A Seasonable Discourse Shewing the Necessity of Maintaining the Established Religion in Opposition to Popery

By

William Lloyd, bp. of Worcester
A Seasonable DISCOURSE SHEWING The Necessity of Maintaining THE Established Religion, In opposition to POPERY.
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A Singular Discourse
Concerning the Vexations of Miniming the Established Religion
in Opposition to Popery.

[Image of a cannon with a crown]
A Seasonable

DISCOURSE

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The NECESSITY of Maintaining

THE

Established Religion,

In Opposition to

POPE R

It is not to be doubted, but that the Papists (against whom the Penal Laws were most sharp) are and will be watchful to improve to their utmost advantage, His Majesties Declaration of Indulgence, wherein he grants Liberty to all sorts of Dissenters from the Church of England, to exercise their Religions, and suspends the Execution of the Penal Laws in force against them. They will now so much the more industriously set themselves to seduce Protestants, since they may securely own and defend their Persuasions, and even their Priests openly act in all parts their Function, which was before no less than Capital in any of His Majesties Subjects. If the industry we expect from them meet not with a proportionable zeal
zeal in all true Protestants, it will not be hard to
conjecture what the Success will be, when the
Attaque is vigorous and industrious, and the De-
fence faint and negligent. And therefore I think
it cannot be unseasonable to offer a few Motives
to the stirring up the zeal, and awakening the
prudence of all such Protestants as fear God, and
love the King, the Church, or themselves; as well
as to arm them with some Arguments for their
own confirmation in the grounds of Protestantcy,
in opposition to Popery.

If The first Consideration shall be that of Duty
to Almighty God, who has made us Members of a
Christian Church, in which we may assuredly find
Salvation if we continue in it, and live according to
its Rules and Precepts. This Christian Church our
holy Mother has no other Rule of Faith and Practice
than the Holy (a) Scripture, of which, when less was
written than we have now in our hands, S. Paul (b)
said then, they were able to make men wise unto Salva-
tion through faith in Christ Jesus. It receives for Ca-
nonical Scripture neither less nor more than those
Books (c) of whose authority there was never any doubt
in the Church, yielding herein as much to Universal
Tradition as any Church in the world: much more
than the Roman does, who obtrudes her particular
Dictates and most notorious Innovations for the
Fundamentals of the Catholic Faith. It professesthe same Faith and no more than what all Chris-
tians have made the Badge and Symbol of their
Profession, namely that which is briefly compris'd
in the (d) Apostles Creed, explain'd in those o-
thers.
thers which are called the Nicene and Athanasian, and proved by the Holy Scriptures taken in that sense which is evident in the Text to any indifferent judgment, and approved by the consent of the (e) Universal Church, the Decrees of the first General Councils and Writings of the Fathers.

We are Members of a Church where are used the same (f) Sacraments which Christ expressly left in his Church, and no other. We worship the only (g) God, as we are taught to believe in him, and no other. Our Administration of this Worship and of these Sacraments is in a (h) Language understood by all those that are concerned in them, being performed with such (i) Rites as are agreeable to the Word of God, being for Decency and Order; and we use them not as necessary in themselves, but in obedience to that Authority which God has given to every particular Church over its own Members. (k) Our Discipline likewise is according to the Scripture Rule, and Primitive Patterns, as far as the looseness of this Age will bear; and if this has weakened the Discipline of our Church, we believe it has the same effect even in those of the Roman Communion, and had no less in the Church of Corinth in the Apostles' times.

And for the (l) Persons who are employed in the Ministry of Gods Worship and Sacraments, and in the feeding and governing of the Flock of Christ, they are lawfully called to their Office and Ministry, and are consecrated and ordained according to the Scriptures, and Canons of the
Universal Church: and we shew the Succession of our Bishops to the Apostles of Christ, as fully as it can be shewn in any other Church at this day.

Lastly, We are members of a Church, which above all other Constitutions in the Christian World enforces the great duties of (m) obedience and submission to the Magistrate, and teaches to be subject not only for Wrath, but Conscience sake.

In all these respects our Church holds a Communion with all true Churches of Christ that are or have been in the World, and is together with them a true Member of that holy Catholic Apostolic Church which was from the beginning, and will be to the end.

As we pass not severe censures on other Churches, though exceedingly erroneous, and are for that charity unworthily repaid by the most criminal, that of Rome: So are we excommunicated by none that we know of, but Her; The Pope herein dealing with us as he does with all other Christians in the (n) World, namely, with most of the European Churches, and all in other parts, except those few whom he has gained of late by his Missionaries.

The common Cause for which we suffer is nothing else but the defence of the (o) Faith which was once delivered to the Saints, and of that Liberty with which Christ has made us free, against those additional Articles which he would intrude into the one, and that Anti-christian Yoke which he would impose on the other.

The difference between our case and that of our fellow
in opposition to Popery.

fellow Christians who suffer with us is only this; that they are shut out from Heaven as far as the Popes Censures can do it, for they know not what; many of them, even Millions in the remoter parts, having never so much as heard of him, or his pretensions; whereas we know them too well by woful Experience.

It is not much more than an hundred years since that our Ancestors were under his Tyranny: which as their Fathers had insensibly drawn upon themselves, by their deference to the See of Rome, from whence the Saxons had partly (p) their Conversion; so they having endured it as long as they were able, after many fruitless endeavours to make it tolerable, at last with one (q) consent threw the Yoke off their necks.

Our Church being thus freed from the Usurpations of Rome by them who were deeply (r) immersed in the errors and corruptions of it, the best use they could make of their liberty was this, to restore the primitive purity of the Christian Faith and Worship, which ignorance and interest had fatally depraved. Indeed, 'twas morally impossible that they should pass untainted through so many Ages of darkness; when the Popes given up to profligate (s) vice seem'd to drive on no other design but for Wealth and Dominion; when scarce any in their Communion understood the Originals of Scripture; when those that governed were so jealous of it, that they would not suffer any (t) Translation, but the Latine, which was overgrown the mean while (as they now confess) with many thousands of Corruptions.

III. Ha-
I. I Having considered the Obligation we have to the Religion we profess, it may be reasonable next to reflect on the Religion to which we are invited. We are invited to one that recalls us to the Idolatrous practice of the heathen World, to (w) pray unto our fellow Creatures canonized, to Saints and Heroes, to worship Images, and fall down to the stock of a tree. Nay to the worshipping of the consecrated Host, which by the confession of (x) Cofer, the Jesuite, and Some others, is a more stupid Idolatry then the worst of the Heathens were ever guilty of, in case Transubstantiation cannot bee made out. Now that Transubstantiation is not real, we have all the evidence that we are capable of, the testimony of our reason and our senses. The absurd and monstrous consequences of that Doctrine will fill Volumes, a great part of which are with great truth and justice drawn together by Dr. Brevint in his late Tract entitled, The Depth and Mystery of the Roman Mass.

We are invited to a Religion that takes from us, half the Sacrament of the Eucharist, (y) notwithstanding the Institution of Christ in express words, and notwithstanding the practice of the Primitive Church to the contrary.

We are invited to a Church that revives the Heathen Persecution of taking away our (z) Bibles; and would involve every Lay-man in the guilt of being a * Traditor, the next step in the account of the Primitive Church to Apostacy from the Christian Faith. We are invited to a Church, that as it takes away the Scriptures and half the
Communion, robsus likewise of the benefit of the Publick Prayers, putting the Offices in an unknown Tongue; insomuch that when about thirteen years ago some of the Prelates of the Church of France had taken care to translate the Liturgy and Scripture into the vulgar Tongue, Pope (a) Alexander the seventh damns the Attempt, and under pain of Excommunication commands all persons to bring in their Books to be publicly burnt. We are tempted to a Religion, which contrary to the command of trying all things, and holding fast that which is good, and paying to God a reasonable service, enjoys an (b) implicit Faith and blind Obedience: to a Religion that instead of the guidance of the Word of God, sets up an (c) infallible Judge and Arbitrator of all Doctrines, the Pope of Rome: Which instead of the faith once delivered to the Saints adds (d) new Articles of Faith; Which instead of that one propitiation made by Christ, and the condition thereof of Faith and Repentance, sets remission of sins upon quite other terms, and proposes that gift of God to be bought with Money in the vile Market of (e) Indulgences; for instance (f) Sacriledge is valued at seven grosses, Incest at five, Simony seven, Perjury six, Murder five, and so on in the Tax of the Apostolic Chancery.

We are invited to a Church where we must be Schismatics that we may be Catholics; and adhere to the (g) Roman in opposition to all other; that is to the Catholic Church.

'Twere endless by retail to reckon up the Errors and the Guilts to which we are invited.

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(a) Missal, Rom.
(b) Extraire du proces verbal des assemblés.
(c) B Bell. de Rom. Pont. i. 4.
(d) Jude 3.
(e) Bellar. de Indulg. i. 1.
(f) Fæx. canoni.
(g) Apost.
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the fond ridiculous Rites, the superstitious, burthenful and heathenish Ceremonies, the Exorcisms and Conjurations, the Blasphemies and forged Miracles, Cheats and pious Frauds, the Lies and Stories stupid and impossible as those of Amadis de Gaul, the Knight of the Sun, or the Seven Champions. Witness the Golden Legend, the Lives of the Saints, of S. Francius, Bruno, S. Dominic and infinite others; or if we have a mind to a Romance of our own, the long Tale of a Tub which (h) Father Serenus Cressy has lately put out borrowed from Father Alford; the improbable, that is, the greater Miracles, as he tells us, being omitted because of the unbelief of the Heretics; and yet enough are left to weary the credulity of the most sanguine Catholic: Wherein also, as he tells us, we may see the Faith of our Forefathers, and truly we have great reason to thank him for the prospect, which (as he represents it) gives us strong inducements in so unequal a competition, to retain our own.

Notwithstanding all that has been said, there are a sort of pacific Writers, who represent the Doctrines of the Church of Rome under a fairer light, and would have us believe they have a better meaning than is usually suggested. And God forbid that we should take things by the worst handle, or make that breach wider, whose closure we should endeavour to make up with a zeal equal to that of the gallant (i) Roman, who threw himself on behalf of his Country into the gaping Gulf. Indeed no price can be too great for Peace, but only Truth; the which we may not
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not part with for all the tempting charms of Charity and Love: and God knows, in the present case 'tis evident, that the excuses which are fram'd in the Romanists behalf are short and frivolous; nor besides can any man be esteem'd a Roman Catholic by admitting the Doctrines of that Church in his own private or some more probable Doctors, but in the public sense. And had these undertakers in the Catholic Cause power to dispense therein according to that Candor which many of them make shew of, we might attend to what is said; but we are well assur'd, that all these fair words can signify nothing but are merely a bait and snare laid to draw in the ease Profelyte: for when he's reconcil'd and brought into the bosom of the Church, these painted shews are presently wash'd off; and all concessions immediately retracted; the Convert must then learn the Colliers Creed, believe as the Church believes, and St. Peter's Key which threw the gate open to admit into the Church, will shut the Prisoner in: and the Child which had a piece of money given him to keep him quiet, shall soon after have it call'd for back again, and be aw'd with the rod, if he repine or murmur. So that 'twill be a frivolous Project to talk of a reconciliation with the Church of Rome, till she first conform herself to Truth; and a Conviction, and much more a Reformation must here be impossible, where the grossest Errors are joyn'd with an Assurance of being free from any; nay, a Persuasion of being Infallible.

B 2 IV. The
IV. The Motive which deserves the next place is the Safety of the King's Person, and the Pre-
rogative of the Crown, which hath no higher or
more necessary appendent than his Supremacy
in his Dominions in all Causes Ecclesiastical
and Secular, according to the powers invested
in the (k) Jewish Kings under the Law, and ex-
ercised by the first (l) Christian Emperours.

'Tis obviously known how destructive both to
itself and the Community the Partnership is of
Regal Power; but this must be infinitely mis-
chievous when shared by a Foreiner, whose in-
terests are necessarily contrary to those of our
Prince and Nation, as the Popes certainly are.

But this mischief stays not within the aforesaid
bounds, for the Pope is not content with a
bare Co-ordination, but demands the Preference
for his spiritual Sword, and claims a power to
depose Kings and dispose of Kingdoms.

This we learn at large from (m) Bellarmin,
Ledesma, Maldenius, to pass by innumerably others,
all whose Works were publisht by Authority,
and so own'd as consonant to the Doctrines of
the Church: to which may be added the Pope's
Definition, who makes it authentic Law in
these words we say and define and pronounce that it is
absolutely necessary to salvation for every human Cre-
ture to be subject to the Bishop of Rome, and this
Law of Pope (n) Boniface the Eighth's making,
he effectually commented on himself, of whom
(o) Platina says, That he made it his business to
give
in opposition to Popery.

give and take away Kingdoms, to expel men and
restore them at his pleasure. All which, that it
might want no Sanction or Authority to render
it the Doctrine of the Church, is justified in the
third and fourth (p) Lateran Council, the Council
of Lyons, the Council of Constance, all which
call themselves General, and are so accepted in
the Roman Church, and therefore speak the Do-
ctrine of the Church.

What has been done in this kind since the
days of Gregory the Seventh throughout Europe
would fill a large Volume, in the bare Narra-
tion; whoever has a mind to see those black
Annals need not consult Protestant Writers, but
read Baronius or Prijm, and there he will satis-
fy himself. Behold at large the vast and greater
Triumphs of the Capitol: Crowns and Scepters
and the necks of Emperors and Kings trampled
upon in great Self-denial by Christ's humble Vicar,
their Realms and Countries taken from them
and involv'd in blood by the Lieutenant of the
Prince of Peace: Subjects discharg'd from their
Allegiance in the right of him, who himself
disown'd the being a divider and a Judge; and
in a word, the whole world made his Kingdom,
who pretends his interest deriv'd from our Lord
Jesus, who disclaim'd the having a Kingdom of
this World. So that it was not said amiss by
Papiavantinus, That the Devil made tender of all the
Kingdoms of the World and the glory of them to our
Lord Christ, but he refus'd them: afterwards he
made the same offer to his Vicar the Pope; and he

p Conc. Later.
can. 27. tom.
concil. 17.
lat. 4. Can. 3.
Tom. 28. p. 167.
Concil. Lugd. 1.
Sess. 3. Tom. 28
Const. Sess. 17.
tom. 19. p. 158.
and 469.
presently accepted it; with the Condition annexed of falling down and worshipping. The English Reader who desires to be satisfied in matter of Fact may please to consult the (q) History of Popish Treasons and Usurpations not long since written by Mr. Foulis, to pass by others who have also dealt in that Subject.

At present I shall only add that although our neighbouring Princes have difficulty enough given them by this Universal Monarch, who like his Predecessors in Heathen Rome, makes it a piece of his Prerogative to have Kings hisVassals, yet they often help themselves by some Advantages which our Sovereign is not allowed. The most Christian King has his Capitularies, Pragmatic Sanctions, Concordats, and the Privileges of the Gallican Church to plead upon occasion. And his Catholic Majesty as the eldest Son of the Church has several Rights of Primogeniture, especially in the Kingdom of Sicily. But the Crown of England is not to be treated with such respect: it alas ever since the days of Henry the Second or at least King John is held in fee of the Pope, and we are in hazard to be called unto account for the Arrear of 100 Marks per Annum payable ever since that time. And Cardinal (r) Allen has given it for good Canon Law, That without the approbation of the See Apostolic none can be lawful King or Queen of England by reason of the ancient Accord made between Alexander the Third in the year 1171, and Henry the Second then King, when he was absolved for the death of S. Thomas of Canterbury: That no man might law-
In opposition to Popery:

lawfully take that Crown, nor be accounted as King, till he were confirmed by the Sovereign Pastor of our souls which for the time should be; This accord being afterwards renewed about the year 1219, by King John, who confirmed the same by oath to Pandulphus the Pope's Legate at the special request and procurement of the Lords and Commons as a thing most necessary for the preservation of the Realm from the unjust usurpation of Tyrants, and avoiding other inconveniences which they had proved, &c. But if this be but the single Opinion of a probable Doctor, we may have the same asserted by an infallible one, Pope (f) Innocent the Fourth, who before his College of Cardinals, and therefore in likelihood a Cathedra, declares, that the King of England was his Vassal, nay, to speak truth, his Slave. From hence it is that the succeeding Popes have been so free on all occasions of turning out of doors these their Tenants upon every Displeasure and little pet. Not to mention the old Mis-adventures of Richard the Second, King John, &c. Hence it was that (c) Paul the Third sent against King Henry the Eighth, in the year 1538, his terrible thundering Bull, as the Author of the History of the Council of Trent calls it, such as never was used by his Predecessors nor imitated by his Successors; in the Punishments to the King were deprivation of his Kingdom, and to his adherents of whatsoever they possest, commanding his Subjects to deny him Obedience, and Strangers to have any Commerce in that Kingdom, and all to take Arms against, and to persecute both himself and his followers, granting them their Estates and Goods for their prey, and their Persons for their Slaves.

\[Mat. Paris.\]

\[An. 1253.\]

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Slaves. Upon like terms (u) Paul the Fourth would not acknowledge Queen Elizabeth, because the Kingdom was a Fee of the Papacy, and it was unadvisedly done of her to assume it without his leave: And therefore (x) Pius the Fifth went on, and fairly deposed her by his Bull, dated Febr. 25. 1570. but because the stubborn Woman would needs be Queen for all this, Pope (y) Gregory the Thirteenth deposes her again, and having two hopeful Bastards to provide for, to the one he gives the Kingdom of England, to the other that of Ireland. Not was she unqueen'd enough by all this, but (z) Sixtus Quintus gives away her Dominions once more to the King of Spain: and after all when nothing of all this would thrive, * Clement the Eighth sends two Breves for failing into England, one to the Laity, the other to the Clergy, commanding them not to admit any other but a Catholic, though never so near in blood, to the Succession; in plain terms, to exclude the Family of our Sovereign from the Crown. When King James was come in notwithstanding those Breves, the Gun-powder Plot was contriv'd to throw him out again; and when that had occasion'd the State for its own Security to require the taking of an Oath of Allegiance, Paul V. sent his Breves with all speed to forbid the taking of it; and for fear those might be forgotten in time, in the year 1626. † Urban VIII. sends again to forbid his beloved Sons, the Catholics of England, to take that pernicious and unlawful Oath of Allegiance. Yet more, in the late unnatural Rebellion in Ireland the Loyal Catholics
in opposition to Popery.

tholics, as now they call themselves, submitted that unhappy Kingdom to his aforesaid Holiness Pope. (a) Urban, to pass by other offers no less treasonable; and after that, as we are credibly informed, Pope Innocent the Tenth bestowed it as a Favour on his dear Sister, and much dearer Mistris Donna Olympia. And sure we have all the reason in the world to believe that every thing of this will be done again when the old Gentleman at Rome is pleased to be angry next, has a mind to gratifie a neighbour Prince; or wants a Portion for a Son, or a Favour for a Mistris. And as it is, the Papists of England have but this one excuse for that mortal sin of obedience to their Heretic Prince; (b) that they are not strong enough to carry a Rebellion. And truly ’twere great pity these men should be entrusted with more power, who give us so many warnings beforehand how they are bound to use it.

But to all this the Roman Catholics have one short reply, That they are the most Loyal Subjects of his Majesty: and have signally approved their duty by their service and fidelity in the last War. To this I say in short, that as bad as Popery is, I donot think it can eradicate in all its Vo-taries their natural conscience; no Plague was ever so fatal as to leave no Person uninfected, but always some have scap’t its fury. The case is fully stated by King (c) James of famous memory, As on one part, many honest men, seduced with some Er-rors of Popery, may yet remain good and faithful Sub-jects; so on the other part, none of those that truly know and believe the whole grounds and School conclusions of

Lord Orre-ryrs answer to Peter Welsh his Letter.

Watson’s quodlibets, p. 255. out of Baines, Valen-tia, and others.

King James his works, p. 504.

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their Doctrines, can ever prove either good Christians, or good Subjects. To speak the plain truth, and what the insolent boasts of Papists makes necessary to be told them, whatever was done then, was no trial at all of Loyalty. The late Rebels found it necessary for the countenancing their cause to make a loud pretence against Popery, and to have the benefit of spoiling them: So that the Roman Catholics did not so much give assistance to the King, as receive Protection from him. When they shall have adher'd to their Prince in spight of the commands of their holy Father the Pope, and defended their Sovereign and his Rights, when it was not their interest to do it, they will have somewhat worth the boasting; As the case now stands, they had better hold their peace; and remember that the Sons of another Church served their King as faithfully as they, though they talk less of it. But since they will needs have the World know what good Subjects they have been, let them take this short account from the Answer to the (d) Apology for the Papists, Printed An. 1667. In Ireland there were whole Armies of Irish and English that fought against his Majesty solely upon the account of your Religion. In England it is true some came in voluntarily to assist him; but many more of you were hunted into his Garrisons by them that knew you would bring him little help, and much hatred. And of those that fought for him as long as his Fortune stood, when that once declined, a great part even of them fell from him. And from that time forward you that were. always all deem'd...
Cavaliers where were you: In all those weak efforts of gasping Loyalty what did you? You complied, and flattered, and gave sugared words to the Rebels then, as you do to the Royalists now; You addressed your Petitions to the Supreme Authority of this Nation the Parliament of the Commonwealth of England. You affirmed that you had generally taken, and punctually kept the Engagement. You promised, that if you might but enjoy your Religion, you would be the most quiet and useful Subjects of England. You prov'd it in these words: The Papists of England would be bound by their own interest, the strongest Obligation amongst wise men, to live peaceably and thankfully in the private exercise of their Conscience, and becoming gainers by such compassions, they could not so reasonably be distrust'd as the Prelatic Party which were losers. If this be not enough to evidence the singular loyalty of Papists in the late War, they may hear a great deal more of their vertue celebrated from their Petitions and public Writings in my (e) Lord Orrery's answer to Peter Welsh his Letter. e Pag. 14, 15. And because in those Writings they are so ready &c. to throw the first stone against the late Regicides, they would do well to clear themselves from the guilt of that Sacred blood which is charged home upon them by the Answerer of (f) Philanax f Pag. 5. Anglicus, who has not yet been controuled for that accusation.

V. To this barbarous insolence of Excommunicating and Deposing Kings may succeed the usual consequent of that, but greater prodigy
of Tyranny, the putting whole Nations under Interdict, and depriving them of all the Offices and comforts of Religion; and that generally without any other provocation, than that the Prince has insisted on his just rights, or the people performed their necessary duty. History is full of instances hereof. Within the compass of one Age, I mean the eleventh (g) Century, almost all the Nations of Europe fell under this Discipline, France, England, Scotland, Spain, and Germany, and some of them several times over; and so it has gone down in following Ages. The nature of the punishment we may learn from (h) Matthew Paris, who describing the Interdict in the days of King John, which lasted amongst us for six years, three months, and fourteen days, says, "There ceased throughout England all Ecclesiastical Rites, Absolution and the Eucharist to persons in their last Agonies, and the baptizing of Infants only excepted: also the bodies of the dead were drag'd out of Cities and Villages, and buried like the Carcasses of Dogs in the high-ways and ditches without any prayers or the Sacerdotal Ministry. One would imagine that he who pretends to hold his Empire from the Charter of pasce ovæ, the feeding of Christ's Sheep would find himself concerned not to destroy and starve them, or withhold from them their spiritual food for almost seven years together; an unusual prescript for abstinence in order unto health. But we may not wonder at all this; for (i) pasce ovæ, with a Roman Comment means all Coercion and Dominion; and they who take
VI. A farther consideration may be the Laws of the Land, which in case of Popery must be content to truckle under the Canon Law, and occasional Bulls of his Holiness, or Legantine Commissions: The proceedings of the Courts in Westminster veiling to Prohibitions and Appeals to Rome, against which a Præmunire will be a weak fence in bar to the plenitude of the Apostolic Power; and to murmur or dispute any thing will be especially to new Converts, interpreted Herefie, a word of so sharp an importance, as not to need a Comment. There is a Tradition that heretofore the Gentlemen of the long Robe were in that mean estate as to ply at Westminster Hall Gate as now Watermen do at the Stairs for a Fare, let the Practicioners in that noble Profession consider whether some such thing would not in earnest be the consequence of Popery. And the rest of the People of England would do well to think whether they are fitted for a Journey to Rome, as often as they shall be called thither: I do not mean the divertissement of Travel, or devotion of Pilgrimage, but the compulsion of Citations from that Court, where the attendance and expence is not likely to be less than formerly it was, when it occasioned the groans and sad complaints of our Fore-fathers; which though they have escaped, our experimental
mental knowledge sufficiently appear in all our (l) Histories. Or should the English Law have some quarter given it, and be allowed a little Chamber practise, this must be only in reference to the Layty. All (l) Ecclesiastics are under a more perfect dispensation, and only accountable to the Apostolic See either for their Actions or concerns, the benefits of which though the Secular Priests share in some proportion, the Regulars much more liberally enjoy, being owned by the Pope (m) as his Soldiers and Praetorian bands, listed under the Generals of their several Orders, maintained indeed at the cost of the Countries where they live, but for the service of their Sovereign abroad, to whom they owe an entire and blind obedience: And that they may give no Hostages to the State where they reside, are forbid to marry. So that if Popery should prevail, we must, besides all charges necessary to secure our selves from foreign enemies both by Land and Sea, constantly maintain a vast Army of possibly an hundred thousand men, for such were the old numbers, to assure our slavery to the Roman Yoke. Nor are these Priviledges of the Church only personal, the places themselves which these religious men possess are hallowed into Sanctuaries, and give protection unto any criminal that treads within their thresholds, the most horrid Murder or barbarous Villany is to have the Benefit of the Clergy, and if the Malefactor have but time to step into a Cloyster, he fears no farther prosecution.

VII. But
VII. But besides the inconvenience of submitting to a foreign Law, that certain mark of slavery, and the intolerable burthens that attend its execution, it will be of moment to advise how well our Property and interest in our estates will stand secur'd; And though when Princes are upon their good behaviour, to be dispossessed of their dominions, whenever they offend his Holiness of Rome, the Peasant or the Gentleman have no great reason to expect indemnity: yet should the Farm or Manor-house be too low a mark for the Roman Thunderer to level at, 'tis not to be imagined the Lord Abbots and the Lands of all Religious houses will be past by as trifles. The Church is ever a Minor, and cannot be prescribed against by time, or barr'd in her claims, and our holy Father out of his Paternal care will find himself concern'd to vindicate the Orphan committed to his trust. Some perchance who enjoy those Lands think they need not apprehend any thing, because they hold under Acts of Parliament: But they who imagine this, should consider, that the same strength that can repeal those Laws that establish Protestantry, may also do as much for those which suppress Religious houses: and no body can tell what the force and swing of a violent turn, especially in England, may produce, where we seldom proceed with coldness or reserve. Acts of resumption are not things unheard of in ours; or in foreign stories. Nor is the consent of the Pope in Queen (n) Maries dayes a better security; for in case of a change of
of Religion all those grants will be interpreted a
bare permission, and that conditional in order to
the great end of reclaiming an heretical Kingdom;
which not being then accepted of, and finally sub-
mitted to, will not be thought obligatory when
Papists by their own skill or interest have gotten
the power into their hands. King Charles the First
yielded at the Isle of Wight that the Church
Lands should be leased out for 99 years, in order
to a present peace and settlement of all things,
through the interposition of a powerful and vio-
ent Faction it was not then accepted of: Does any
man think the Obligation of leasing for 99 years
remains now? Let our Lay-Abbots apply this to
their case, and then judge whether they upon
a revolution will be more secure of their Poss-
essions than the late Purchasers were; or whe-
ther those Purchasers were not as confident of
transmitting their Acquisitions to their posterity
as any possessor of Church Lands now is or has
been. The King of France, not long since has re-
deemed back to the Crown those demesnes
which belong'd to it, paying back such summs
as were really laid out by the Purchasers; and
allowing the mean profits as interest for the mo-
ney so laid out: Which method of procedure has
been defended by very considerable Arguments to
be just and equitable. If the money expended
on the Church penniworths at the dissolu-
tion of Religious houses were now refunded, and
the advantage of above 100 years profit already
received were thrown into the bargain, though
the
the present Proprietaries would have an ill exchange, yet there would be so much plausibility in the grounds of it, as in the zeal and heat of a turn would not be easily controll'd: especially if it be farther prest, that the first claim from the Acts of Parliament suppressing Church Lands appear to be not full and peremptory; the Lands of the first suppression in the 27. year of Henry 8. not seeming to intend an alienation to common and secular uses, but to have been vested in the King in trust, that the revenues might be employed (p) to the pleasure of Almighty God, and to the honour and profit of this Realm. As to the second in 31 year of Henry 8. The Act supposes, and is built upon the alienations legally made by the respective Religious Houses and Corporations, who are said (q) of their own voluntary minds, good wills and assents, without constraint, coaction, or compulsion of any manner of person or persons by the due order and course of the common Laws of this Realm of England, and by their sufficient Writings of Record under their Covent and common Seals, &c. Now to the verifying of these particulars a great many doubtful circumstances and nice points of Law are easily drawn in as requisite, the suggesting whereof in the forementioned cases however flight and frivolous they may be, no body can tell what force they will have when dilated on by a Roman Catholic Advocate, and interpreted by an infallible Legislator. That all this is not an idle dream, suggested to make Popery odious, will be manifest to any one who will take pains to read what
a French Marques of that Religion has lately written on this very subject, who having represented us as a People without Friends, without Faith, without Religion, without Probity, without any justice, mistrustful, inconstant to the utmost extremity, cruel, impatient; gluttonizers, proud, audacious, covetous, fit only for handy-brokes and ready execution; but incapable of managing a war with discretion. After this friendly character he proceeds to shew by what ways and methods we are to be destroyed, which are first to put us to the expenses of a war, and by raising of forces create a jealousy between the King and his People. Then to amuse us with fears of invasion. Thirdly, To stir up the several Parties among us, and to favour one Sect against another, especially the Catholics, promising secretly to the Benedictines as from the King of England, which they will easily believe, that they shall be restored to all that they formerly possess according to the Monasticon lately printed there: Whereupon, says this worthy Author, the Monks will move heaven and earth, and the Catholics will declare themselves. It will not be material to transcribe the whole design laid down for our destruction by this bold Writer, which with all other Machinations, the providence of God, and the prudence of his Sacred Majesty will we hope frustrate. This is enough to shew that there are persons in the world, who can yet nourish hopes of destroying the Nation, and repossessing the Lands of the Church, and in printed books make a publick profession of them.
But if one general Act of Resumption should not dispossess at one stroke all the Lay-Possessors of Church-Lands, 'tis plain that in case of Popery, by retail they will be all drawn in, for what Papist in his last Agonies will obtain Absolution without satisfaction first made to Holy Church, for the Goods sacrilegiously detained? Or how will he escape the lying in Purgatory at least, and frying there for several thousands of years, who instead of having benefit from the Indulgences of the Church, is solemnly (f) cursed and anathematized with the worst of Heretics in the Bulla Cæna, as also the Declaration of the Council of Trent, upon the score of being Robbers of the Church? 'Tis not to be hoped they should have any benefit from the spiritual Treasure of the Church, who have enriched themselves with that real and material Treasure belonging to her, which is the only price that buys the other. Indeed, they who without the plea of a precedent right in few centuries gain'd to themselves a fifth part of the whole Kingdom, will not doubt in a much shorter time, having the fore-mentioned pretences to recover it again, even the six hundred forty five Abbies, whereof twenty seven had their Abbots Peers of England: The ninety Colleges, two thousand three hundred seventy four Chantries and free Chappels, and one hundred and ten Hospitals, (t) which (besides the lesser Dissolutions of Templars, Hospitallers, Friers Alien and others that preceded) fell together under the hands of King Henry VIII.
VIII. It would be farther weigh'd in reference to the Wealth and flourishing of the Kingdom, and what is necessarily required thereto, the Preservation of Trade, and the value of Lands and Rents; that the more Popery grows, the more will Idleness increase, the more Abbey-Lubbers, that is, persons exempted from contributing in any kind to the uses of a State either in War or Peace, and yet maintain'd as drones on others' sweat and labours. The more it increases, the more will Celibate or single life prevail; the more Daughters will be sent to Nunneries abroad, till they can be fix'd at home, the more men will turn Priests and Friars, and so less people in the Nation which already has too few. And that the numbers in those Societies may be sure to be full, it is a known and customary practice to entice and spirit away Children from their Parents into their Covents, from whence they cannot be withdrawn without Sacrilege. Of this abuse complaint was made long ago in behalf of the English Nation, to the Pope by [u] Rich. Fitz-Ralph, called Armachanu, Anno 1360, though without redress. Lay men, says he, refrain from sending their Sons to the Universities fearing to have them taken away from them, chusing rather to keep their Sons at home, and breed them to Husbandry, than to lose them by sending them to the Schools: In my time there were thirty thousand Students in Oxford, and now there are not six thousand, and the great cause of this decrease in numbers is the aforesaid cir-
in opposition to Popery.

...cumventing of Youth. To this Accusation (x) William Widford, a begging Frier, makes an answer in his Apology for his Order, by undertaking to prove, That it is very lawful to entice Children into their Convents without their Parents consent. Since the Reformation, what Arts have been used to People the Seminaries abroad, is a thing too notorius to need an account, if any desire satisfaction therein, he may have it from Mr. Wadworth's English Spanish Pilgrim. As by this engaging of the Youth in Monasteries and Nunneries there will be many more idle hands, so by the more Holy-days which will be kept there will be the lefs work done; consequently what is done will be so much the dearer, an ill expedient for promoting of Trade, for four days work must perhaps maintain a man and his Family seven. The more Popery encreases, the lefs Flesh will be eaten, a third part of the year being one way or other Fasting days, besides particular Penances, as good an expedient for Rents, as the former was for Trade. To salve this, I expect the Papists should tell us, That great numbers of Forreiners of that Religion will come and live among us, and supply by their numbers the other inconveniences: but the English Artificers and Merchants are already sensible of the mischiefs which those interloping Strangers which are here already do among us, and desire no new Colonies: Besides, ’tis obvious to any common understanding, that if the admission of Popery bring in Forreiners, the
discouragement of Protestantism will in greater and more disadvantageous proportions drive out Natives: and though it be not certain who will gain by the change; 'tis manifest that the true English Interest will be a loser by it.

IX. But to proceed, Popery will wring out of private persons a vast expense in Masses, Dirges, Mortuaries, Penances, Commutations, Pilgrimages, Indulgences, Tenths, First Fruits, Appeals, Inventions, Palls, Peter-pence, Provisions, Exemptions, Collations, Devotions, Revocations, Unions, Commendams, Toleration, Pardons, Jubilees, &c. paid to Priests, the Pope and his Officers; which upon computation amounted to 300000 m. per Annum, a great part thereof carried out of the Kingdom in a time when the Indies had not filled it with Gold and Silver. The tyranny was so intolerable, that the whole Nation protested against it in their Letter to the Council of Lyons, Anno 1245, wherein among other things they declare, That the Italians received hence yearly above sixty thousand Marks, besides all other payments to the See of Rome, and carried out of the Kingdom a greater revenue than the King had, who was Tutor to the Church and was to support the charge of the State. Which complaint yet had no other answer than delays, and a severe example to terrifie them, immediately made upon the Emperour Frederick the Second, against whom his Holiness Innocent the Fourth then Pope, to use the words of the Acts of the Council
in opposition to Popery.

Council, (z) Pronounced and thundred out the Sentence of Excommunication, not without the horour and amazement of all hearers and by-slanders. Only the Annats or First Fruits of Bishopricks as they were computed in *Parliament, Anno 1532. in a few years came to an hundred sixty thousand pound sterling; it would be endless to audit the whole Account. As England was by the Popes stiled an *inexhaustible pit, so was there no bounds set to the industry of them who attempted to drain it. After a sad complaint of the Rapine, Avarice, and Tyranny of the Pope and his Officers among us, (a) Mat- then Paris breaks out into these words, we might there see heart-breaking grief, the cheeks of pious persons drown'd in tears, the doleful moan that they made, and the sighs which they multiplied, saying with bleeding groans, It were better for us to die, then behold the calamity of our Country and pious People of it. Woe to England, who heretofore was Princess of Provinces, and Ruler of Nations, the mirror of Excellence, and pattern of Piety, is now become Tributary, vile persons have trampled upon her, and she is a prey to the ignoble: But our manifold sins have procured these judgments from God, who in his anger, for the iniquity of his People has made a Hypocrite and Tyrant to rule over them: If Almighty God should for the like Provocations put us again under the same Egyptian Task-masters, we need not doubt of the self-same usage. But now, for all this expence, 'tis pleasan't to examine what is to come back to us in ext-change;
change; even Parchments full of Benedictions and Indulgences, store of leaden Seals, Beads, and Tickets; Medals, Agnus-Dei’s, Rosaries, hallowed Grains, and Wax-candles, such Traf- fique that an Indian would scarce barter for; such pitiful Gauds, that would hardly bribe a child of a year old; and yet this is the goodly price they offer for all the wealth of a whole Nation.

X. After this Tyranny over our Estates in the particulars rehearsed, there is a very re- markable one behind which will well deserve to be considered: It is (b) Auricular Confeffion, where not to mention its ill aspect upon Government, as being made an Engine of State, and Pick- lock of the Cabinets of Princes, sealing up all things from the notice of the Magiftrate; but making liberal discoveries against him; hereby not only the Estate, but Soul and Conscience of every private man are subjected to the Avarice and Rapine, and withal the Humour and Caprice, the Infolence and Pride, nay, Luft and Villany of a debauched Confessor; Every mortal sin upon pain of Damnation muft be confessed, and when the Penitent after great anxieties has freed himself from this disquiet, he must submit to the Penance, however rigo- rous, or chargeable, or foolish, which the Priest enjoyns, he and his Family are entirely in the power of this Mafter of their secrets.

And if this Awe and Empire, however grie- vous, were the whole Inconvenience, 'twere some-
something tolerable, it being to be hoped, that so severe a Remedy would affright from Guilt; but the very contrary happens: the Priest takes often benefit of the Sin which he absolves from, and having the advantage of these two Points, that the person whose Confeffion he has taken has loft Modesty, and that he can absolve from the Crime, it will be easie to persuade the Repetition of that Sin, which his breath can easily blow away and render none. I shall not here mention on the other part the perfunctory Penances, which seem only imposed to invite to Sin again, and those authorized by a moft authentick pattern, that of the Popes themselves, for what Markets may we not expect from a poor Priest, when his Holiness in his (c) Tax of the Apostolic Chancery has valued the most horrid crimes at so easie rates as a few Grossles, or a Julio, and eighteen pence or half a crown compounds for the fouleſt moſt abominable Guilt. Nay, when a Visit to a priviledg'd Shrine or Altar, and the bare recital of a short Prayer purchases pardon for 100, 500, 546, 6646 days: Nay, for 7500, 10000, 100000 years according to the grants of severall Popes, to be ſeen for our great comfort and edification in the (d) Hora B. Virginis. So that the story of that plump Confeffor, who for six Acts of Adultery is said to have enjoyn'd the repetition of six Penitential Psalms, and when 'twas told him that there were seven of them, E advised.
advise the Votary to commit Adultery once more, and repeat the whole number, may seem a very severe act of Discipline, and (besides a full atonement for past sins) supererogation for future ones.

So that Vice being brought to this easier rate, besides all other misadventures, unless we will stand for the honour of being Cuckolds, and have our posterity share the Title which is proverbial in Popish Countries, to be fils de Prence; it will concern us to look about us, while 'tis time, and prevent these vile dishonours which are preparing for us. If it shall be said, that 'tis not imaginable men should pervert so sacred an action, as the receiving of Confessions to those purposes of villany that are suggested. I answer first, That we may without breach of charity suppose that thing possibly to be done, which is notoriously known to have been done: as also, that the horror of the crime is competently allayed by their Doctrine, who think only Marriage, and not (e) Fornication inconsistent with the dignity of a Clergy-man. And therefore the Nephews of great Clergy-men and Popes have in all Ages been owned and preferred, and moreover (f) fornication has been allowed to Priests and Friers in compensation for their restraint from marriage, three or four Whores as part of their spiritual preferment. I say, all this being put together, there will be little hopes to preserve honour in Families, where

\[ e \] Sleid. comm. \
\[ f \] Corn. Agrip. \
\[ C. de Ienocin. \]
XI. After all this there still remains a farther reason why we should resist the growth of Popery, even the most pressing that can be urged, Self-preservation, to avoid Imprisonment and Inquisition, Fire and Fagot, Massacres, Racks and Gibbets, the known Methods by which the Romanists support their Cause, and propagate their Faith. Should that Sect prevail, the Nonconformist shall no longer complain of a Bartholomew day; the Parisian Vespers, which bore that date, will be resumed again, and silence all complaints of them or us: and as his Holiness thought fit to celebrate that barbarous villany, calling together, as (g) Thuan. hist. annus tells us, his Cardinals solemnly to give thanks to Almighty God for so great a blessing conferred upon the Roman See, and the Christian World; nay, a Jubilee was to be proclaimed through the Christian World, whereof the cause was expressed to give thanks to God for destroying in France the enemies of the Truth and of the Church; There may be found on this side the Sea men who will imitate the Princes of the holy League, who upon such encouragements from the See of Rome, and for the greater glory of God, will be ready to consecrate their hands in a Massacre here with us. It is vulgarly known what was done to the poor Albigenenses and Waldenses: How many hundred thousand of
lives the planting of the Roman Gospel in the Indies cost: What cruelties were practised in the Low-Countries by the Duke d'Alva, what bloud in this Island in the days of Queen Mary, what designed to be shed in the Powder Treason, and that by the privity and direction of the Pope himself as (b) Delrio informs us in spight of all the palliations that are now suggested: who withal adds, that his Holiness Clement the VIII by his Bull a little before that time gave order that no Priest should discover any thing that came to his knowledge in confession to the benefit of the Secular Government: it seeming safer to these good men to break all the Obligations of Duty and Allegiance, though bound by Oaths, than violate the Seal of Confession, or put a stop to that meritorious work at one moment to destroy their Sovereign with all his Royal Family, his whole Nobility and Senate, and subvert the Government of their Native Country. But we need not seek for instances without our own memories, the carriage of the (i) Irish Rebellion, where the Papists in a few months cut the throats of about two hundred thousand innocent Protestants of all Sexes and Ages, cannot be yet forgotten. Which Act was so meritorious as to deserve from his Holiness a most plenary Indulgence for all that were concerned in it, (k) even absolution from Excommunication, Suspension, and all other Ecclesiastical Sentences and Censures by whomsoever, or for what cause soever pronounced or inflicted upon them, as also from all sins, trespasses, transgressions.
Nor let any man be so fond to hope for better terms, or Liberty of Conscience, if Popery should now prevail. Let us look into the world, and we shall see on all hands, that nothing is anywhere suffered to grow either under or near that Sect. Where Protestantism has been so strongly fix'd as not to be batter'd down at once, it has by degrees been perpetually undermin'd: witness the Proceedings against them in Poland and Hungary and several parts of Germany, the late Persecutions in the Vallies of Piedmont, and the methods used in France to demolish their Temples, and disable them for their Employments, and almost exclude them from common Trades. I need not enquire what is now done in Utrecht and other acquisitions of the French upon the Hollanders; this we are sure of: Whatever Articles are, or can be made of favour and compliance, 'tis somewhat more than a probable (1) Doctrine, That Faith is not to be kept with Heretics. The Jesuited Romanist is at large by Equivocations to say any thing, and by directing of Intention to do any thing: they can with a very good conscience dissemble their own, and pretend to the Protestant Profession, come to the devotions of Heathen Idolaters, and that from express Licence from his Holiness Pope Clement the Eighth upon account of which, We may, says (m) Tho. a

\[\text{Fol.} \]
Felse be present without any scruple at the Rites
and divine Offices of Infidels, Heretics and Schi-
matics. Nay Peter (n) Maffeius makes it his
boast, that Ignatius Loyola imitated the Devil in
all his tricks; cheats and cunning, to convert
souls; and how his followers have transcrib'd
that Pattern the world does know.

Yet farther they, some of them at least, can
set up a new Gospel, where there is not one
word of the Cross of Christ; can worship
Heathen Idols with that pitiful reserve of
having in their Sleeve a Crucifix, to which
they privately direct their Adoration: All
which as they are notorious for, being com-
plained of to the (o) Pope, so are they un-
controll'd for ought appears and permitted by
him. Indeed what conversation can there be
with these men who are under no obligations
of Society, no Character of notice or Distin-
ction, who at the same time are Priests and
Hectors, Casuists and Artificers, Presbyterians,
Anabaptists, Quakers, Theists, Atheists, and
amidst all this very good Catholics. Let any
honest sober man judge what kind of Religion
this is, in it self, and how fit to be encourag'd
and submitted to.

XII. To close up all that has been said;
from uncontrollable Testimonies and Proofs,
we have seen the influence which Popery has
either heretofore or may hereafter have a-
mongst us in all the great concerns of our
Religion,
in opposition to Popery?

Religion, our Prince, our Laws, our Property, our Countrey, our Families and Lives, and found it evidently destructive unto all: the inference from whence can be no other, but that if we have any love of our Religion, any abhorrence of the grossest Superstition, Error or Idolatry, any regard for the safety of His Majesty, any care of our Laws or our Estates, any concernment for the Strength, the Wealth or Numbers of our Nation; any desire to hold the Freedom of our Conscience, the Virtue and the Honour of our Families; and lastly, any care of Self-Preservation, to escape Massacres, and the utmost rage of Persecution; it will behoove us to beware of the prevailing of that Sect, in whose Successes we have reason to expect to forfeit all these Interests, perish our selves, and bequeath Idolatry and Beggery and Servitude to our Posterity.

FINIS.
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A Sermon preached at Guild-Hall, Decemb. 12. 1672. at the Funeral of the of the Right Reverend Father in God, John late Lord Bishop of Chester, by William Lloyd D.D. Dean of Bangor and one of His Majesties Chaplains.

Five captious Questions by a Factor for the Papists, and answered by Charles Gataker a Divine of the Church of England. in quart.

A Sermon preached in the Cathedral at Canterbury at the Funeral of Thomas Turner D.D. and Dean of the said Church, by Peter de Moulin D.D. Canon there, and one of His Majesties Chaplains in ordinary. in quarto.

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