONIS  
honorum ac dignitatum secularium,  
& alias pœnas etiam per captiones & INCARCERATIONES puniantur.  
Concil. Constanf. Sess. 45.

in their approved and received Canon-Law.  
 3. In the *Authentick Decretal Epistles*, and *Papal Constitutions*. 4. In their *General Councils*; those (I mean) which they acknowledge to be General. 5. And (to say no more) all their Clergy and Ecclesiastiques, (who have place in those Councils) have taken a *Solemn Oath* to maintain all those *Canons*, and *Papal Constitutions*; and this Oath required and taken by the Authority and Command of the (a) *Council of Trent*, and the (b) *Pope*; who is acknowledged to be their (c) *Supreme Judge*, and (since the Councils of *Pisa*, *Constance* and *Basil*, declared by *Pope Leo the Tenth*, and his *Lateral Council*, (which they account a *General Council*) to be above all *General Councils*: and this Declaration (that all might know it is Law and Obligatory) has lately been (d) *referred into the Body of their Canon-Law*. Now these things being undeniably true, that their *Popes* and *General Councils* (the *Supreme Authority* of their Church) have approved and received the *forefaid Principles and Positions*, and caused their *Ecclesiastiques* solemnly to swear, That they do believe, and will constantly profess them, and (so far as they are able) make all committed to their charge, do so too: it evidently follows, that they are *Roman-Catholick Doctrines*, own'd and approved by their *Church*, and not only by private and particular persons. So that if any (who knows, and has impartially consider'd the Premises) deny

it;

(a) Vide Concil. Trident. Sess. 24. Cap. 12. de Reformation. & Annotat. Joh. Sotelli Theolog. & Horatii Lucii. Juriconsult. ad caput dictum in 1. 1. diei Concilii Anv. rp. 1566. al. sique superj.

(b) In Bulla Pii Papæ 4. super firma Juramenti professionis Hilei. Romæ 1564.

(c) Concil. Florent. Decreto 4. apud Longum a Coriolano, pag. 886.

(d) Cap. Pastor 1. Extra De Conciliis, in septimo. Anl in the same place, Cap. Sicut. 7. and Cap. Benedi. 1. 34. The same Doctrine is confirmed by Pope Pius 4.

it; I shall not call him Impudent, but I may (and must) say, he has a hard Forehead, and a little thing will not make him blush

To conclude; If that Priest, or Popish Gentleman, (you mention) who so confidently denies the Church of *Rome* to approve such Principles, as I have laid to her charge; can either shew,

1. That I have *misquoted* the Authors and Books I cite, and that such Passages do not occur in the places quoted.
2. Or (if they do occur) that I have *mistook* their meaning.
3. Or (if neither of these can be shown) if he can make it appear, that the Church of *Rome* has (by any publick Act or Declaration) disown'd such pernicious Principles and Positions, and damn'd them as erroneous, and (what they really are) impious: I do hereby promise him, that I will be (what I hope I never shall be) one of the worst sort of Christians in the World, I mean a Roman-Catholique. Farewel.

Your Faithful Friend,

T. L.



